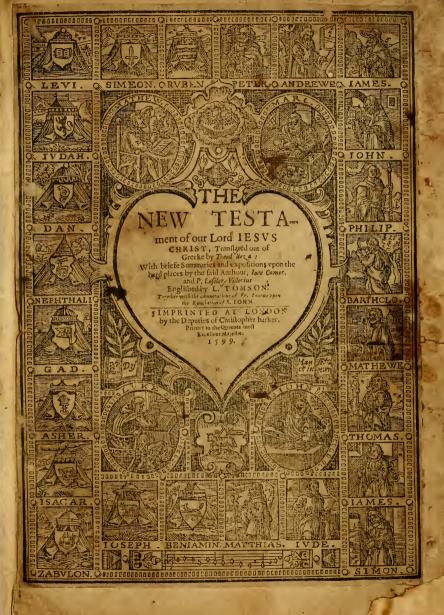


- chn Hillown 1. 1. 5.2 Tiver 10 870 SCC 1820





THE PRINTER to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, for asmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sence, have bene so placed, that none without great la-

bour could find out the text alledged, I have made these six severall figures or marks, * * * * , and have fet them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke +: looke out the like marke in the margent, and there thou shalt finde Luke 3. 23. which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first calumne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine conteined betweene one of the fayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2 in the 18 \$. of the same chapter, the doctrine there gathered is fet downe in the margent in this fort: I lefus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised. And in the Epistles in like fort they declare the methode and are which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are be-

gunne againe at the beginning of euery Chapter.

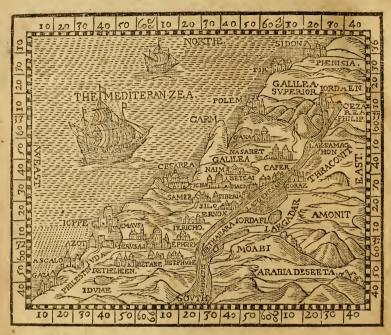
Laftly, the Notes which goe by order of the letters of the Alphaber placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, a, being referred vnto, a directly against him in the margent, sheweth that this word, Booke, signifieth A rebearfall as the Hebrewes we to speake: as Genes. 5. 1. The booke of the generations. These letters beginne at the beginning of euery Chapter, continuing vnto 7. and so beginning againe with a, if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and give the prayse to God.

Farewell. Aaa 2

The description of the holy Land conteining

the places mentioned in the foure Euangelists,

with other places about the sea coasts, wherein may be seene the wayes and iourneyes of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is divided.



The places specified in the Mappe, with their situa-

tion by the observation of the degrees concerning their length and breadth.

Afcalon	65,24.31.32.1
Azor	65.35.32.
Rethlehem	65.55.31.51.
Bethphage	66.31.58.
Bethfaida	66.51.32.29.
Rethabara	66 34,32,1.
Bethania	66,3 r 18.
Cana of Galile	65.52.32.48.
Capernaum	66.53.32.39.
Carmel mount	66.31.32.50.
Cefarea Straton	66.16.32.25.
Cesarea Philippi	67.39.33.5

Corainm	00.53.32,29.	
Dan, one of the	he Fountaines	
whence Iordan springeth.		
	67.25.33.8.	
Ennon	66.40.32,18.	
Emmaus	65.34.31,59.	
Ephen	66.8.32.	
Gadara or Garaza	66.48.32.29.	
Gaza	65.10.31.40.	
Iericho	66.10.32.1.	
Ierusalem	66.31.55.	
Loppe	65.40.32.5.	

Ior, the other fountaine whence Iordan fpringeth 67.31,33.7. Magdalon, called alfo Dalma-		
nutha	66.48.32.28.	
Naim	66.35.32.33.	
Nazareth	66,56,32,42.	
Ptolemais	66,50.32.58.	
Samaria the city	66.22.32.58.	
Sidon .	67.15.33.30.	
Silo	66.27.32.19.	
Tyrus	67.33.20.	
Tiberias	66.44.32.26.	

4. Luke 3.23.

I Jefus Chrift

da, and of the Rocke of David as

came of Abraham of the tribe of Iu-

God promifed.

the Hebreves ufe

5,1. The booke of

c Which Chrill is

alfo the fonne of

er Gen. 21,3.

Gen. 25:14. # Gen. 29.35.

A Gen. 38,27.

1.Chron. 2 5.

ruth 4.18.19.

. Ruth 4. ar.

1 Sam. 12,24.

2 Chron.3,10,11.

d That is the cap-

lechovias : for Ie-

chonias exas borne

away into capti-

% 1 Chron. 3,16. † 1. Chren. 3,17.

ezra 3.2.and 5.2

e All the fe which

are reboned up in

this pedegree of Davids stocke, as

they begate one another orderly in

Emmanuel, and

zberefore . lefus

it conceived in

the Prophets.

Lake 1,72.

f Receive her at

her parents and hindsfolcks hands.

g Which was pro-

reto thee to be thy

Substance by the holy Cheft

3 Christis borne

of the fame Vir-

wife. b of the methers

their degrees.

tivity fell to the

and \$7,13.

1. Sam. 16,1.

Abrabam.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING

TO S. MATTHEW.

CHAP. I.

I That lefus is that Meffics, the Saviour premised to the Fathers. 18 The nativitie of Christ.



He 4 1 2 booke of the b genera-tion of Iefus Chria the fonne of David , the 4 fonne of Abraham. 2 2 Abraham begate Hace. * And Haac begate Loob. And 2 Iacob begate Iudas and his herban. brethren.

* And Iudas begate Phares, and Zata of the generations. 3 * And Iudas begate Phares, and Zata of bofthe ancenters of Thamar. And Phares begate Efrom. And Efrom whom Christ came. begate Aram.

And Aram begate Aminadab. And Aminadab begate Naasion. And Naasion begate Salmon. 5 And Salmon begate Booz of Rachap, And 4 Booz begate Obed of Ruth, And Obed begate

leffe. 6 And & Ieffe begate David the King. And David the King begate Salomon of her that was

* the wrife of Urias. 7 And * Salomon begate Roboam. And Ro-

boam begate Abia. And Abia begate Afa. 8 And Afa begate Iofaphat. And Iofaphat be-

1. Kings 11:43. gate Ioram. And Ioram begate Hozias. | 9 And Hozias begate loatham. And Ioatham * 2. king. 20,21. and 18,11. 1.chrop.

begate Achaz And Achaz begate Ezekias.

10 And * Ezekias begate Manafles. And Ma-3,13,14.15. * a.king.23.34, and 24, 1.6. 1.chr. 36,4.9 nafies begate Amon. And Amon begate Iolias.

11 And * Iofias begate Iakim. And lakim 4 begat Techonias and his brethren about the time days of lakim and

they were caried away to Babylon. 12 And after they were caried away into Babybefore their carying lon, * Iechonias begate Salathiel. And & Salathiel

begate Zorobabel. 13 And Zorobabel begate Abiud. And Abiud

begate Eliacim. And Eliacim begate Azor. 14 And Azor begate Sadoc. And Sadoc begate

Achim. And Achim tegate Elind. 15 And Elind begate Eleazar. And Eleazar

begate Matthan. And Matthan begate Iacob.
16 And Iacob begate Ioleph the husband of
Mary, of whom was borne Iclus, y iscalled Chrift.

17 Soe all the generations from Abraham to Daa Chrift is the true vid are fourteene generations. And from David untill they were caried away into Babylon , fourteene (thatis . Saviour) generations : and after they were caried away into Babylon untill Christ, fourteene generations. the Virgine by the boly Ghoft, 2s it was fortold by

18 1 Now the birth of 2 Iefus Christ was thus, When as his mother Mary was * betrothed to Iofeph before they came together , the was found

with child of the holy Glioft. 19 Then Ioseph her husband being a inst man, and not willing to * make her a publike example, was minded to put her away fecretly.

20 But whiles he thought these things , behold, mijed, and made juthe Angel of the Lord appeared unto him in a dreame, faying, lofeph, the sonne of David, feare not to f take Mary thy g wife : for that which is h conceived in her, is of the holy Ghost.

21 And thee shall bring a foorth a sonne, and thou fhalt * call his name I E S U S : for hee fhall

gine which cever sailed Iclas of God himfelfe, by the Augels. 2 Luke 1.73. * i save his people from their finnes. >

22 And all this was done y it might be fulfilled, which is spoken of the Lord by & Prophet , faying, meaning of this

23 & Behold , a k virgine thall be with childe, name lefes, and shall beare a some, and they shall call his \$ \$67.74. name Emmanuel, which is by interpretation, God k There is in the

24 Then Iofeph being raised from fleepe, ded, to point out the did as the Angel of the Lord had injoyned him, woman, and fet her footh plainely; as and tooke his wife.

25 But he knew her not, I till she had brought Virgine.or a cerefoorth her first borne sonne, and hee called his raise virgine. name I E S U S.

tongue, giveth us to understand also, yathing shall not come to pase in time to come as Michol had no children Till berdeath da y, a. Sam. 6, 23. And in the laft Chapter of this Evangelist; Behold, I am with you till the end of the world.

The wife men, who are the full finite of the world.

The wife men, who are the full finite of the Gentler, weaffine Chrift. 4 1 lefth feed to to 8-pt with lefter and his mother, 16 Hered flagth the children.

W Hen 4. I lefus then was borne at Bethlehera. Corift a poor in a Judea, in the dayes of Herod the king child, haid down behold, there came b Wife men from the East to thing fet by of his Hierufalem,

2 Saying, Where is the King of the Iewes that criveth notwith is borne; for we have feene his flarre in the Eaft, witnesse of his di-

and are come to worship him. 3 When king Herod heard this, he was c tron- and of his kingly

bled, and all Hiernfalem with kim. 4 And gathering together all the d chiefe fo vowittiogly al-Prieftes and e Scribes of the people, hee asked of loweof, abbuigh them, where Christ should be borne.

5 And they fayd unto him, At Bethlehem in knowledge him. Iudea: for fo it is written by the Prophet,

6 & And thou Bethlehem in the land of Inde, Zahalon, art not the f least among the Princes of Inda; for b . wife and learned out of thee shall come the governour that g shall men : it is a Persian

feede my people Ifrael. 7 Then Herod privily called the Wife men, c Was much moand diligently inquired of them the time of the ved, for bee was a

starre that appeared, And fent them to Bethlehem, faying, Goe, to the kingdome by and fearch diligently for the babe : and when yee were troubled : for have found him, bring me word againe, that I may wickednesse is mad

come also, and worthip him. 9 & So when they had heard the king , they d to-chief priells, departed : and loe , the flarre which they had feene of Arross family in the East, went before them, till it came and flood which were divided ouer the place where the babe was.

ter the place where the babe was.

10 And when they faw the flarre, they reioyced ty orders. 1 Chron. with an exceeding great ioy,

It And went into the house, and found the e They that expound habe with Mary his mother, and a fell downe, and the Law to the proworshipped him and opened their i treasures and ple, for the Hebrewe presented unto him gifts, even gold, and frankin- another; which figcense, and myrthe.

12 And after they were k warned of God in a to expound and dreame, that they thould not go agains to Herod, a Micha (18) they returned into their countrey another way.

i Deliber, and this Cerrethus the Hebrew and Greeke

Afles 42.3.

text, an article adyou would fay that

1 This little word Till. in the Hebreye

Lukez.6. owice people, re-

estate of strangers : they due not ac-

other in the tribe of word which they

ufe in good part. ftracger, and came

nifieth as much as

iobn 7 42. f Rhough thou bea

finall towne yet final: thou be very famous and not able through the birth of the Mefthan towar yet that non be very amount and not be through the Birth of the Mais, with full libe borne in thee. g That final rule and governe: for Kings are hely called feeders and fliepheards of the people. h A kind of humble and lovely revenence, i The rich and call'y preferns, which they brought him k God warated and told them of it, when as they asked is not.

Aaa 3 13 1 2 After neth to be crucified

42 Hof. 17 8.

by the mouth of the

an A boyce of la-

menting sweeping,

B That is to fay, All

chel Iacobs wife,

who died in childe-

bed, mas buried in

to this towne which

is also called Ephra-

3 Carift is brought

sety name of the

the Lords true Na.

Mar. a. 4 luk.3.3.

a Not when lofeun theret to dozell at

Navateth, but a great while after, about the space of

reveres: for in

the 30 yeers of his

of the towne of

Nauareth.

place, it might

I'rophets.

\$ Ice.31:15.

and somiline

13 g. After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, faying, Arife, and take the babe and his mother, & flee felle and also in his into Fgypr, and be there till I bring thee word for Herod will feeke the babe to deftioy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt,

15 And wat there unto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the # Prophet, faying, Out of Egypt have I called my fonne.

16 Then Herod, seeing that he was mocked of theWife men, was exceeding wroth, and fent forth, and flew all the male children that were in Beth-1 For God freaketh leem, and in all the coastes thereof from two yeere old and under, according to the time which he had

diligently fearched out of the Wife men. 17 Then was that fulfilled which is ipoken ! by

the Prophet Ieremias, faying,

18 & In Rhama was in a voyce heard, mourning, that compate about and weeping, and great howling: " Rachel weep-Bethlehem: for Ra- ing for her children , and would not be comfor-

1ed, because they were not. 19 3 And when Herod was dead, behold, an the way that leadeth Angel of the Lord appeareth in a dreame to Io-

feph in Egypt, 20 Saying, Arife, and take the babe and his mofoile, and pleaty of ther, and go into the land of Ifrael : for they are dead which fought the babes life.

21 Then he arose up, and tooke the babe and his up in Nazareth after mother, and came into the land of Ifrael.

the death of the ty-22 But when he heard that Archelaus did reigne rant by Gods proviin Indea inflead of his father Herod, he was afraid dence : that by the to go thither : yet after he was warned of God in a dreame, he turned afide into the parts of Galile.

lainly appeare to 23 And went and dwelt in a city called Nazareth, that it might befulfilled which was spoken by the Prophers, which was, That he should be called a Nazarite.

CHAP, III.

John preacheth, 4 His apparell and meate. 5 He baptizeth. 3 The fruits of repentance. 10 The axe to the roote of the trees. 12 The fanne and the chaffe. 13 Christ is baptized. A Nd * in a those daies , 1 John the Baptist came and preached in the b wildernes of Ludea,

2 And faid, Repent : for the kingdome of

heaven is at hand.

3 For this is he of whom it is spoken by the Proage was lefus baptis and of John : there. phet Efaias, faying . The voyce of him that crieth foreby those dain in the wildernes. Prepare ve the way of the Lord. is meant a: that time e make his pathes streight. that I efus remained

4 * And this Iohn had his garment of camels as yet an iobabitant haire, and a girdle of a skin about his loynes , his meate was also flocusts and wild hony,

toko, who through 5 * Then went out to him g Ierufaiem and allInbis lingular holinelle dea, and all the region round about Iordan, and rate affterenelle

6 And they were baptized of him in Iordan,

to call their eyes up. h confessing their finnes. 7 2 Now when he faw many of the Pharifes,

ca him, prepareth you way for Christ following fatt on his heeles, as the Prophet Efai foretold , and delivereth the fumme of the Gospell , which in from space af er should be delivered more fully. an hilly country, which was not withflanding juhabited, for Zacharie owelt there, Like . 140 and there was loabs house, 1 Kings 2,34. and belides these, Jehoshua maket's mention offixetownesthat were in the wildernes chap. 15:61. by all to the Greeke tongue fignifieth a changing of our minds and hear a from evill to we to in the wirest compare against a country from the transfer of the kingdome of Meffias, who for government final bit betweenly.

\$\frac{1}{2}\left{ kingdome of Meffias}, \text{ who for government final bit betweenly in onthing but betweenly}.

\$\frac{1}{2}\left{ kingdome of Meffias}, \text{ Mar 1.3. Luk.3.4. Lobb 1.43. e. Make him suplaine and frought ways.

\$\frac{1}{2}\left{ Min 1.3. Luk.3.4. Luk.3.4. Lobb 1.43. e. Make him suplaine and frought ways.

\$\frac{1}{2}\left{ Min 1.3. Luk.3.4. Luk.3. Luk.3.4. Luk.3. Luk.3.4. Luk.3.4. Luk.3.4. Luk.3.4. Luk.3.4. Luk.3.4. Luk.3.4. Of 9 * Mar. 1.5, Luk. I.7. g The people of I-rufalem. h Acknowledging that they wile faved onely by tree remission and forgiveness of their sinus. 2 There is neathing and Ropped up the way of mercy and falvation against us fo much as the of inton of our owne righteoulneffe doeth.

and of the Sadduces come to his baptisme, he faid & Chap. 12,34. unto them, & O generation of vipers, who hath 3 True repentance forewarned you to flee from the anger to come?

ment of life. 9 4 Andi thinke not to fay k with your felves. * We have Abraham to our father : for I fay unto

you, that God is able even of these stones to raise up children unto Abraham.

10 And now also is the axe put to the root of the trees: * therefore every tree which bringeth not foorth good fruit, is hewen downe, and cast into the holy fathers. the fire.

II 4 5 Indeed I baptize you with water to 1 a- you have any cause mendment of life, but he that commeth after me is mightier then I, whose shodes I am not worthy to beare, he will baptize you with the holy Goft, & 10hn 8.39. and with fire.

12 6 Which hath his fanne in his hand, and will in make cleane his floore, and gather his wheate into his garner, but will burne up the chaffe with unquenchable fire.

unto John to be baptized of him.

14 But Iohn earneftly put him backe, faying, hathordsinedas I have need to be baptized of thee, and commeth meanes to leade us thou to mee ?

15 Then Lefus answering, faid to him, Let be now: for thus it becommeth us to fulfill a ail righteoufnelle. So he fuffered him. 16 And Iefus when he was baptized, came ftraight

our of the water, And lo, the heavens were opened unto o him, and John faw the Spirit of God defcending like a dove, and lightning upon him.

17 8 And loe, a voyce came from heaven, faying, * This is my beloved Sonne, in whom I am of this that me P well pleafed.

which hath it feate 8 3 Bring forth therefore fruit worthy amend- in the mind &hears, 4The faith of the fathers availeth y unnothing at all : and players not the liar. nor dealeth unfaithe fully in his league which he made with

i Thinke not that to be proud of A. braham. k In your hearis.

Acts 14 16. * Chap.7.19. Marke 1,8 \$ 16. Joh. 1, 16. ad.s , 5 . and 2,4.

and 8,17, and 19.4. 13 14.7 Then came Iesus from Galile to Iordan

We may neither
to Iohn to be baptized of him.

We may neither
dwell upon the
figure which God unto our falvation, neither upon them: but we mult clime up to the matter it felfe, that is to fave to Christ who inwaridy workerh which is outwarld w fizuified untous. The curmard figne pureth us in minde mult change our

F West pleased.

https://doi.org/10.1009/10.10 figue of the holy Ghoft. • Col. 1, 13. a Pet. 1, 17. p. The Fréeke word besoke, neth a thing of yeard account, and fuch as highly pleafeth a man. So then the Futher faith, that Christ onely is the man whom when he beholdeth slocke, what spinion he had conceived of us, he layeth it cleane afide.

CHAP. IV. Christ is tempted. 4 Hee panguis heth the devil with Scripture. 11 The Angels minister unto him. 11 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrews, 22 I ames and John. 24 He preschiththe Cospel, and health the diffeafed. Hen & was 1 I along 12 I ames and John. 24 He

Hen 3 was 1 Iefus ied afide of the Spirit into Luke 4:1.

Christ was temps the windernesse, to be tempred of the devill.

2 And when he had fasted a fourty daies, and for- ted all maner of ty nights, he was afterward hungry.

Then came to him the tempter, and faid, If also through his thou be the fonne of God, commaund that these vertue may overftones be made bread.

4 But he answering said, It is written, & Man b The battlement shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill tooke him up into the holy

city, and fer him on ab pinacle of the Temple, And faid unto him, If thou be the Sonne of as was appointed by

God, caft thy felfe downe , for it is written , & that the Law Deut 22.72. he will give his Angels charge over thee, and with their hands they thall lift thee up, leaft at any time thou thoulder dath thy foot against a stone,

Iefus faid unto him , It is written againe, on fill in tempung, & Thou thalt not compt the Lord thy God.

8 Againe.

Marke 1,12. waves. & still overcommeth, that We

> wherewith the flat was compatted about, that no man might fall downe: \$ Pfal. 9, 13. word for word. Thou fhalt not goe

Deut. 16.13. and 10.10. \$ Marke 1,13. # Mar. 1,14. Luke 4,14. iohn 4,43. raulds mouth is Ropped , the Lord revealeth bimfelfe; and bringerh full light into the darkenelle of this world, preaching free forgivenelle of finnes to them

that repent. towne a great deale more famous then Nazareth was. & Efai. 9,1. of Tiberiss, or because that comtrey bended toward Tyrus , which flandeth upon the ft.4 that cutteth the midst of the world.

and because Salo-mon gave the king of Treustwenty cities in that quarter, 1. King 9,11. Marke 1,15. Is come to you g Is come to you. by time , that he fhould at length depart from us, even at the beginning of his preaahing geneth bim difaples after an heavenly fort , men indeed poore . and vaterly volearned, and the elore fuch as mightbe leaft fufpected ai nelfes of the truesh of thofe things which

Tyrus and Sidon,

Marke 8,16. T.COT. 2 - 27 4 Chritt affareth beleevers of his fpiritual and faving vertue, by fes of the body. h Their, that is Their, that is. i Synagogues, that is, the leves Churches. & Of Mefias. I Eifeafes of all kindes, but not every one : shapethat we fay,

Some of every one. m The word firmifiet properly the weaten fie of the floracte : but here it is taken for those discuses which make men faint , and woode away , that have n The word fignificth properly the flone where with gold istried : and by a berthe m. In the more appropriate property, he force in here present a variety was the copied finded of perfect in applied to all fixed of committation between which as the major dealing and torments were got about to drawpe out the world he frame, which which there will be would not confesse; and in this place it is taken for which distington, which has the fixed mento great met. I which are been full Moone, we other changes about Moone, are forewall perfect that the confession of Which are been full Moone, we other changes about Moone, are forewall

sher roould.

So weathered, that they are neither able to gather them up together, nor put them out as CAAP. V. 2 Who are highed, is The objective are the fall and light of the world. 14 72 citiefte on an bill. 15 The candle. 16 week world. 14 72 citiefte on an bill. 15 The candle. 16 week workers. 6 citiefte on the fall the fall of the fall of the candle and the fall of the fall

troubled of difeafed. P Weake of feeble men , who have the parts of there body leofed , or

Againe the devill tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

And faid to him , All thele will I give thee, if thou wilt fall downe, and worthip me.

10 Then faid Iefus unto him, Avoid Satan : for it is written, . Thou shalt worship the Lord thy God, and him onely shalt thou ferve.

11 3 Then the devill lift him ; and behold, the Angels came, and ministred unto him.

12 9 * . And when Ieius had heard that Iohn was committed to prison, he returned into Galile. 13 And leaving Nazareth, went and dwelt in d Capernaum, which is neere the fea in the borders

of Zabulon, and Nephthalim, 14 That it might be fulfilled which was fpoken

by Efaias the Prophet, faying, 15 4 The lande of Zapulon, and the land of Nephthalim by the way of the elea, beyond Ior-

dan , f Galile of the Gentiles : 16 The people which fate in darkenesse, sawe

great light : and to them which fate in the region and shadow of death, light is rifen up. 17 * From that time Iefus began to preach, and f . S + called , because it bordered upon to fay, Amend your lives : for the kingdome of

heaven is at g hand. 18 1 3 And Iefus walking by the fea of Galile, faw two brethren, Simon, which was called Peter, and Andrew his brother, casting a ner into the sea

(for they were fithers.) * And he faid unto them, Follow me, and I

will make you fishers of men. 20 And they ftraight way leaving the nets, followed him.

21 And when he was gone forth from thence. he law other two brethren , lames the some of Zebedeus, and John his brother in a thip with Zebedeus their father, mending their nett s, & he called them.

22 And they without tarying , leaving the thip. and their father, tollowed him.

23 So 4 Iesus went about all Galile, teaching in h their i Synagogues, and preaching he Gotpet of the k kingdome, and hearing I every tickencile, and they beard and faw. every m difeafe among the people.

24 And his fame spread aproad thorow all Syria : and they brought unto him all ticke people, that were taken with divers difeafes, & n torments, and them that were possessed with devis, and those which were o lunatike, and those that had the p palfie : and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Indea, and from beyond Iordan.

A Nd when he faw the multitude, he went up into a mountaine; and when he was fet, his disciples came to him.

And he opened his mouth, & taught them, faying, 3 + Blessed are the a poore in b spirit, for theirs laydup in heaven

is the kingdome of heaven. 4 \$ Bleffed are they that mcarne : for they shallbe comforted.

5 * Bleffed are the meeke: for they shall inherite the earth. 6 + Blessed are they which hunger and thirst

for righteousnesse: for they shallbe filled. 7 Bleffed are the mercifull : for they shall ob-

taine mercie. 8 Bleffed are the & pure in heart : for they falnion themfelves shall see God.

9 Bleffed are the peace makers: for they shall be called the children of God.

Io Blessed are they which suffer persecution such miseries for righteousnesse sake for theirs is the kingdome meant, as are of heaven.

11 * Bleffed shall yee be when men revile you, and persecute you, and say all maner of evill against brought vader, you for my fake , falfly.

12 Rejoyce and be glad, for great is your teward in heaven; for to perfecuted they the Prophets which were before you.

13 \$ Ye sare the falt of the dearth : but if the falt have loft his favour, wherewith shall it be e falted ? It is thenceforth good for nothing , but to be cast out, and to be troden under foot of men.

14 Ye are the f light of the workl. A citie that is fet on an hill, cannot be hid

15 * Neither doe men light a candle . and put it under a bushel, but on a candle sticke, and it giveth light unto all that are in the house.

16 * Let your light fo thine before men , that they may fee your good workes, and glorine your

father which is in heaven. 17 3 Thinke not that I am come to destroy the

Law of the Prophets. I am not come to defroy them, but to a failful them. 18 \$ For truely I fay vnto you, Till heaven and erth perilh, one lote or one title of the Law shall Marke 9:50. https://dx.doi.org/10.1016/j.jcg/perill/diller/

not escape, till all things be fulfilled. 19 * 4 Wholoever therefore thall breake one of these least commandements, and teach men so, he shallbe called the b least in the kingdome of heaven : but whofoever shall observe and teach necislead other

them, the same shallbe called great in the kingdome both by word and deed to this 20 For I say unto you, except your righteoufnesse * exceede the righteousnesse of the Scribes and Pharifes, ye shall not enter into the kingdome

of heaven. of the old time . Thou shalt not kill : for who cast away as a thing value of indeement, thing value of 21 5 Yee have heard that it was faid unto them

What shall you have to falt withal ? And so are fooler in the Latine tongue called faltleffe, as you would fay, mentha have no falt, or favour and tafte in them. f You fhine and give light by being made partikers of the true light. . Marke 4.21. luke \$ 16. and 11)33. 4 1. Pet 3:12. 3 Chrift rame out to bring any new way of rigore-oufnes & faivariou into the world, but to fulfill that in deed which was findowed by the figures of the Law, by delivering men through grace from the curle of the Law; as d moreover to teach the true use of obedience which the Law; a point ed, and to grave moreover to teach the true and commence would be able a post-tier and to give in our heartst before of lovelinee. I that the prophecies it may be accomplished. I take 1617. I tame 2310. 4 flest ginner with the reastpounding of receiving the commence of the Striber's Safarrist be from abolishing the least commandement of bit Father, bit. Hall beven y plee in the Church. & Luke 11:39. 5 The true meaning of the fixt commandement. & Exod. a0,13. deut. 5,17, Aaa 4

r Christ teacheth that the greateft not in the comm dities and pleafures of his life , but is for them that welllingly reft in the good will and pleas fure of God, and endevour to profice all men, although they be cruelly vexed, and troubled of the worldlings, because they will not to their maners. 4 Luke 6.20.

Vnder the name

of povertie are all meant, as are foyned with poverty b Whole mindes and (pirits are and tained , and obey God. 4 Elai.61 2 3 luke 6.21. * Pfal. 37.11. & Efai.65:13. Fitly is this word Pure loyaed wab the heart, for as a bright and fhining relemblance or image may be feene plainely in a cleare and pure looking glade , even fo doesh the face (as it were) of the everlafti God, fbine fottb and cleare appeare io a pure beart. # 1.cor.14.33. 1 pet 3:14 36 Actes 5:41. The minifters of the word, efpe-

greatest ioy and felicitie. d Your doftripe must be very found and good, for if it be not fo, it fhaille nough: fe: by, and

cially (voleffe they

cairifes of all) muft

will be the most

ebernd ement of God , annof shoulftherefore appliesh his wordesto the forme of civil judgements, which

were then y led. k affine indgeruled by three men, robo had the hearing and deciding

of muney matters, and fuchother Con il causes. I By that judgement which Rood of 23. hearing and deciding of weightie af-

faires and matters the bighell Judges of all, were to the mumber of71 which had the bearing of most waightie affaia whole usbe or of terie with her already in his heart. an high Priefts or of a falle prophet.

m Whereas we Gebenna, which is to hell. no Rebrew word made of two, and is valley of Hisnon, exhich neberovile the Ebrevves called Topbet : it was a place where the Ifraelites were went most cruelly to fa-

crifice their children to falfe gods, whereupon it was taken for a place appointed to torment the reprobates in, Jerem. 7,31. n The Isves wied foure kindes of pumifmment, before their governement was taken away by Herode, hanging, beading, ftoning, and burning : this is it that Christ fhot

Deut. Jill.

at , because burning was the greatelt punishment , therefore in that he maketh mention of a judgement, a councill, and a fire, he flieweth that fome finnes are worfeeben other fome, but yet they areall fuch hat wee mul give accounting them and flush be put fifthey are all fuch hat wee mul give accounting them and flush be put fifthed for them. 6 The Covering Phatifes taught that God was appealed by the facilities appointed in the Law, which they themselves devoured. But Christon the contray side devices that God accepteth any mans offering, valette he maketh fatisfaction to his brother orhom hee bath offended and fayerh moreover, that thefe flubburne and fliffe necked defpifers of their brethren , shall never escape the wrath and curse of God , before they have of their twenters, in the new relative we will all apprechability fraction to their prechability fraction to their make full frantfaction to their prechability fraction to the processing for the state of the state o He applieth all this fpeach to the flate cuveteth a woman ; and therefore we must keepe our eyes chasse , and all the members we have 1,ea and wer must relevoue all occasions which might moove ntue evil, house deare fectorericollus. Exod 2,0,14, 1000,13,9. Chap. 23,5,9 mixthe 9,47. r. Recame the cripit eye and the tripit hande, bear the present the parties of the right fide of our bodies are the chireful, and readiest to commit any tednesse. f Word for word, doe coufe thee to offend; for sunes are sumbling blockes at it were , that is to fay , rockes which wee are cast upon. deut. 24, t. marke 10,4. luke 16,18. t.cor.7,10. 8 The meaning of the third commandement against the spoward opinion and judgement of the Scriber, which

exculed by oaths or indired formes of favoaring. # Exod. 10, 7. Levit. 19, 12.

22 But I fay unto you, who foever is angry with his brother vnadvisedly, thail be i culpable k of ference of fines, and indgement. And wholoever faith unto his brother, Reca, shall be worthy to be punished by the I Council!. And who foever shall fay, Foole, shall be worthy to be punished with m hell n fire.

23 6 If then thou bring thy gift to the oaltar. and there remembreft that thy brother hath ought against thee.

24 Leave there thine offering before the altar,

and goe thy way : first be reconciled to thy brother, and then come and offer thy gift.

25 * P Agree with thine adverfarie quickly, whiles thou art in the way with him, least thine adverfarie deliver thee to the Judge, and the Indge, who had the Indge deliver thee to the fergeant, and thou be cast into prison.

26 Verely I fay unto thee, thou shalt not come of life and death; as out thence, till thou haft q payed the vtmoft fat-

Ty Ye have heard that it was faid to them of old time, & Thou shalt not commit adulterie.

28 But I fay unto you that who oever looketh on xer, as the maner of a woman to lust after her, hath committed adul-

29 * Wherefore if thy r right eye cause thee

f to offend, plucke it out and cast it from thee : for readehere, Hell, it is better it is for thee, that one of thy members pein the text it felfe, rifh, then that thy whole body should be cast in-

30 Alfo if thy right hand make thee to offend, asmuch to say, as the cut it off, and cast it from thee : for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene faid also, & Whosoever shall put away his wife, let him give her a bill of divorcement.

32 But I fay unto you, who oever shall put away his wife (except it be for fornication) caufeth her to commit adulterie : and who foever shall marrie her that is divorced, committeth adulterie.

33 8 Againe, ye have heard that it was fayd to them of old time, & Thou shalt not forsweare thy felfe, but shalt performe thine oathes to the Lord.

34 But I fay unto you, Sweare not at all, neither by heaven, for it is the throne of God :

35 Nor yet by the earth, for it is his footftoole: neither by Hiernfalem : for it is the citie of the great King. 36 Neither thak thou fweare by thine head,

because thou canst not make one haire white or blacke,

* But let your communication bet Yea, What feber 704 yea: Nay , nay . For what loever is more then thefe, ponch , beach it commeth of u evill.

38 . Ye have heard that it hath beene fayd, An feveryou denie, seye for an eye, and a tooth for a tooth. 39 But I fay unto you , * Refift not evill : but words.

wholoever shall imite thee on thy right cheeke, u From an ebil turne to him the other alfo.

40 And if any man will fue thee at the law, and the depth. take away thy coate, let him have thy cloake alfo, cleane contrary to

41 And whofoever will compell thee to goe a the doftrine of the mile, goe with him twaine. 41 * Give to him that asketh, and from him cond table mult be

that would borrow of thee, turne not away. 43 Ye have heard that to have thine enemie. Ye have heard that it hath bin faid, & Thou we may in no wife

44 But I fay unto you . * Love your enemies : bleffe them that curfe you : doe good to them that arround hate you, & and pray for them which hurt you, to them that arround deadly enemies. bleffe them that curfe you : doe good to them that intie, and doe well and perfecute you.

45 10 & That yee may be the children of your levet, 24, 20, deut. father that is in heaven : for hee maketh his funne 19,21. to arise on the evill and the good ,and sendeth * Luke 6,29.rom. raine on the just and voiust.

ne on the just and valuat.

46 For if yelove them, which love you, what \$ Levis. 15.8.

Levis. 15.8.

Levis. 15.8.

Levis. 15.8.

Levis. 15.8.

Levis. 15.8.

Levis. 15.8. reward thall you have ? Doe not the Publicanes even the fame?

47 And if ye be friendly to your brethren one-

ly, what fingular thing doe yee ! doe not even the * Publicanes likewife ? 48 Ye shall therefore be perfit , as your Father ken of relatives.

which is in heaven, is perfit, be like their father : the other is taken of comparison , The children of God must be better , then ther tibe other is taken of comparison, the children of God must be better the children of this world.

Luke 6,35. I They that were the soil mafters, and had the overfight, of tributes and casseners: a kind of over that the I word had to death, both because they served the Romanes in these officer, (whose roleful to death, both because they served the Romanes in these officer, bondare they could hardly aroug withall) and also because these toke-masters are for the

most part given to coverenfneffe. CHAP. VI.

Almet. 5 Prayer. 14 Forziving our brother. 16 Baffing.
 19 Our treasure. 20 Wee must succeed to poore. 24 God and riches. 25 Careful feeting for meate and drinks, and appared, facilities.
 33 Line kingdome of God and his righteeussouffee.

T Ake heed that ye give not your 1 almes before 1 Ambition maketh men to be feene of them, or elfe ye shall have almes vaine. no a reward of your Father which is in heaven.

2 * Therefore when thou givest thine almes, taken in the Scripe thou shalt not make a trumpet to be blowen before tures for a free rethee, as the b hypocrites doe in the Synagogues empende and izer and in the streets, to be praifed of men. Verely I fact the febalemen fay unto you, they have their resurd.

The substrated of his later than the street of the s

But when thou doeft thine almes, let not thy ferving, which they; left hand know what thy right hand doeth,

4 The thine almes may be infecret, and thy b Gounterfeites, for Father that feeth in fecret, hee will reward thee Hypereites were

5 a And when thou prayeft, be not as the hy- apare in a pluy. pocrites : for they love to fland and pray in the two foule fault in Synagogues , aird in the corners of the freetes, be- prayer, ambition, cause they would be seene of men. Verely I say and vaine babling. unto you, they have their reward.

6 But when thou prayer, enter into thy chamber : and when thou haft thur by doore, pray unto thy Father which is infecret, & thy Father which feeth in fecret, shall teward thee opcolv.

7 Also when ye pray, use no c valuato retiti- not condenned, but 7 Also when ye pray, the no various tentile not consummer on one as the Heathen; for they thinke to be heart wains neediffe.

& Be yee not like them therefore : for your

barely, and robatwithout any moe

conscience, or from 9 Hee flieweth Serinet, that the

fomme of the feunderstood, that render evill for evill, but rather fuffer double in-

12,17. 1. cor. 6,7.

4 Luke 13,34. 4:tes 7,60. 1. cot. 4.13 10 A double rea. Con the one ittae

that children must

mard, is almaies

sal meris.

Rem. 1.8. players that played

foffice our nature

and complexion.

wrongs, to them

prepared for them that revenge. Against such as

buntafter a name

f They fuffer not their firft bue to be

of bolineffe, by

they marre the

abeir faces, that

they may feeme

leane and pale

faced.

naturali colour of

6 Those mens la-

bours are shewed

to he vaine which

affured treasure of

paffe not for the

everlafting life,

but fpend their

lives in fcraping

\$ Luke 12.33.

Luke 11,34.

cionfly and wic-

nature that is in

life may be ruled

Luke 16; 13.

s God will be worthipped of the

lightened.

whole man.

are at one.

philip. 4.6.

z.tim.6,8.

2 . pet. 5 . 7 -

pfal. 55.23.

o The froward

carking carefulnes

for things of this

h Which be at

iarretogether, for

ifrwo agree, they

This word it a

Syrian word, and

fignifieth all things

that belong to mony.

Luke 13,22.

Men doe mali-

kedly put out even the little light of

voine riches.

1. tim .6,19.

together fraile and

fafting.

but vevenge is

ficia

3 A erue fumme Fathei knoweth whereof ye have need, before ye and forme of all aske of him,

Christiau prayers. 9 3 After this maner therefore pray ye , * Our # Luke 11,a father which art in heaven , hallowed be thy name. d That, that is 10 Thy kingdome come. Thy will be done meet for our nature for our daily food, or fuch at may

even in earth as it is in heaven

II Give us this day our d dailie bread. 12 And forgive us our debts, as we also forgive our debters.

Chap. 13.19. 13 And leade us not into temptation, but delior from all adverver us & from e evill : for thine is the kingdome. and the power, and the glory for ever. Amen. * Markett.zc.

4 They that forgive 14 * 4 For if ye doe forgive men their trespasses, your heavenlie Father will also forgive you. Hunes are forgiven,

15 But if yee doe not forgive men their trefpasses, no more will your father forgive you your trespaffes.

16 , Moreover, when ye fast, looke not fowre as the hypocrites : for they f disfigure their faces, that they might feeme unto men to fast. Verely I fay unto you that they have their reward.

17 But when thou fastest, anoint thine head, and wash thy face.

feene, that is to fay,

18 That thou feeme not unto men to fast , but unto thy Father which is in fecret; and thy Father which feeth in fecret, will reward thee openly.

19 9 6 Lay not up treasures for your selves upon the earth, where the mothe and canker corrupt, and where theeves digge through and steale.

20 & But lay up treasures for your selves in heaven, where neither the mothe nor canker corrupteth, and where theeves neither digge through nor steale.

21. For where your treasure is, there will your heart be alfo.

22 137 The light of the body is the eye : if then thine geye be fingle, thy whole body shalbe light. . be opened. 23 But if thine eye be wicked, then all thy body shalbe darke. Wherfore if the light that is in thee,

be darkenesse, how great is that darkenesse? 24 * 8 No man can ferve h two masters: for either he shall hate the one, and love the other, or els he shall leane to the one, and despise the other. Yee cannot serve God and i riches. g The judgement

the body is with the # . Therefore I fay unto you, be not careeyes, to oue whole full for your life, what ye shall eate, or what ye shall drinke : not yet for your bodie , what ye thall put with right reason. that is to fav. with on. Is not the life more worth then meat ? and the the fpitit of God bodie then raiment? wherewith we are

26 Behold the foules of thek heaven: for they fowe not, neither reape, nor cary into the barnes, yet your heavenly Father feedeth them. Are yee

not much better then they a

27 Which of you by I taking care is able to adde one cubite unto his stature ? 28 And why care ye for raiment? Learne how

the Lilies of the field doe growe : they mare not wearied, neither spin:

29 Yet I fay unto you, that even Salomon in all his glory was not araied like one of thefe.

30 Wherefore if God fo cloathe the graffe of the field which is to daie, and to morrow is cast into the oven, shall he not doe much more unto you, O ye of little faith?

31 Therefore take no thought, faying, What shall we eate? or what shall we drinke? or where-

life is carreced in life is corrected in the children of God by an earnest thinking upon the providence of God. k of the ayre, or that live in the ayre : for in all rongues almost this word Braven is taken for the ayre. 1 He speaketh of care which is loyed with thought of mind, and bath for the most part dilltruft yoka with it, m By labour.

with shall we be cloathed?

32 (For after all these things seeke the Gentiles) for your heavenlie Father knoweth that ye have need of all thefe things,

33 But feeke ye furft the kingdome of God and his righteoufnefie, and all thefe things shalbe miniftred unto you.

34 Care not then for the morow; for the morrow thall care for it felfe: the day hath enough with his owne griefe.

With his owne gracies
CHAP. VII.
I We may not sibe indement of our neighbour. 6 Ner
The broad and fre may not free transcenter. 13 The broad and fraite may. 15 Falfe propiets. 18 The tree and fruit. 14 The bonfe batte an a rocke, 26 and on the fand.

Udge : not, that ye be not judged. 2 For with what & judgement ye judge, ye find fault one with shall be judged, and with what & measure ye meete, another, but we

it shalbe measured unto you againe.

And why feeft thou the more , that is in thy caple , or to feeme brothers eye, and perceived not the beame that is bolier then they, in thine owne eye?

n thine owne eye?

4 * Or how faiest thou to thy brother, Suffer me Luke 6.37;39. to cast out the mote out of thine eye, and behold, romans. a beame is in thine owne eye?

Hypocrite, first cast out that beame out of thine owne eve, and then thalt thou fee clearelie to cast out the more out of thy brothers eye.

6 1 2 Give ye not that which is holy to dogges, neither cast ye your a pearles before swine , lest they tread them under their feet, and turning a-

gaine, all to rent you. 1 \$ 3 Aske, and it shalbe given you : feeke, and ye shall find : knocke , and it shalbe opened un-

For whofoever asketh, receiveth : and he that feeketh, finderh : and to him that knocketh, it shall

For what man is there among you, which if the Latines : for a his fonne aske him bread, would give him a stone? 10 Or if he aske fish, will he give him a ferpent ?

11 If ye then, which are evill, can give to your children good gifts, how much more shall your Farher which is in heaven, given good things to them that aske him?

12 \$ 4 Therefore whatfoever yee would that men shoud doe to you : even so doe ye to them : for this is the b Law and the Prophets.

13 9 * , Enter in the Arait gare : for it is the wide gare, and broad way that leadeth to destruction : and many there be which goe in thereat.

14 Because the gate is strait, and the way nar- 3 Prayers are a row, that leadeth unto life, and few there be that sure refuge in all 14 Because the gate is strait, and the way nar-

15 6 Beware of false prophets, which come to you in skeepes cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. \$ Doe men gather grapes of thornes? or figs of thitles?

17 So every good three bringeth foorth good fruite, and a corrupt tree bringeth footch evill

uite, and a corrupt tree bringeth footh evill phen.

Luke 33-1418 A good tree cannot bring foorth evill fruit, framel of life mult not be fruite. neither can a corrupt tree bring foorth good fruit, raken from a mul-19 # Every tree that bringeth not foorth good titude.

fruit, is hewen downe, and cast into the fire. 20 Therefore by their fruits yee shall know

them. endure, and be thronged, and to enter into life. 6 Falfe teathers mult be taken brede

mult beware wee doe it not without or in barred of

1.cor.4,3. * Marke 4,34. luke 6,38.

Luke 6.41 2 The fliffenecked and (Inhhnene enemies of the Gofpell are unyvogo this to have it preached unto them. a A pearle bath bis pame among the Grecians, forthe prient brightneffe that is in it : and a pearle weein ancient time in great ellimation among

pearle that Cleopaera had , was valued artwo hundreib and fiftie thousand crowner, and the word is now borowed from that, to figuifie the most precious heavenly do&ring. Chap.ar,sa.

marke 11,24. luke 11.9. toba 24.13. and 26,33.temes 1,5. miferies. 8 Luke 6,3r iob 4 16. 4 A rehearfall of the meaning of the front cable.

b Trat isto fayl Lawe and Ptus

c The way is

frair and parrow : we muit nath through this rough way and futfer and

of, and they are knowen by falle doctrine and evil living. \$ Chap. 3,10,

7 Even the beft gifes that are, are nothing without godlinule. 24 Rom a.13. E fames 1,22. d By Name here,is meant that migh'y working power of man wiineffeth that calleth upon him. e Properly powers: Now thefe excellent morkes wrought are called Powers, by occasion of these chings which they bring to paffe, for by them we under-Stand, how mightie

the power of God is. f That is not of igmarance,but becaufe be will call them 3 Pfal.6.8. g You that are given to all kind of wickedpelle, and

feeme to make an art of finne. 8 True godlineffe doctrine. zefterh onely upon Chrift, and therefore alwayer remained invincible. 1 Luce 6,47,41. lake 4.31.

St Mar. 2,40. Luke 5, 12. # Christ in healing the legrous with the souching of his hand, fhe weih that be abbotteth to finners that come unto him, he they never fo uncleane. Luke 7.8. Christ by ferring beforethem the example of the uncircumcifed Centurion , and yet of an excellent faith, provoketh the lewes to emu-Sation . and toge. ther forewarneth them of their cafting off, and the calling of the Gentiler.

21 17 Not every one that faith unto me, Lord, Lord, shall enter into the kingdome of heaven, 4 but hee that doeth my Fathers will which is in

22 & Many will fay to me in that day, Lord, Lord, have wee not by thy d Name prophecied, and by thy name cast out devils ? and by thy name done many e great workes ?

23 And then will I professe to them, f * I never knew you , & depart from me g ye that worke

iniquitie. 24 8 Whofoever then heareth of mee thefe words, * and doeth the fame, I will liken him to a

wife man, which hath builded his house on a rocke: 25 And the raine fell, and the floods came, and the winds blewe, and beate upon that house, and fell not : for it was grounded on a rocke,

26 But whofoever heareth thefe my wordes, and doeth them not , shall be likened unto a foolith man, which hath builded his house upon the

27 And the raine fell, and the floods came, and the winds blewe, and beate upon that house, and it fell, and the fall thereof was great.

28 T * And it came to passe, when Iesus had ended these words, the people were astonied at his

29 For he taught him as one having authority. and not as the Scribes.

CHAP. VIII.

The Leper cleanfiel. 5 The Centurions faith. 11 The calling of the Centiles, 12 and casting out of the Iewes. 14 Extere mother in law bealed. 19 A Scribe defination fillow Christ. 23 This tempor on the set. 28 Two possible during the cured. 32 The depile goe into swine.

N Ow when he was come down from the mountaine, great multitudes followed him.

2 * 1 And loe, there came a Leper and worshipped him, faying, Master, if thou wilt, thou canst make me cleane,

3 And Iefus putting foorth his hand, touched him, faying, I will, be thou cleane: and immediatly his leprofie was cleanfed.

4 Then lefus taid unto him , See thou tell no man , but goe , and thew thy felfe unto the Prieft, and offer the gift that & Mofes commaunded, for a witnesse to them.

5 1 4 2 When Iefus was entred into Capernaum, there came unto him a Centurion, befeeching him,

6 And faid, Mafter, my fervant lyeth ficke at home of the palfie, and is grievously pained.

7 And lefus faid unto him, I will come and heale him.

8 But the Centurion answered, saving, Master, I am not worthie that thou thouldest come under my roofe : but speake the word onely, and my fervant flialbe healed.

9 For I am a man alfo under the authoritie of another, and have fouldiers under me : and I tay to one, Goe, and hee goeth : and to another, Come, and he commeth : and to my fervant, Doe this, and he doeth it.

10 When Iefus heard that, hee marveiled, and faid to them that followed Lim, Verely I fay unto you, I have not found fo great faith, even in Ifrael.

11 But I fay unto you, that many thall come from the East and West, and shall a fit downe with Abraham, and Ifaac, and Iacob, in the kingdon e of heaven.

12 And the children of the kingdome shall be cast out into bytter & darkenesse: there thall be weeping and gnathing of teeth.

13 Then lefus faid unto the Centurion, Go thy way, and as thou hast beleeved, so be it unto thee, And his fervant was healed the fame houre.

14 9 \$ 3 And when Iesus came to Peters house, he faw his wives mother laid downe, and ficke of a fever.

15 And he touched her hand, and the fever left her : fo the arofe, and ministred unto them,

16 * When the Even was come, they brought unto him many that were ponence. With his word, and healed lake 4.40.

C Of all forts.

17 That it might be fulfilled, which was spoken by & Esaias the Prophet, sying, Hee tooke our infirmities, and bare our ficknesses,

18 And when lefus fawe great multitudes was fituate upon the of people about him , he commanded them to goe-lacke of Tiberias. d over the water.

19 4 Then came there a certaine Scribe, and faid unto him, Mafter, I will follow thee whitherfoever thou goest.

20 But lefus faid unto him, The foxes have holes, and the birdes of the heaven have 4 neftes, but the Sonne of man hath not whereon to rest his , when God re-

I s And another of his disciples said unto him , Maftet , fuffer mee first to goe , and burie my

father, 22 But Iesus faid unto him, Follow me, and

let the dead burie the dead. 23 1 6 And when he was entred into the fhip, his, even in most

his disciples followed him. 24 And behold, there arose a great tempest in yet in time convethe fea, so that the ship was covered with waves:

but he was afleepe. 25 Then his disciples came, and awoke him, the beaven.

faying, Mafter, fave us : we perith. 26 And hee faid unto them , Why are ye fearefull, O yee of little faith ? Then he arole, and rebuked the windes and the fea ; and fo there was a

great calmè. 27 And the men marveiled, faying, What man is this, that both the winds and the lea obey him? *

28 * 5 7 And when he was come to the other luke 26,27 fide into the countrey of the Gergetenes, there met deliver me from him two possessed with devils which came out of the miserable the graves very fierce, fo that no man might go by thraldome of Sathat way.

29 And behold, they cryed out, faying, Iefus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before & time? their commudities.

30 Now there was f afarre off from them, a great herde of fwine feeding.

31 And the devils belought him, faying, If the u calt us out, fuffer us to go into the nerde of fwine. 32 And he laid unto them, Goe. So they went

out and departed into the herd of swine : and behold, the whole herd of fwine ran headlong into fore we may not the fea, and died in the water.

33 Then the herdmen fled; and when they were fwinesbere. were come into the citie, they told all things, and what was become of them that were possessed with the divils.

34 And behold, all the cirie came out to meet not Christ taries Iefus : and when they faw him, they befought him to g depart out of their coafts.

b Which are wire out the kingdome. For in the kingdome is light, and with-out the kingdome darkenetle.

* Chap aa.13 Marke 1,29. luke 4.38. 3 Chrift, in healing divers difeafes, Cheweib ibat hee

was fent of his Faonly we should feeke remedie in all our miferier. Marke 1,32.

of E(a. 53.4. 1 . Pet, 2, 24 Luke 9, 57,53. For Capernaum 4 The true difci-

ples of Chrift muft prepare themselves to all kind of miferies. e Word for word, fhader made with

baughes. quireta our labour, we must leave off all duetie to men. # Marke 4,37. luke 8,23. 6 Although Chrift times to negle&

extreame danger. nient he affwageth all tempetts, and bringeth them to

Marke 5.1,2.

Chrift came to tan: butthe world had rather lacke Corilt then the vileft an I leaft of f of an hill, as Marke and Luke Gadera as lofeph resordeth oouke 17 coap. 13 lived after the ord -r of the Grecians, and there-

g Wheremen live at fwine, there doesh

marveilest there

CHAP.

a A Metaphore saken of banquets, for they that fit downe together arefellowes in the banquet.

CHAP, IX.

2 One ficke of the palife, it healed. 5 Remission of finner. 9 Matthew called, 10 Sinners, 17 New wine, 18 The water daugher rested, as I of momen baseled of a blood life, 18 Two blind mon by faths receive fishe. 3 A dwarde men proffeed is stated. 37 The basely daugh morkemen.

T Hen he : entred into a ship , and passed over, and came into his a owne city.

2 And 4 loe, they brought to him a man ficke them if we beleeve. of the palfie layed on a bed. And lefus b feeing a Into Capernaum, their faith, faid to the ficke of the palfie, Sonne, for as Theoph. fai h, Bethlehem brought be of good comfort : thy finnes are forgiven him foorth, Nazareth brought him up

3 And behold, certaine of the Scribes faid with and Capernaum was 3 And behold, certaine of the Scribit dwelling place, themselves, This mane blaiphemeth.

4 But when lefus faw their thoughts, he faid, Wherefore thinke ye evill things in your hearts? 5 For whether is it easier to lay, Thy finnes are

e To blafpheme. fig- forgiven thee, or to fay, Arife, and waike ? 6 And that ye may know that the Sonne of man hath authority in earth to forgive finnes (then faid he unto the ficke of the palfie,) Arife , take up

And he arose, and departed to his owne

8 So when the multitude faw it, they marveiled, and glorified God, which hath given such authority to men.

9 1 & 2 And as Iefus paffed foorth from thence, he faw a man fitting at the d custome, named Mathim, but he contem- thew, and faid to him, Follow me, And he arole,

> 10 And it came to passe, as Iesus sate at meate in Lis house, behold, many Publicanes and e finners that came thither, fate down at the table with Ie-

11 And when the Pharifes faw that, they faid to his disciples, Why eateth your Master with Publi-

Judes was brought canes and finners

into the forme of a 12 Now when Iesus heard it; he said unto them, province, to gather The whole need not the Phisician, but they that are

But goe ve and learne what this is, * I will were called finners, have mercy, and not facrifice, for I am not come to call the righteous , but the & finners to repen-

14 1 4 3 Then came the disciples of John to him, faying, Why doe we and the Pharifes fast oft, and thy disciples fast not ?

15 And Iefus faid anto them, Can the f children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then thail they fast.

16 Moreover, no man pieceth an old garment with a piece of g new cloath : for that that thould fill it up, taketh away from the garment, and the breach is worfe.

17 Neither docthey put new wine into old veffels: for then the vetlels would breake, and the wine would be spilt, and the vestels would perish: but they put new wine into new veffels, and fo are both preserved.

18 g * + While he thus fpake unto them, behold, there came a certaine ruler, and worthipped him, faying, My daughter is now deceafed; but come and lay thine hand on her, and the shall live.

19 And Iefus grofe and followed him with his disciples.

20 (And behold, a woman which was difeafed

with an iffue of blood twelve yeeres, came behind him, and touched the hemme of his garment.

21 For the faid in her felfe, If I may touch but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her. did fay , Daughter , be of good comfort : thy faith hath made thee whole. And the woman was made whole at that fame moment,)

23 5 Now when Iesus came into the rulers house, 5 Even death it and faw the b minftrels and the multitude making felfe giverh place to

noise, He faid unto them, Get you hence: for the they vied ministrels maid is not dead, but fleepeth, And they laughed at their mournings,

him to feorne 25 And when the multitude were put foorth,

he went in and took her by the hand, and the maid arofe. 26 And this bruit went throughout all that land. 6 By healing thefe

27 6 And as Iefus departed thence, two blinde awoblind, Christ men followed him , crying, and faying O fonne of thewerh that he is

David, have mercie upon us. 28 And when he was come into the house, the world. blinde came to him, and Iefus faid unto them,

Beleeue yee that I am able to doe this? And they faid unto him, Yea, Lord, 29 Then touched he their eyes, faying, Accor-

ding to your faith be it unto you.

30 And their eyes were opened, and Iefus gave them great charge, faying, See that no man know it.

31 But when they were departed, they foread abroad his fame thorowout all that land.

32 9 4 7 And as they went out , behold , they & Luke 11.14. 32 9 4 7 And as they went out, benote, they brought to him a dumbe man possessed with a that power that deviil.

Christ harboverthe

33 And when the devill was cast out, the dumbe devill. spake : then the multitude marveiled, faying, The like was never feene in Ifrael.

34 But the Pharifes faid, He casteth out devils,

through the prince of devils. 35 And * Iefus went about all ciries and 5 Chap. 11, 24.

townes, teaching in their Synagogues, and prea- luke 11,15. ching the Gospel of the kingdome, and healing * Marke 6.6. every ficknesse and every disease among the peo- Luke 13,22.

36 8 But & when he faw the multitude , he had 8Although the ordicompassion upon them, because they were dispermary passoricase,
sed, and scattered abroad, as sheepe having no cast of the care of shepheard. bis Church.

37 Then faid he to his disciples & Surely the Marke 6,34. harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that i word for wordhe would i fent forth labourers into his harvest.

the power of Christ,

the light of the

CHAP. X.

The gift of healing given to the Apofles. 5 They are fent The 51st of leading pieces the Applite. 5 They are for topreach live Coffe. 13 Peacet. 14 Shahigo pilled alg. 18 Affilian. 21 Centinus uses most the end. 33 Flying from performing. 38 Faire, 19 Then sparrows. 30 Haires of our head. 32 To acqueribly Chrift. 34 East each of our head. 32 To acqueribly Chrift. 34 East each 14 frived. 34 Pariance. 37 Lives of parent. 38 The scale of 37 To logothe life. 40 To exceive a Peacet.

A Nd 1 * he called is twelve disciples unto him, 3. The Apostler are and gave them power against uncleane spirits, feat to proch the to cast them out , and to heale every six kenetic, and * Mat 3.13; 164.1. every difeafe.

2 Now the names of the twelve Apostles are a Theophilad faith thefe. The a first is Simon called Peter, and Andrew that Peter and Anhis brother, Iames the some of Zebedeus, and fifthecausethy Iohn his brother.

caft them out ; for

in to holy a works.

men are very flow

were firttcalled,

3 Ibilip

manifelt figne. nifierk amongst the divines to fpeake wickedly : and amoutt the more eloquent Grecians, to thy bed, and go to thine house.

s Siones are the

onely forgiveth

Markea, 3.

b Knowing by a

luke 5,18.

caufes of our affli-

Atons, and Chrift

Marke 3.14. Luke 5,27. 2 Chrift calleth the bumble fingers unto neth the proud by- and followed him. pocriter.

d At the customers zable, where it was received. e The customen fel- fus and his disciples. lower which were

placed by the Romans after that the customer, and therefore of the reft ficke. of the lewes, they shar is to fay very vile men.

Hofea 6,6. Chap. 12.7. * z.Tim.1,15. 34 Mar. 2. 18. Luke c.aa.

3 Against naughty emulation in matzers indifferent. f An Hebrew kind of freach, forthey that are admitted into a mariage chamber, are as the neerest about the bri legrame. g Rayve, which was oever put to the

| Mar. 5,23. Lnke 8,41 4 There is no evill to old and incurable, which Christ cannot beale by and by of he be touched with true faith, but lightly as it were with the hand.

faller.

b A man of Keriork. Now Keioth was in the Iofh 15.25.

Luke 10,9.11.

The fumme of the Gofre'l. or preaching of the

pendaoces of the

Mat. 6, 8.9. luke the word must cast crived, freely give. away all cares that might binder them the leaft wifethat

to wit, both that nothing might binder them, and alfo feele fome tafte of Gods providence : for at their remine backe, the Lord afketb of them, whe-

thing by the way, you meate. s Hippy are they ghat receive the Preaching of the Gofpel : and unhappy are they, that refule it.

2 Luke 10.8 e It is a maner of fperch taken from the Hebrewer, # Marke 6,11 luke A Actes 13.51.

Luk 10 4. how the minifiers muil behave themfelves under ghe croffe. f You fina be in great das gers. much as revenge an icitrie ; and by the mixing of thefe bralls agjurer to. gether , he will not have our wifedome

of good nature at exquitit-ly framed of ooth them, as may be h Forio the caufe of religion men are wolves one to aaother.

our traplicitie mad,

but a certaine fotine

Marke 13,11. 7 .ke 12-18 # Luke 21 116. of Mark 13.13.

3 Philip and Bartlemew : Thomas , and Matthew that l'ublicane : Iames the fonne of Alphous, and Lebbens whose furname was Thaddens : 4 Simon the Cananite, and Iudas b Iscariot,

who also betrayed him. 5 Thefe twelve did Iefus fent foorth, and com-

manded them, faying, Go not into the way of the Gentiles, and into the cities of the Samaritans en-6 But goe rather + to the loft sheepe of the

3 Miracles are de- house of Inacl. 7 5 And as ye go preach , faying , The kingdome of heaven is at hand.

8 3 Heale the ficke : cleanfe the lepers : raife 93. and 21.35.
4 The minifters of up the dead: cast out the devils. Freely ye have te-

9 3 + Posterie e not golde, nor filver, nor money in your girdles.

10 Nor a scrippe for the iourney , neither two For this journey, coats, neither shooes, nor a staffe: 4 for the workman is worthy of his d meat.

11 5 And into : what foever citie or towne yee shall come, enquire who is worthy in it, and there abide tell ye go thence.

12 And when ye come into an house, falute the

13 And if the house be worthy, let your e peace gher they laked any come upon it ; but if it be not worthy, let your peace returne to you.

14 * And whofoever shall not receive you, And wholoever thall not receive you, house, or that citie, "thake off the dust of your

15 Truely I say unto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of judgement, then for that citie.

16 1 56 Behold , I fend you as fiheepe in the middes of the wolves: be ye therefore wife as ferpents, and g innocent as doves.

17 But beware of h men , for they will deliver whereby they meant you up to the Councils, and will fourge you in a kind of happines, their Synagogues.

18 And ye thall be brought to the governours and kings for my fake, in witnesse to them, and to

the Gentiles. 19 * But when they deliver you up, rake no thought how or what ye thall speake : for it shall

be given you in that houre, what ye shall fay. 20 For it is not ye that speake , but the spirit of your Father which speaketh in you.

And the & brother thall betray the brother to death, and the father the fonne, and the children shall rife against their parents, and shall cause them to die.

22 And yee shall be hated of all men for my Name : & but he that endureth to the end , he shall to be ma itious, our be faved.

23 And when they perfecute you in this citie, flee into another: for verely I fay unto you, yee thall not i goe over all the cities of Ifrael, till the Sonne of man be come.

* The disciple is not above his master, nor the fervant above his Lord.

25 It is enough for the disciple to be as his mafter is , and the fervant as his Lord. & If they have called the malter of the house k Beel zebub, how much more them of his houthold ?

Bung to an end , that is , you shall not have gone thorow all the cities of Brael, and preached in them. * Luke 6,40 toha.13 16. and 15,40. & Chap.14,14.

26 | Feare them not therefore : + for there is 1 Trueth shall not nothing covered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darknesse, that speake ye mopeoly; and in the in light; and what ye heare in the eare, that preach highest places. For ye on the m houses.

28 And a feare yee not them which kill the bodie , but are not able to kill the foule : but rather might walke upon feare him, which is able to deftroy both foule and them, Ads 10.9. body in hell.

29 Are not two sparrowes fold for a o farthing, and cruell, yet we and one of them thall not fall on the ground with- may not feare them, out your Father?

30 & Yea, and all the haires of your head are of an ounce. numbred.

31 Feare ye not therefore, ye are of more va- acts 27,34. lue then many sparrowes.

32 7 * Whofoever therefore shall confesse mee before men, him will I confesse also before my Father which is in heaven. 33 But whofoever thall denie me before men,

him will I also denie before my Father which is in * 3 Thinke not that I am come to fende ing of the Gospell. 34

peace into the earth, but the fword. 35 For I am come to fet a man at variance against his father, and the daughter against her mother, and the daughter in law against her mo-

ther in law. 36 & And a mans enemies stall be they of his to God. Schar

37 * 9 Hee that loveth father or mother more and 14,27. then me, is not worthie of me. And he that love th & lobe 14.25 fonne, or daughter more then me, is not worthie of

38 * And he that taketh not his croffe, and followeth after me, is not worthie of me.

39 & Hee that will find p his life, shall loofe it: and he that looferh his life for my fake, shall finde

40 10 Hee that receiveth you, receiveth mee: and hee that receiveth mee receiveth him that fent the life to come.

41 * 11 Hee that receiveth a Prophet in 9 the name of a Prophet, thall receive a Prophets reward: and he that receiverh a righteous man, in the name of a righteous man, thall receive the reward of a righteous man.

42 4 And whofoever shall give unto one of bestow upon Christ. thefe * little ones to drinke a cuppe of colde water 9 Ara Prophet. onely, in the name of a disciple, verely I say unto you, he shall not lofe his reward.

CHAP. XI.

2 Iohn senderb his disciples to Christ. 7 Christes testimonie of Iohn. 13 The Luw and the Prophets. 15 Christ and Iohn. 21 Christin, Rethsaids. 25 The Cospel revealed to children. 28 2 by that are wearie and laden.

he departed thence to teach and to preach in their Meffins. 2 And when Iohn heard in the prison the

workes of Christ, he sent two of his disciples, and fayd unto him,

Att thou hee that fhould come, or shall wee many of them were looke for another ? 4 And letus answering fayd unto them, Goe,

and thew John, what things ye heare and fee.
5 The blinde receive fight, and the halt doe walke ; the lepers are cleanfed, and the deafe heare,

Marke 4.22. luk 8.17. and 12.14 the toppes of their bouler were for made, that they n Though tyrante o The fourth part

2. Sam. 14, 11. 7 The perefficie and reward of open confelling Chrift. * Marke 8, 38. luk: 1,26.2pd \$2,8. 2.Tim. 2.12. & Luke 12,51.

7 1.Sam. 14.45.

8 Civill differtions Micah 7,6. 9 Nothing without exceltion is to be preferred before our duetie

% Chap. 16.24. mar. 8,34.luk. 9,15 They are faide to deliver it out of danger: and this is spoken after the quipion of the pros ple which thinke them cleane loft that die, because they thinke not of 10 God is both authout and revenger of his holy minifterie. . Luke 10,16. iohn 13.10. II We Shalflose nothing that we

Mar.9,41 r Which in the fight of the world are vile and abica,

A Nd : it came to paffe that when Iefus had made a Chiff flowerh an end of a commanding his twolve difficults by his works, that an end of a commanding his twelve disciples, he is the promised a Of influcting thein with precepts.

b Taeaiftiplescities, ther is to fay, in Gabile, where boroe. Ada 2,7. & Luke 7,18.

a What agreedifference inbezwixt the minife. rie of the Prophets, the preaching of John, and

the full light of the Gofpel, which Chrift hath brought. Malar. 3.1. Inke 7,28. a In the nego Asseof the Church where she tene glo-

er of God Shine:h: she perfin are nos sump ared together, destrines , she predching of John with phets, and againe, the most cleare
preaching of the
Gospel with Johns. # Luke 16,16. d They prophecied of things to come, n hich are now present and dearely of plaine.

b feene. Malac.4.5. 34. Luke7.31. 3 There are none more flour & flub buzae enemies of the Gospel, then they to whom it ought to be most acceptable. e He blameth the from ardneffe of this age, by a pro-

verbe, in that they

could be moved net

ther wish rough. ner centle dealing. 4 That which the most pars refuse. fen embrace. f Wifemen dee acknowledge the wisedome of the Cospel, when they veceineie.

5 The proud refered vuto them, eo their great hort and fmart which turneth to thefalnation of the simple. * Luke 10,13. * Luke 20,11.

Through the mi-nifteric of Christ, who onely sheweth the trueth of all things persaining

esh, that hee contensesh himfelfe in his fathers counfell. i Gods will is the onely rule of righte-Dufneffe.

\$ John 3.35. 6 There is no true knovvledge of God, nor quietnes of mind, but onely in Chaift alone. 1 John 6:45.

#E161.1.1/ske 4,1'. the dead are raifed up, * and the poore receive the Gofpel.

6 And bleffed is he that shall not be offended in me.

7 2 And as they departed, Iesus beganne to speake vnto the multitude of John, What went ye out into the wildernesse to fee? a reede shaken with the winde?

8 But what went ve out to fee? A man cloathed in foft raiment? Behold they that weare foft closthing, are in kings houses,

9 But what went yee out to fee ? A Prophet? Yea, I fay voto you, and more then a Prophet.

10 For this is he of whom it is written , & Behold, I fend my messenger before thy face which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater the law or the Pro. then Iohn Baptift, notwithstanding, he that is the leaft in § c kingdome of heaven, is greater then he.

12 And from * the time of John Baptift hitherto, the kingdome of God suffereth violence.

and the violent take it by force.

13 For all the Prophets and the Lawd prophecied vnto Iohn. 14 And if we wil receive it, this is "that Elias

which was to come. 15 1 He that hath eares to heare let him heare.

16 & 3 But wherevnto shall I like this generation ? e It is like vnto little children which fit in the markets, and call vnto their fellowes.

17 And fay, We have piped unto you, and yee have not daunced, wee have mourned vnto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they fay, He hath a deuill.

19 The Sonne of men came eating and drinking, and they fay, Behold a glutton and a drinker of wine, a friend vnto Publicanes & finners : 4 but wisedome is justified of her children.

20 f s* Then began he to vpbraid the cities. wherein most of his great workes were done, be-

cause they repented not. 21 Woe be to thee Chorazin: Woe be to thee Bethfaida : for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in fackcloath and afhes.

22 But I fay to you, It shall be easier for Tyrus and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which are lifted vp vnto heaven, shalt be brought downe to hell : for if the great workes, which have beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I fay vnto you, that it shallbe easier for them of the land of Sodom in the day of judgement, then for thee.

25 4 At that time lefus answered and fayd, I give thee thankes , O Father , Lord of heaven and earth, because thou hast hid these things from h This word shew- the wife, and men of vnderstanding, and hast g opened them voto babes.

26 It is hio, O Father, because thy i good pleasure was such.

27 & 6 All things are given vnto mee of my Father : and * no man knoweth the Sonne, but the Pather : neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.

28 Come voto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee # Iere 6,16.

that I am meeke and lowly in heart : and ye fhall in Mur colling finde 4 reft voto your foules. 30 & For my yoke is k ezfie. & my burden light, mandements are

50 % FOR MY YORK 13 & CEILC. N. MY BURGEN light, mandament are C. H. A. P. XII met dissipler pluche the care of corn. 6 Mercie, flace, that is bearen's God feet, 10 The writered hand is bealed. 12 We must be extraormed bee goed on the Stabuth. 2 The profit of the place, 13 of Mercila, 10th 544 hing demonstrated. 31 Sinns, blashouthe, 33 The good or crifilters. 34 Vipter. 35 The Nincottes. 4. The Queen of Saba. 48 The true mether and bretveen of Christ. s Of the true fan. A Tri that time Iefus went on a Sabbath day diffine of the through the corne, and his difciples were an Sabbath, and the through the come, and his disciples well all abrogating of it, hungred, and began to plucke the exres of come a Marke 2.33.

and to eate. 2 And when the Pharifes fawe it , they fayd 4 Deut. 23,25. vnto him . Beholde ; thy disciples doe & that

which is not lawfull to doe voon the Sabbath.

3 But he faid vnto them, - Have ye not read what David did when he was an hungred, and they that were with him?

4 How he went into the house of God, and call is bread of fadid eate the a shewbread, which was not lawfull eer because i fact for him to eat, neither for them which were with his recke poor the him , but onely for the * Priefts? goldentableag-Or have ye not read in the Law, how that pointed to that for-

8,31. and 24.9.

on the Sabbath dayes the Priestes in the Temple wice, Leuit, 24,6. * b breake the Sabbath, and are blameleffe? 6 But I fay vnto you, that here is one greater & Num. as. 9

b When the Priefta then the Temple. 7 Wherefore if ye knewe what this is, § I will dee Gere fernice have mercie and nor facrifice, ye would not have day, yet they breake

condemned the innecents.

8 For the fonne of man is Lord, even of the left dash the Lira of the Sabhach Sabbath. breske she Sabla 9 *2 And he departed thence , and went into + B. fe 6.7.

their Synagogue:

10 And behold, there, was a man which had * Markes. a

his hand dried vp. And they asked him, faying. Is Infe 6.6.
it lawfull to heale vpon a Sabbath day? that they a The ceremomight accuse him. ate not againft the

II And he faid vnto them, What man shall there love of our erighbe amengyou, y hath a sheep, & if it fall on y Sab-bour. be amengyou, y hath a fleep, & if it fall on y Sab-bath day into a pit, doth not take it & lift it out in what respective 12 How much more then is a man better then may give place to

a theepe ? therefore , it is lawfull to doe well on a the vabridled rage Sabbath day. 13 Then faid he to the man, Stretch foorth , By jud emene is

thine hand. And he stretched it forth, and it was ment a felled feare, Lecause Christ mus made whole as the other. 14 3 Then the Pharifes went out, and conful- ligion among the

ted against him , how they might destroy him. Centi es, and to cuft 15 But whe lefus knew it, he departed thence. So our fugerflition, great multirudes followed him, & he healed the al, which thing wh re-

16 And charged them in threatning wife, that he berit is done, the they should not make him knowen. ey mould not make him knowen. reigne and judge

ken by Esaiss the Prophet, faying, 18 * Behold my fervant whom I have cho-d Hee Chall pre-

fen, my beloued in whom my foule delighteth : neunce jentene I will put my Spirit on him, and hee thall thew and indocement, c judgement to the Gentiles. 19 He shall not striue, not cry, neither shall and Satan, and

any man heare his voyce in the freetes.

A bruifed reede shall hee not breake, and his enemies. fmoking flaxe shall he not quench , till he a bring * Luce 1114. forth judgement vnto victorie.

21 And in his Name fhall the Gentiles trud. is fubiect to the 22 4 4 Then was brought to him one pof- flaunder of the

fessed with a deuill. both blinde and dumbe, and he wicked: yet not-bealed him, so that he volich vous blind and ought to be avon ebed foutly. dumbe both spake and saw.

23 And

23 And all the people were amaled, and fayd, Is not this that sonne of David?

24 But when the Pharifes heard it, they fayd, & This man caffeth the denils no otherwise out but through Beelzebub the prince of deuils.

15 But lefus knew their thoughts , and favd to them, Eurry kingdome divided against it selfe, is brought to nought, and every citie or house divided against it felfe shall not stand.

26 So if Satan caft out Satan, hee is divided against himselfe : how shall then his kingdome

endure ?

17 Alfo if I through Beelzebub caft out deuils , by whom doe your childeren caft them out ? Therefore they shall be your judges.

28 But if I caft out divils by the Spirit of God,

then is the kingdome of God come vnto you, 20 Els how can a man enter into a frong mans house and spoyle his goods, except he first bind the firong man, and then spoyle his house a 30 He that is not with me, is against me; and

he that gathered not with me, fcattereth.

31 & Wherefore I fay vnto you, Every finne and blafphemy shall be forgiven vnto men; but the blasphemie against the holy Ghoft shall not be forgiven vnto men.

32 And whofoever shall speake a word against the fonne of man, it shall be forgiven him : 6 but whofoever thall speake against the holy Ghost, it shall not be forgiven him , neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree evill, & his fruit evill:

for the tree is knowen by the fruit. 34 7 O generations of vipers, how can you speake good things, when ye are evill ? For of the

abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of his heart bringeth foorth good things: & an evill man

out of an evill treasure, bringeth forth enill things. 36 But I fay vnto you, that of every e idle worde that men shall speake, they shall give ac-

count thereof at the day of judgement, 37 For by thy wordes thou shalt be inftified, and by thy words thou shalt be condemned.

38 1 s & Then answered certain of the Scribes and of the Pharifes, faying, Mafter, we would fee

39 But he answered and said ento them, An evill and f adulterous generation fecketh a figne, but no figne shall be given vnto it, fave that tigne of

the Prophet Ionas. 40 % For as Ionas was three dayes and three nights in the whales belly ? fo shall the sonne of man be three dayes and three nights in the heart of the earth.

41 9 The men of Nineue shall rife in iu- gement with this generation, and condemne it : for they * repented at the preaching of Ionas : and behold, a greater then Ionas is here.

42 . The Queene of the g South shall rife in judgement with this generation, and shall condemne it : for the came from the vtmost patts of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon is here.

43 15 Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, feeking reft, and finderh none.

Then hee fayth, I will returne into mine house from whence I came ; and when he is come, he findeth it emptie, swept and gamithed,

Ar I Then he goeth, and taketh vnto him fenen other Spirits worfe then himselfe , and they enter & Heb. 6.4 5. in, and dwell there : " and the end of that man is and 10,16 worse then the beginning. Euen so shall it be 10 Christreacheth with this wicked generation.

by his owner exambehold, his mother, and his brethren flood with- things ought to be out, defiring to speake with him.

47 Then one fayd vnto him, Behold, thy mother and thy brethren fland without, defiring to Luke \$,20. speake with thee.

48 But he answered , and said to him that told him. Who is my mother, & who are my brethren?

49 11 And he firetched forth his hand toward his 11 None are disciples & said, Behold my mother, & my brethre. more neere unto

50 For whosever shall doe my Fathers will ve, then they thet which is in heaven, the same is my brother and effault. fifter and mother.

CHAP. XIII.

The parable of the Same. 11 and 24 Why lefus freak to parable. 18 The explicits of the parable. 14 The parable of the tarte is 30 of the milliand fred. 30 of the leauen. 44 Of the barden explicit of the facilities. 45 Of the parable of 40 of the barden explicit one to fine. 31 Cheff lines 13 Christ is not received of his countrey menthe Nazarites.

T He " lame day went lefus out of the house. and fate by the fea lide. # Marke 4, xo

and late by the leading.

2. I And great multitudes reforted vinto him, Lage S.4.5.

fo that he went into a ship, and sate downe: and i this heweth in putting soorth the whole multitude flood on the shore, this parable of the 3 Then he speake many thingsto them in pa- Sower, that the

rables, faying, Behold, a fower went forth to fow, feed of life which
And as he fowed, fome fell by the way fide, is fowen in the
world, competh

and thefoules came and denoured them vp. not on fo well in 5 And some fell vpon stony ground, where one as in another,

they had not much earth, and anon they fprung and the resson is, vp. because they had no depth of earth. the must part ei-

6 And when the funne was vp, they were par- ther doe potreched, and for lacke of rooting withered away. ceive it or fuffer 7 And some fell among thornes, and the it not so ripen.

thornes fprung vp, and cheked them. 8 And fome againe fell in good ground, and brought forth fruit, one corne an hundreth fold,

some sixtie fold, and another thirtie fold. 9 He that hath eares to heare, let him heare. 10 Then the disciples came, and sayd to him,

Why speakest thou to them in parables? 11 2 And he enswered and layd varo them, Be- 2 The gift of va-cause it is given vato you to know the secrets of derita ding and

the kingdome of heaven, but to the it is not given, of faith is proper 12 \$ For who foever hath, to him fladbe given, to the eleft, and all and he shall have abundance: but who foever hath det hough the

not, from him shalbe take away even that he hath just judgement 13 Therefore speake I to them in parables, be. of God canfe they feeing, doe not fee : and hearing, they & Chap-25-19.

heare not, neither under fland. 14 So in them is full+lied the prophecie of E-

fairs, which proplecie faits, & By hearing ye thall & Efai.6.9. heare, and shall not understand, and feeing yee macke 4.12. shall see, and shall not perceive.

15 For this peoples heart is waxed fat, and Rem. 11.8. their eares are dall of hearing, and with their eyes they have winked, least they should see with their eyes, and heare with their eares, and thould underfrand with their hearts, and thould returne, that I might heale them.

16 3 But bleff d'are your eyes , for they fee : 3 The condition and your eares, for they heare.

17 * For verely I fay voto you , that many der and fince Christ. Prophets, and righteous men have defired to fee isbeiter henit thole things which yee fee, and h ye not feene was in the time of them, and to heare those things which yee heard, the Law and have not heard them.

of the Church'vn. * It (e 10,24.

2 Thep. 9.34. Marke 3 33. 5 The kingdome of Christ and ree kingdome of the demil cannot cone ift rogeiher.

Markeg. 18,29. 3. John 5. 10 6 Ofblasphemie

again ft the holy

CAUR.

7 Hypocrites at the length bevoray by their owne mouth. . Luke 6.4 . e Vaine and unpro-

fis ibte trifl.; which the most part of men spend their lives in. g Against froward delires of miracles. \$ Chap. 16,1. Luke 11.19. I.cor.1,22. f Bastard, which

fell from A'rahams faith, or for- a figne of thee. Sophe the true moe-% Ion 11 1,17. 9 Chrift teacheth by he for wofull example of the lewes, that there are non- more miferable then they which put out the light of Gofpel which was kindled to them. * 10n.413.5.

A. A.Kingstont. 2 chron. 9.1. g Hemcaneththe Queene of ! a hat no hofe countrey is Such in respect of the Land of Tiruel, 1. King. 10. h For Saba is fitte-

ate in the vemelt conft of happy Arabia upon the m nehof the erstin fea. . Luke : 1,24.

18 1 Heare

Mar.4,15. Luge 8, 11.

a Though there be

mention made of the hearts, yet this Sorping is referred to hearing without understanding. For whether the seed be re eiped in the heart or no yet he that foweth forpeth so she bears.

4 Christ Sheweth in another parable of the evill fred mizz with y good, that the Courch shall gever be free and quit from offences, both in do-Erine and maners, varill the day appointed for the refloring of all things to come, and therefore the faichfull bavetoatme themfelves with patience and conflancy,

Marke 4.30. Luke 13,19. his kingdome with very fmall begiomings , to the end that by the growing on of it, befide hope of all men, bis mighty power and working may be the more fet forth. : Luke 13,21.

Mar. 4.33.34.

Pfal. 78,2

He expoundeth be former parable of the good

18 4 * Heare ye therefore the parable of the Sower. Wherefore any man heareth the word of

that king done, and vinderftendeth it not, that evill one commeth, and catcheth away that which was fowen in his a heart : and this is hee which hath received the feed by the way fide.

20 And hee that received feede in the ftony ground, is he which heareth the word, and incon-

tipently with joy receiveth it,

21 Yet hath he no roote in himselfe, and dureth but a feason: for affoone as tribulation or perfecution commeth because of the word, by and by he is offended.

22 And he that received & feed among thornes, is hee that heareth the word; but the care of this world, and the deceitfulnesse of riches choke the

word, and he is made vnfruitfull.

23 But he that received the feed in the good ground, is he that heareth the word, and voderstandeth it, which also beareth fruit, and bringeth forth, forme an hundred fold, forme fixtie told, and some thirtie fold.

24 14 Another parable put hee foorth unto them, faying, The kingdome of leaven is like unto a man which fowed good feed in his field.

25 But while men flept, there came his enemy and fowed tares among the wheate, and went his

16 And when the blade was fprung up, and brought forth fruit, then appeared the tares alfo.

27 Then came the fervants of the housholder, and fayd unto him , Mafter , fowest thou not good feede in thy field? from whence then hath

28 And he fayd unto them, Some envious man hath done this. Then the fervants fayd unto him. Wilt thou then that we go and gather them up?

29 But he fayd, Nay, least while ye goe about to gather the tares, ye plucke up also with them the

30 Let both grow together untill the harvest. and in time of harvest I will fay to the reapers, Gather ye first the tares, and bind them in sheaves to burne them : but gather the wheat into my barne.

31 145 Another parable he put foorth unto them, faying, The kingdome of heaven is like vnto a graine of mustard feede, which a man taketh and fowerh in his field:

32 Which in deed is the leaft of all feeds ; but when it it growen, it is the greatest among herbs, the expectation and and it is a tree, fo that the birds of heaven come and build in the branches thereof.

33 1 Aoother parable spake he to them, The kingdome of heaven is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

14 9 & All their things spake Iesus unto the multitude in parables, an- without parables, fpake he not unto them,

35 That it might be fulfilled, which was fpoken by the Prophet, faying, & I will open my mouth in parables, and wil vtter the things which have bene kept fecret from the foundation of the world.

36 Then fent Iesus the multitude away, and went into the house. And his disciples came unto him, faying, Declare unto us the parable of the tares of that field,

37 6 Then answered he, and sayd to them. Hee that fowerh the good feed, is the lonne of man,

38 And the field is the word, and the good feed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that fowerh them is the devill, # and the harvest is the end of the world, and 4 Teel 2.23.

the reapers be the Angels. Reveligas. 40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall fend forth his Angels, and they shal gather out of his kingdome all things that offend, and them which doe iniquity,

42 And shall cast them into a fornace of fire. There shall be wailing and gnashing of teeth,

43 & Then Stall the iuft men fine as the funne & Dan. 173. in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 \$ 7 Againe, the kingdome of heaven is 7 Few men undera like unto a treasure hid in the field, which when fland how great a man hath found, he hideth it, and for ioy thereof the riches of the departeth, and felleth all that he hath, and buyeth wen are, and no that held.

45 Againe, the kingdome of heaven is like ker of them, but he to a merchant man that feeketh good pearles,

46 Who having found a pearle of great price, loffe of all his went and fold all that he had and bought it.

47 5 3 Againe, the kingdome of heaven is like unto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and fit and gather the good into veffels, and caft the bad away

49 So shall it be at the end of the world. The Angels shall goe foorth, and sever the bad from

among the just. 50 And shall cast them into a fornace of fire : there shallbe wailing and gnashing of teeth.

51 19 Iesus sayd unto them, Vnderstand yee bedeligen which all these thing ? They sayd unto him , Yea , Lord, have not onely to 52 Then fayd hee unto them. Therefore every be wite tortient Scribe which is taught unto the kingdome of heawen, islike unto an houshoulder, which bringeth dome of God to

foorth out of his treasure things both new and old, others. 53 And it came to passe, that when Telus had ended these parables, he departed thence,

54 " 10 And came into his owne countrey, and onely finne of ig taught them in their Synagogue . fo that they acrance bur also were aftonied, and fayd, Whence commeth this wisedome and great workes unto this man?

mother called Marie, "and his brethren lames that when God and Iofes, and Simon, and Iudas?

56 And are not his fifters all with vs ? Whence fo mon plainely then bath he all thefe things?

57 And they were offended with him, Then awayttenskives, Ielus fayd to them, & A Prophet is not without * 1800 6.42.
honour, fave in his owne countrey, and in his Luke 6.42. owne house.

58 And he did not many great workes there, for their vnbeliefes fake.

CHAP. XIIII. 2 Herods indgement of Chrift.

3 Wherefee Ishn was bound. 2 and birthedel. 3 If the departer. 18 Of the fuel order, Ct. 23 Chrift prayeth. 44 The Application and the telegraphic third within wabe. 27 Faith. 30 Peter in teoparate.

36 The terms of Chrift gammi. 3 Wherefore John mas

T* that time Herod the Tetrarch heard of * Morie Gate. A the fame of lefus,

an example of an inuiccible courage, which all faithfull Ministers of Gods word ought an example of an observed contrage, various vanitie, paide and cruelty, and to be follow; in Herod, an example of tyrannous vanitie, paide and cruelty, and to be fhort, of a courtly confeience, and of their miferable flaverie, which have once given themfelves over to pleafures; in Herodias and her daughter, an example of whotelike. wantonnelle, and womanlike crashie,

man can be parta-

them with the 8 They are many in the Church, which not with-

standing are not of the Church and therefore at length fhall be caft out: but the full and perfect cleaning of them is defer-

red to the last days,

penfe the wife-

Luke 4.6. 10 Men doe nor writtingly and willlingly lay ftumbling blockes in 5 5 Is not this the carpenters fonne ? Is not his their owne wayer, calleth them, they may not obey. and

deftroy and cal I ohn 4,990

& Ly works be meaneth that force and power, whereby works are moronghe and not the works, as is Seene of before. 4 Murke 6,17. Luke 3,19. & Leuit. 18,16-

and 20,21. 4 Chap. 21.26. & There were three Herods : the first of them was Antipa sers Sonne, who is also called Ascaloveigne Christ mas borne, and hee it watthat caufed the children to be flaine. The fecand your called Antipas , Magnus his tonne mohofe mothers name was Malthaca or Mareaca, and this was called Tetrarch, by reason of enlarging Archelans mas banifhed to Vienna in France . The third was Agrippa, phero by Aristobuthat flew I ames. \$ Marke 6,32.

> and two little fifter, thewing thereby, that they fliall want nothing, which lay all things afide & feeke the kingdome of heaven # Marke 6,35 . Inke 9,12. I chn 6,5.

Luke 9,10.

a great multitude

with five loaves

John 6,16,17,18. a We mult faile mighty tempelts, and Chrift will never forfake us, fo that we goe whither he hath com. manded vs. e By the fourth sime neere to day breaking: for in old time they divided the night into foure marchessin zwhich shey foosted .. d sifpirit, as it is here eaken, is that which a' man ima- trary wind. gineth to himfelfe Dainely in his mind, persivading

feetin Some thing, and feath nothing.

2 And fayd vnto his fervants, This is that John Baptist, he is rifen againe from the dead, and therefore great a works are wrought by him.

3 " For Herod had taken Ioha, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Io.n fayd unto him , It is not & lawfull

for thee to have her. 5 And when he would have put him to death? he feated the multitude, because they counted

him as a 4 Propher. 6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and

pleafed b Herod. 7 Wherefore hee promifed with an oath, that

he would give her whatfoener she would aske. 8 And the being before inftructed of her mother , fayd , Give mee here Iohn Baptifts head in a

9 And the king was fory : nevertheles, because of the oath, and them that fate with him at the table, he commanded it to be given her,

10 And fent, and beheaded John in the pri-

11 And his head was brought in a platter, and given to the mayd, and thee brought it unto her

mother. 12 And his disciples came, and tooke up the

his dominion, when body, and buried it, and went and rold lefus, 13 And when Iefus heard it , bee departed thence by thip into a defert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 a And Iefus went forth and faw a great multitude, and was mooved with compassion toward

them, and he healed their ficke.

15 And when even was come . 4 bis difci-2 Chrift refresherh ples came to him , faying . This is a defert place, and the time is already paft : let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus sayd to them, They have no need to goe away : give ye them to eat.

17 Then fayd they vnto him . Wee have here but five loaves, and two fishes.

18 And he fayd, Bring them hither to me,

19 And hee commaunded the multitude to fit downe on the graffe, and tooke the five loaves, and the two fishes, and looked up to heaven, and blef-# Mar. 6.45.46.47. fed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke up of the fragments that remained,

twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children. 22 And ftraightway Iefus compelled his dif-

ciples to enterinto a ship, and to goe over before watch is meant the bim, while he fent the multitude away.

23 And affoone as he had fent the multitude away, he went up into a mountaine alone to pray: and * when the evening was come , hee was there

24 3 And the thip was now in the mids of the fea, and was toffed with waves : for it was a con-

25 And in the c fourth watch of the night, Isfus went unto them , walking on the fea-

26 And when his disciples saw him walking on the fea, they were troubled, faying, It is a dipirit, and cried out for feare.

27 But firaightway Tefus fpike vnto them, faving , Be of good comfort , It is I : be not

23 4 Then Peter answered him , and fayd, Ma- 4 By faith we tread 23 4 Then Peter antwered nim, and laya, Ma-

29 And he fayd, Come, And when Peter was yet by the vertice of come downe out of the ship, hee walked on the Christ, which helwater to goe to Iefus.

30 But when he faw a mightie winde, he was mercy bath given. afraid : and as he began to finke , he cried , faying, * Marke 6 54. Mafter fave me.

31 So immediatly Iesus firetched foorth his hand, and caught him, and fayd to him, O thou of little faith, wherefore diddent thou doubt.

32 And affoone as they were come into the rias, fo that the thip, the winde ceased.

33 Then they that were in the thip, came and by that name. worthipped him, faying, Of a trueth thou art the ; In that that Sonne of God.

34 4 * And when they were come over, they ficke, we are given came into the land of e Gennezaret.

35 s And when the men of that place knew medy for spritte. him, they fent out into all that countrey round as all difeafes at its bout, and brought unto himall that were ficke.

36 And befought him, that they might touch onely to sun our the hemme of his garment onely : and as many as felves, but also to touched it were made whole.

themfelves, bur

This Genezareth mas a lake nigh to Capernaum , which of Galile and Tike

commercy it felfe Chrift bealeth the we multfeekeren

bring othersto

then they whom

acrs allewed which

a Their wicked

rupting the com-

boldnesse, in cor-

God , and that upon

CHAP. XV.

3 The commandements and traditions of men. 12 Offer-ces. 13 The plant which is rooted up. 14 Elindeles-ding the bilad. 13 The heart. 21 The woman of ding the bilad. 13 The heart. 11 The woman w. Canane. 26 The childrens bread: whelpes. 23 Faith.

3a 4000 men fedde. 36 Thankefgiving. a None commonly a emore bold con-T Hen , came to Iesus the Scribes and Phatiles, tempers of God,

God appointeth 2 & Why doe thy disciples transgresse the trakeepers of hislave. dition of the Elders ? for they 2 wash not their hands when they eate bread.

which were of Ierufalem, faying,

3 2 But he answered and sayd unto them. Why estived of their and doe yee allo transgresse the commaundement of cesters from hand to hand, or theirel-God by your tradition?

4 * For God hath commaunded, faying, b Ho mere the gourners nour thy father and mother: * and hee that cur- of the Church feth father or mother, let him die the death.

5 But ye fay, c Whofoever shall fay to father or mother, By the gift that is offered by me, thou mandements of mayeft have profit,

6 Though he honour not his father, or his pretence of godin mother, shalle free: thus have ye made the com- authoritie to make mandement of God of no d anthoritie by your lawer, is here re-

7 3 O hypocrites, Elaias prophecied well of * Exod. 20. 14 deut. 5,16 Ephef. 6.2. b By honour is you, faying,

8 * This people draweth neere unto me with meant all kinds of their mouth, and honoureth me with the lippes, duetic which chil but their heart is farre off from me.

or mount has the street off from me, the third heart is farre off from me, the street off from me, the street of for parcents, g. But in value they worthip me, teaching for parcents, for the street of the street doctrines, mens precepts.

10 4 Then hee called the multitude unto him, e The meaning is

otherwise we are like to perish with them,

this : whatfeeber I and laid to them, Heare and understand. bestom upon the Temple vis tothy profit sfor it is an good as if I gape it thee sfor, as the Unarries of one time fay) it shall be meritorious for thee: for and ribu colour of religion, they raided all to elemficiare, as though that hee that had given any thing to the Temple, but done the force of a library to the Temple. had done the dutie of a childe d Yeu made it of no pawer and authorite as much as lay in you for other wife the commandements of God fland full in the Church of God, in despite of the root of and Satah. 3 The same men are condemned The fame men are condemned for hypocrific and superfliction, because they made the kingdome of Gud to fland in for hypothic and therefore receive the format they make the standard of the format hypothics of falls teachers which deceive our fouls, is not to be boros within a no not in indifferent matters, and there is no reason why their ordinary vocation should blinds our eyes:

11 That

to lie downe back.

when in rowing

I A kinde of vef-

oares to them.

ward as roovers doe

Mark 7,18.

Luke 6,30.

Marke 7,17.

8,81.mar 7,21.

Mar.7,34.

were nete to Tyre

that quarter where

Paleitina benderh

the fea of Syria.

the Causanites,

In that that

times as it were

Roppe hiseares

doeth it for his

& Chap. 10.6.

g Of the people of Ifrael, which pro-ple was divided in-

go tribes . but all

thofe tribes came

6 Chrift ceafeth

not to be benefi-

ciall even there

where he to con-

be pathered to-

seth bie flocke.

Marke 7,31.

were weakened

ward it is fayd,

Now Christ was

wood to heale in

members as were

given them bandes

members which

wanted them.

\$\$ Marke 8.1.

fheweth:ba he

be bealed them

with the palfie or

gether and fofte-

temmed , and in the

middeft of wolves

of one boufe.

glory and our

Profite.

againft the prayers

of his Saints, bee

Christ doth fome-

Phenicia.

Gene.6.5. and

11 * That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth that defileth the man.

12 9 Then came his disciples, and savd unto him, Perceivest thou not, that the Pharifes are of-

funded in hearing this faying ?

T lobn 1 f.8. 13 But he answered and faid, & Every plant which mine heavenly Father hath not planted, shalhe rooted up.

14 Let them alone, they be the * blinde leaders of the blind; and if the blind leade the blind. both shall fall into the ditch.

15 1 4 Then enswered Peter, and faid to him. Declare unto us this parable.

16 Then faid Iefus , Are ye yet without vnder-

flanding;
17 Perceive ye not yet, that whatfoever enand Sidun, that is, in treth into the mouth, goeth into the belly, and is cast out into the draught ?

18 But those things which proceede out of the mouth, come from the heart, and they defile the toward Phenice, and

f Of the Rocke of which dwelled in

19 For our of the heart * come evill thoughts. murders, adulteries, fornications, thefts, false tellimonies, flaunders. 20 These are the things which defile the man: but

to eat with vnwashen hands, defileth not the man. 21 * And Iesus went thence, and departed into

the e coasts of Tyrus and Sidon. 22 And beholde, a woman a f Cananite came

out of the fame coaftes, and cried, faying unto him, Have mercy on me, O Lord, the fonne of David: my daughter is miferably vexed with a devill.

23 & But he answered her not a word. Then came to him his disciples, and befought him, saying, Send her away, for the cryeth after us.

24 But he answered, and faid, I am not fent, but unto the * loft sheepe of the g house of thrael.

25 Yet the came, and worthipped him, faying, Lord helpe me,

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But the fayd, Trueth, Lord : yet indeede the whelps eate of the crummes, which fall from their mafters rable.

28 Then Iefus answered, and favd unto her . O h Whole members woman, great is thy faith; be it to thee as thou defireft. And her daughter was made whole at that

by nature, for after. houre. 29 4 6 So Jefus & went away from thence, and came neere unto the fea of Galile, and went up

in a mountaine and fate downe there. 30 And great multitudes came unto him, & ha-

this wife , that fuch ving with them, halt, blinde, damme, b maimed, and weaked, herestored many other, and cast them dow near Iesus feet, and to health, and yet be could easily if he had would, have he healed them.

31 In fo much that the multitude wondered, to fee the dumme speake, the maimed whole, the halt and feere and other to goe, and the blinde to fee; and they glorified the God of Ifrael.

32 4 7 Then Iefus called his di ciples unto him. 7 By deing againe this miragle Christ and faid . I have compassion on this multitude, because they have i continued with me already three will never be wan. dayes, and have norhing to eate; and I will not let them depart falting, leaft they faint in the way.

33 And his disciples fayd unto him, whence

fould wee get fo much bread in the wilderneffe, Ger not from my as should suffice so great a multitude !

34 And Iesus said unto them, how many loaves have ye ; And they faid, Seven, & a few little fifthes.

35 Then hee commaundeth the multitude k to k word for word, fit downe on the ground.

36 And rooke the feven loaves, and the filhes, and gave thanks, , and brake them , and gave to his they drawe their disciples, and the disciples to the multitude. 37 And they did all eate, and were fufficed, and

they tooke up of the fragments that remained, feven! balkets full.

38 And they that had eaten, were foure thon- twigt. fand men, beside women, and litle children.

39 Then Iefus fent away the multitude, and tooke ship, and came into the parts of Magdala. CHAP. XVI.

The Sone of Jonas. 6 The leaven of the Pharifes, 12 for A he is no 9 lond. 6 I he teatren street praying. 12 for their definine. 13 The people sopinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyer. 21 Christ for show the his death 24 The for saking of one sife, and the croffe. as To lofe the life.

T Hen : * came the Pharifes and Sadduces , and did a tempt him, defiring himto shew them a

figne from heaven.

2 But he answered, and faid unto them, When it is evening, ye say, Faire weather, for the skie is red.

3 \$ And in the morning, ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can difcerne the b face of the fkie, and can ye not difcerne the fignes of the times ?

4 * The wicked generation, and adulterous feeketh a figne, but there shall no figne be given ir, but c that figne of the Propher 4 Ionas : To he leit them, and departed.

fittnem, and departed.

And when his disciples were come to the finde some thing in other fide, they had * forgotten to take bread with him by the meanes,

6 Then Iesus fayd unto them, Take heede and beware of the leaven of the Phatifes and Sadduces. And they reasoned among themselves, saying, It is became we have brought no bread.

But Iefus & knowing it , fayd unto them , O ye of litle faith, why reason yee thus among your felves, because you have brought no bread ?

9 Dee ye not yet perceive, neither remember the efive loaves, when there were * five thousand men, and how many baskets tooke ye up a

10 Neither the feven loaves when there were 4 foure thousand men, and howe many baskets

Why sperceive ye not that I glayd not vnto you concerning bread, that yee should beware of the leaven of the Pharifes and Sadduces

12 Then vnderstood they that he had not fayd that they should beware of the leaven of bread, but of the doctrine of the Pharifes, and Sadduces,

13 f \$ 3 Now when Iesus came into the a Faise coastes of a Cesarea Philippi, hee as ked his disciples , faying, Whom doe men fay that I , the fonne . Markes, 14, of man am

24 And they fayd, Some fay, i John Baptist: and d Nor by others, but by vertue of his fome, Elias: and others, Ieremias, or one of the divinitie.

15 He fayd unto them , But whom fay yee that fand men were fi-Iam?

16 Then Simon Peter answered & faid, * Thou * Chap. 14.17. art that Christ, the sonne of the living God.

17 4 And Iesus answered, and sayd to him, f Adenaud or queftion toyned with admiration . g Said , for commaunded .

oyned with admiration g Said, for commaunded. \$ Mar 3,27. luke
3 There are diversiudgements and opinions of Christ, notwith franching bee is knowne of his alone. h There were two Cefareae, the one called Stratonia are it knowne of interest of Octavius, upon the far Meditranie, which Herod built fumptuously in the bonour of Octavius, Iof lib. 15 the other was Cefarea Philippi, which Herod the great the Tetrarches fonce by Cleopatra built in the honour of Tiberius at the foote of Lebason, Iof. 1.15. i As Herod thought. : 1of.6 69. 4 Faith is of grace, nor of pature.

The wicked which otherwife are at defiance one with another, agree well together againft Chrift, but doe what they can, Chrift beareth a.

way the victorie. and triumpheth over them. 4 Chap : 2,38. a Totry whether be could doe that which they defired, bur their purpole

wherespon they might bave juft oabim : orela diftruft and curioficie mooved them fo 10 doc. for by fuch meanes alfo is God fayd to be tempted, that is to fay , provoked to men would frive wich bim. Luke 12,54. b The outward

flew and counter nance as it were of all things, is called to the Hebrewes tongue, a face Chap. 18,39. with the notal lenefie

of the deede. Ionas 1,17 a Faife teachers must be taken

luke 2,1

That five thou led withfo many

Iohn 6,9.

Bleffed

выь

pot in the wilderneffe.

fide,

the creature not

which was mule,

through finne : So

ming this was not

any understanding

Cherordie thee from

faith . which con-

felleth Chrift, the

of man, but sod

That is true

vertue whereof

1 Chei pakein

the Speign tonoute

and therefore bled

not this diffanting

Perer, and Peres, which figuifieth a

rocke , but in both

woed Cophas:but

his minde wasthat

mere in Greeke, by

the divers termina-

sion to make a dif-

Petra, that is, the

recke and founda-

his name Petersbe-

cause of the confes-

has made fullbe

fin of his fuith

ference beim ene

places bled this

begwix' Petros,

is inviliple.

heaven.

bring defroyed

but deformed

k F, this kinde of Bleffed art thou, Simon, the fonne of Ionas : for freeh is ment mans k flesh and blood hath not revealed it unto thee,

natural procreati- but my Father which is in heaven. 18's And I say also unto thee, that thou art \$ 1 Peter, and upon this rocke will I build my Church: & the mgates of hel shall not overcome it.

19 6 And I & will give unto thee the a keyes of the kingdome of heaven; and whatfoever thou shak o bind upon earth, shallbe bound in heaven: and whatfoever thou thalt loofe on earth, shall be loofed in heaven.

20 7 Then he charged his disciples, that they should tell no man that he was Iefus that Christ.

21 1 8 From that time foorth lefus began to fliew unto his disciples, that he must go unto Hierufalem, and fuffer many things of the P Elders, and of the hie Pricfts, and Scribes, and be flaine and be raifed againe the third day.

1 22 Then Peter 9 tooke him afide, and began to rebuke him, faying, Master, pittie thy felfe : this

fkall not be unto thee.

23 9 Then he turned backe, and fayd unto Peter, Get thee behinde me , s Satan : thou att an offence unto me , because thous understandest not the things that are of God, but the things that are

24 10 Iesusthen sayd to his disciples, * If any man will follow me, let him forfake himfelf : and

take up his crosse, and follow me. 25 For & whofoever will lave his life, shall lofe

it : and whofoever thall lofe his life for my take, Peter , who is a piece of the luit. ding, and Christ the thail thinde it.

26 * For what shall it profite a man though he should wine the whole world, if he lose his owne foule for what shall a man give for recompence of ston : or els he gabe

27 For the forme of man shall come u in the glory of his Father with his Angels, & * then thall he give to every man according to his deeds. arbichische Chue-

ches as mell as his , 28 + Verely I fay unto you, there be some of wines For fo faith there that ftand here, which thall not tafte of death Theoph That con- till they have feene the Sonne of man come in his ferion which thou x kingdome.

the foundation of the beleevers. m The enemies of the Church are compared to a frong kingdome & therefore by Gares, are me nt cittes which are made ftrong we h counfaile and for reffes, and this is the meaning, what foever Sacan can doe by countell or fireogth-So doe'h Paul, 2. Cor to 4 call them ftrong olds. 6 The auth riue of the Church is from God. § John 20,21. D. A me. aphoretak nof the wards which cary the is from God.

Tobo 20,21.

D. A me-aphore take no fite wards which cary the keyer road there is fet foorth the power of the monifers of the word, as kini. 12 an and that money. abat power is common to all ministers, as Chap. 18, 18 and therefore the minister of the Gofpel may rightly be called the key of the kingdome of teaven. o They are bound subofe finnes are receyped, beaven is thut against bem. becaufe they received not Christ by faithous the or in finds over applies are throughous the order of the control of the faithous the or in finds over applies are throughous those there is open switch that the Christ, and are delivered by him, and 't colour fellow be tirre with him. The fairnes and then teach. It is The minds of men are intime to be private and made ready against the flumbling blocks of perfections. It was a two of diginar and met of against all in put for them which were the Lings of which the Helmowers alled

Sanbedrine, q Tooke bim by the hand and led him alide, at they ule to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. r The meane to talke familiarly with one. 9 Against a prophetourzate. The Bebrewer call him Saran chari to fay, an adverfarte. whom the Grecian call diaboles, that it to fay, funderer, or temper; but it if paken of themselvate it is of ay, funderer, or temper; but it if paken of themselvate it has considered to the constitution of malice, as Iudas I bn 6 70, or of lightneffe and pride refill the well of God. 1 By this word we are raught that Peter found, through a falle perfiwation of himfelie. 10 No man provide worfe for themfelves then hey that love themfelves more then God

Chapter 10-32 marks 3.34 lukes 23 and 14-37. % Chapter 10-35 marks 3.34 lukes 23 and 14-37. % Chapter 10-35 marks 3.34 lukes 23 and 14-37. % Chapter 10-35 marks 3.34 lukes 24-345-46. and 17-33 t Shall gaine himfelfer and rhis is in meaning, key the thenie Christito fave themfelve, does not onely not gaine that which they looke for a but allo lofe the thing they would have kept sthat is themselves, which luffe is the greatest of all : but at for hem t. ar doubt no ro die for Coroll, it feareth farreotherwile with aben. It lob 22 25 u Like 2 Kmg. 25 Chap 6 29. # Flal. 62, 12, 1801, 2.6. a By his kingdome is underRood the g'ory of his afcenfion,

and what followeth thereof. Ephe. 4. 20, or the p. eaching of the G. fyel, Mar. 9, 1.

CHAP. XVII.

The transfiguration of Christ. 5 Christ ought to be beard.

In Elian, 13 John Baptist. 17 The publication the sages.

les. 20 The power of faith, 21 Peaper and failing, 22 Christ foreister blis passion. 24 He payer bribute. Not & 22 after fixe dayes, lesus tooke Peter and A No a ra after fixe dayes, felus tooke Ferei and a Chrift is in fuch Lames, and John his brother, and brought them for bumble in the

2 And was b transfigured before them: and his meane feation beis face did fine as the Sunne, and his cloathes were Lord both of heaas white as the light.

up into an hie mountaine apart.

3 And behold, there appeared unto them Mofes, and Elias, talking with him.

Then answered Peter, and faid to Iesus, Ma- number the first fter, ir is good for us to be here: if thou wilt, let us and the laft, and make here three tabernacles, one for thee, and one for Mofes, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them; and behold, there came a voyce out of the cloud, f. ying, & This is a that my beloved

Sonne, in whom I am well pleafed : heare him. 6 And when the disciples heard that, they 4 fell on their faces, and were fore afraid.

7 Then Iefus came and touched them, and fayd, Arise, and be not afraid.

8 And when they lifted up their eyes, they faw tion, therefore ne is no man, fave Iefus onely.

9 5 And as they came downe from the mountaine, Iefus charged them, faying Shew the e vision to no man, untill the Sonne or man rife againe from the dead.

10 * And his disciples asked him, faying, Why then fay the Scribes that & Etias must first come? 11 And Iefus answered, and fayd unto them, Cer-

tainly Elias must first come, and restore all things, 12 But I fay unto you, that Elias is come already , and they knew him not , but have done unto Chap a 11. h in whatfoever they would : likewife thall also the Sonne of man furter of them.

13 Then the disciples perceived that he spake

unto them of John Baptift.

14 5 % a And when they were come to the multitude, there came to him a certaine man, and f fell downe at his feete.

15 And fayd. Master, have pittie on my sonne: for hee is g innatike, and is fore vexed : for oft times hee falleth into the fire, and of: times into

16 And I brought him to thy disciples, and they could not heale him.

17 Then, lefus answered, and fayd, O generation faithleffe, and crooked, how long now that I be with you! how long now thall I tuffer you! bring him hither to me.

18 And lefus rebuked the devill, and he went the moone are trouout of him; and the childe was heated at that hou e. 19 3 Then came the disciples to lefus apart, and

faid, Why could not we call him out? 20 And Iefus fayd unto them , Because of your place, wee must so

unbeleefe: for * verely ! fay unto you, if yee have faith as much as is a graine of muftard leede , yee shall fay unto this mountaine, Remoove hence to lish parente. yonder place, and it shall remoove: and nothing 3 loctedulitie and Mallbe unpossible unto you.

21 4 Howbeit this kinde goeth not out, but by of Gods benefits. b prayer and fasting.

22 & 5 And they " being in Galile, Iefus fayd 4 The remedie un o them , The Sonne of Man thalibe delivered against distrust. into the handes of men.

23 And they shall kill him, but the third day sulves and diligence fall he rife againe : and they were very fory.

Ke 9,28 Gofpel , that in the ven and earth. a Luke reckoneth eight dayes, containing in that Matthew fpeaketh but of them that were berwint them. b Changed into appther bue. + Chap 3,17. 2.petr.3.17. c The article of

the word That fee vereth Chrift from other children For bee 18Gods naturall Senue, weby adep. called the firft becotten ainong he brethren, becaufe that although oce be of right the onely Sonne, yet is he chiefe among many in that he is the fountaine and head of the adoption. d Fell downe flat on their laces and worshipped sim, as

e Which they fawr otherwifey word, vled in itisp ace is properly fooken of in idienme. * Markeg. tt.13. # Mala.4.5. chap 12:14. * Mar. 9 14. Luke 9 38.

a Menare unpune thy of Corut pie goodnelle yet notwi.httanding hee regarde:h them. f As men that make fuppiications vied to doe g They that at ce: taine times of bled with the falling il. knes . or any other kinde ofdifeale : but in bia

take it , that belides the oa arrall difeafe, behad a devibreake the courfe Luke 17,6.

b To give us to voe derftand the watchof eirnell prayer, which cannot be

without fobtietie. 5 Our minder must be prepared more and more against the offences of the crofe, & Chap. 20,17. Mar. 9.3. Luke 9.44. and 2-24 24 9 6 And

6 In that that Chrift doeth wil. lingly obey Cefars ediffs . be thewerh that civill policie is not taken away by the Gofpel. but he asketh.

k Ought be not to 1 They that were from twenty yeares of age to fifty, payed halfe a ficle of the Sanduary, Exod. 30,13. This was an m Ey children me must not under-ft and subsects which pay tribute,but nasurull children.

Eve pence. % Mar.9,34. luke 9.46.

n The word here rused, is stater, which

drachmes, every

te in value 4 di-

z Humbleneile of minde it the right way to preemi-Dence. a so childe in - geeres. - \$ Chap. 19,14.

B. cerint. 14.20. saken from the Hebremes , and it is as much as repent. # Mar 9.41. luke 17,2. 2 We ought to have grea refpect to our ofethren be they never to bafe : and pe that doeth otherwife, fhalibe 3 A good man cannot but goe through the mids of offences, yethe occasion of of-

fences. E Lets and hinderances which flop the course of good works. The Ceeeke word importeth thus much, things which we flumbie

. Cliap. 5,29,30. marke 9.45. d Looke afores chap 5:29.

4 The weaker that 2 man is, the greater care we ought to bave of his falvation, as God teacheth us by his owne

* Pfal.34.8. 4 Luke 15,4.

24 6 And when they were come to Capernaum, they that received polle money, came to Peter, and faid, Doeth i not your Master k pay I polle money

25 He faid, Yes. And when he was come into the house, Iesus prevented him, saying, What thinkest thou, Simon ? Of whom doe the kings of the earth take tribute, or polle money ? of their m children, or offtrangers ?

26 Peter faid unto him, Of ftrangers. Then faid Iefus unto him, Then are the children free.

27 Nevertheletie, leaft we thould offend them: goe to the fea, and cast in an angel, and take the hrst fish that commeth up, and when thou hast which the Remause opened his mouth, thou shalt finde an piece of exacted, after they twentie pence : that take, and give it unto them had fubdued Iudea. for me and thee.

CHAP. XVIII.

5 Torecribe a litte The greatest in the kingdome of God. child. 6 To give offence. 7 Offences. 9 The pulling out of of one his fault. 17 Excemmunication. at Weemust al-wayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his fee vants.

T He 4 fame time the disciples came unto Jesus. faying , Who is the greatest in the kingdome of heaven

2 , And Iefus called a a little childe unto him, and fet him in the mids of them,

3 And faid, Verely I fay unto you, except yee be & b converted, and become as little children, ye shall not enter into the kingdome of heaven.

Whofoever therefore thall humble himfelfe as this little childe, the fame is the greatest in the

kingdome of heaven. And whofoever shall receive one such little

childe in my Name, receiveth me. 6 * 2 But who loever shall offend one of these

little ones which believe in me, it were better for him, that a millione were hanged about his necke, and that he were drowned in the depth of the fea. 7 3 Woe be unto the world because of offen-

ces, for it must needs be that coffences shall come, tharpely punished. but wee be to that man by whom the offence commeth.

8 * Wherefore, if thy hand or thy foote cause thee to d offend, cut them off, and cast them from thee : it is better for thee to enter into life, halt, or maimed, then having two hands, or two feete, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee : it is better for thee to enter into life with one eye, then having two eyes to be cast into hellfire.

10 4 See that yee despise not one of these little ones: for I fay unto you, that in heaven their & Angels alwayes beholde the face of my Father which is in heaven.

11 For * the Sonne of man is come to fave that which was loft.

12 How thinke yee ? 4 If a man have an hundreth theep, and one of them be gone aftray, doeth hee not leave ninetic and nine, and goe into the mountaines , and feeke that which is gone aftray ?

13 And if lo be that he finde it, verely I fay vnto you, hee reioyceth more of that sheepe, then of the ninetic and nine which went not aftray :

14 So is it not the will of your Father which is in

heaven , that one of these little ones should perish.

4 5 Moreover , if thy brother trespasse against e thee , goe and tell him his fault betweene thee and him alone: if hee heare thee, thou haft hour for concord, wonne thy brother. iniueies.

16 But if hee heare thee nor, take yet with thee one or two, that by the frouth of two or three fuch, that the world witnesses, every word may be g confirmed

17 6 And if heeh refuse to heere them, tell it unto the i Church; and if hee refuse to heare the Church alfo, let him be unto thee as an k heathen man, and a Publicane.

18 Verely I fay unto you, * Whatfoever vee binde on earth, shall be bound in heaven : and whatfoever yee loofe on earth , thall be loofed in heaven.

19 Againe, verely I say unto you, that if two of also for a fill wityou shall agree in earth upon any thing , what fo- neste, to wit, when ever they shall defire, it shallbe given them of my of it felfe, as be-Father which is in heaven.

20 For where two or three are gathered toge- g Sure and certher in my Name, there am I in the mids of them.

21 7 Then came Peter to him, and faid, Mafter, how oft shall my brother sinne against mee, and I fball forgive him ? * unto feven times ?

22 Iefus faid unto him , I fay not to thee, Vnto geth God feven times , but, Vnto feventie times feven times.

23 Therefore is the kingdome of heaven like- to heave, or make ned unto a certaine King , which would taken an authough he did account of his fervants.

24 And when he had begun to reckon, one was brought unto him, which ought him m tenne thou- licie but of an 50fand talents.

25 And because hee had nothing to pay, his lord commanded him to be folde, and his wife, and his children, and all that he had, and the debt to be payed.

16 The fervant therefore fell downe, and n wor- Church, and be thipped him, faying, Lord, o refraine thine anger toward me, and I will pay thee all.

27 Then that fervants lord had compassion, time the Elders and loofed him, and forgave him the debt.

28 But when the fervant was departed, he found one of his fellow fervants which ought him an John 9 13. and hundreth pence, and hee layed hands on him, and 12.42. and 16.4. thratled him, faying, Pay me that thou oweft.

29 Then his fellowe servant fell downe at his feete, and befought him, faying, Refraine thine an- ment, as we doe ger toward me, and I will pay thee all. 30 Yet he would not, but went and cast him in-

to prison, till he should pay the dept. 31 And when his other fellow fervants faw what fuch men, the

was done, they were very fory, and came, and de- lewescalled Genclared unto their lord all that was done.

Then his lord called him unto him, and faid pany they fluoned to him, O evill fervant, I forgave thee all that debt, Publicanes. because thou prayedst me.

33 Oughtest not thou also to have had pitie on thy fellow tervant, even as I had pittie on thee?

34 So his lord was wroth, and delivered him to translated from the the tormentours, till he should pay all that was due body to the minde,

So likewise shall mine heavenly Father doe properly to song.

to be pleased, which doe not forgive their brethren, although they have beene divetfly and grievously iniur-d by them. * Luke 17 4. m Here is fet downe a very great famme of threefore hundred thousand arownes, and a small summe of tenne crewnes, that jummed of toccypre municates and jumper to the control of the cont

iames 5.29 not to revenge

knowest thy brothees offence. Deut.19.15.
iohn 8,17. 2.cor.15.
1. Hebr. 10.28.

f That is, by the word and witneffe the mouth is fome. time taken for the word or Speach, Num. 13.16. 2nd neath , chap . 23,16.

6 He that contemneth the judge ment of the Church, content h Word for word,

doe not vouchfafe not beare. i He fpeaketh not of any kinde of pas elefiafticall affernbly, for he fpear

keth afterward of the power of looking and bioding, which belonged to the bath regard to the order uled in thole dayes , at what had the indgement of Church mat-

out of the Synagogue for a punish now excommunication.

k Prophane.and voyd of religion : ziles : whose com-

* 1.Cor 5 4. 2.thell.3,14.

f John 20,24. I This word is for it belongeth

God fevere and not

2 Mar. 10,1.

a Paul doverthe

into the borders of Indea.

2 The band of

mariage ought not

10 be broken, un.

leffe it be for for-

booke of divorce-

6 16. Epbe. 5.31.

imported to be

by is fignified bat

liteit knot which

is becoverne man

and wife, as though

ebey were glowed

Awo become as it

word fellt is by a

mariage it felfe is

offreech called a

a Because poli-

Like Lauver are

ennftrained to beare with fome

things, it tollow-

eth not by and by

14 Deut. 34,1.

g By a politike

law as perpernall

and benderb at the

20,11 luke 16.18.

carrectets Bevel.

1 CUT 7.8 1.

h Therefore in

thefe dayesthe

Lawerthan overs

made againftadul-

bearra.

cogether.

\$ Gen. 1.47.

pication. b To fend ber a o The rong man

unto you, except ye forgive from your hearts, each one to his brother their trefpaffes.

The fielse are healed . 3 and 7 A bil of disportement. 12

Eunueles. 13 Children breughtro Chrift. 17 Cod onely
gud. The Commandements must be kept. 21 A perfett man. 22 Arich man. 26 Salvation commeth of Ged. 27 To leave and follow Christ.

A Nd . it came to paste , that when Iefus had finished these fayings, he a departed from Galile, water ourof Galile and came into the coalts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 9 1 Then came unto him the Pharifes tempting him, and faying to him, Is it lawfull for a man to b put away his wife upon every occasion ?

4 And he answered and faid unto them , Have ment, afore, cap.t. ye not read , that he which made them at the be-

ginning, made them male and female. 5 And faide, * For this cause, shall a man leave Gen. 2, 24. 1. COY. father and mother, and cleave unto his wife, and The Greeke word they which were d two, shallbe one flesh ?

6 Wherefore they are no more twaine, but one gleyed unto, where fleth. Let not man therefore put afunder that, which God hath a coupled together.

7 . They faid to him, Why did then 4 Moles command to give a bill of divorcement, and to put her away :

8 He favd unto them , Mofes f because of the d They which were

hardnesse of your heart, g suffered you to put away were one : and this your wives : but from the beginning it was not fo. 9 I say rherefore unto you, * rhat who soever figure raken for the shall put away his wife, except it be b for whorewhole man, or the

dome, and marry another, committeth adulterie and body after the maper of the Hebrewes who foever marrieth her which is divorced , doeth yoke fellower as the commit adulterie.

10 Then faid his disciples to him, If the i matter by a borowed kiede be fo between man & wife, it is not good to marry. 11 3 But he faid unto them, All men cannot k teceive this thing, fave they to whom it is given.

12 For there are some | eunuches, which were fo borne of their mothers belly : and there he fome eunuches, which bee gelded by men: and there be fome eunuches, which have m gelded themfelves for the kingdome of heaven. He that is able to rethet Ged alloweth ceive this, let him receive it.

13 4 * Then were brought unto him litle f Being occasioned children, that he should put his hands on them, and by reason of the pray : and the disciples rebuked them. hardneffe of your

14 But Jesus faid, Suffer little children, and forbid them not to come to mee : for of fuch is the law got by the mokingdome of heaven. gal! law : for this

15 And when he had put his hands on them, he

lass of Gods inflice, departed thence. the other boweth

16 9 5% And beholde, one came and faid unto him, Good Master what good thing shall I doe, that I may have eternalllife? % Chap 5. 31. mar.

17 And he faid unto him, Why called thou me good? there is none good but one . even God : but if thou wilt enter into life, keepe the Commande-

18 He faid nnto him , Which ? And Iesus faid, teress overe not re-Thefe, Thou shalt not kill: Thou shalt not com-

guded . forthey should have needed no divorcement of mariage bad benecut afunder with punishement i If the matter fland to betweene man and wife, or in mariage by death 1 If the matter fland to betweene man and wife, or in mariage 3 The gift of continencie is peculiar, and therefore no man can fet a Law to himfelfe of perpetuallenntmencie. k Receive and admit, as by transation we fay, that a strait and narrow place it not able to receive many things. I The word Eunuch it a generall word, and bash divers kinds under it as gelded men and burflen men. In Which absteine from mariage and live continently through the gift of God. litechildren are contained in the free covenant of God. 8 Mar 10,13. Luke 18,15. chap. 18,2. 5 They neither know themselves nor the Law. that leeke to be faved by * Mar.to,27, Luke 18,18. \$ Exod. 2.0,13, deut. 5,16, rom,13,9.

mit adulterie : Thou shalt not steale : Thou shalt nonbeare false witneffe,

19 Honour thy father, and mother : and, Thou thalt love thy neighbour as thy felfe.

20 The yong man faid unto him, I have observed all these things from my youth : What lacke I yet ?

21 Iefus faid unto him, If n thou wilt be perfite. goe, fell that thou haft, and give it to the poore, and he had kept all the thou shalt have treasure in heaven, and come, and commandements;

follow me. 22 And when the yong man heard that faying, hee went away forowfull : for hee had great poilef-

23 6 Then Iesus faid unto his disciples, Verely that lay lurking I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24 And againe I fay unto you, It is . eafier for a p camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

And when his disciples heard it , they were it is of lefte labour. exceedingly amased, saying, Who then can bee faved ?

And Iefus beheld them, and faid unto them, 26 With men this is vnpossible, but with God all things are possible.

27 1 4 Then answered Peter, and faid to him, that it is a proberb Behold, we have forfaken all, and followed thee: and the word Cawhat therefore thall we have ?

28 7 And Iesus said unto them, Verely I say to you, that when the Sonne of man shall fit in the throne of his Majestie, ye which followed mee in 7 tris not lost, the q regeneration, & shall fit also upon twelve for Gods (ake. thrones, and judge the twelve tribes of Ifrael.

29 And wholoever shall for fake houses, or bre- is taken for that thren, or fisters, or father, or mother, or wife, or chil- day, wherein the dren, or lands, for my Names sake, he shall receive elet final begin to an hundresh folds more, and shall inherite ever la libe a new fife, that an hundreth folde more, and shall inherite everla- is to fay, when they

30 8 * But many that are first, shallbe last, and ventrinheri ance, the last shall be first,

Luke 22.79. \$ To have begun well and not to cominue unto the end, doeth not

onely not profice, but also hurteth very much. * Chap. 26,16 mar. 10,31 luke 13,30. CHAP. XX. Labourers hired into the winey and, 15 The epill eye. 17 Hes foretelleth his pasiion. ao Zebedeus fonnes. 28 The cup.

18 Christis our minister. 30 Two blinde men. Or the kingdome of heaven is like unto a cer- : God is bound taine ; housholder, which were our at the daw-

ning of the day to hire labourers into his vineyard. leth whomfoever And he a agreed with the labourers for a pe- and whenfoever nie a day, and fent them into his vineyard.

3 And he wenrout bout the third houre, and faw other standing idle in the market place,

4 And faid unto them, Goe yee also into my bellow his whole vineyard, and whatfoever is right, I will give you : endevour, that be and they went their way.

5 Againe he went out about the fixt and ninth without all flophoure, and did likewife.

And hee went about the b eleventh houre, and found other flanding idle , and faid unto them, ment doings, or Why fland ye here all the day idle? the judgements of

They faid unto him, Because no man hath God. hiredus. Hee faid to them, Goe yee also into my a word for word, fell in time : it is a vineyard, and whatfoever is right, that shall yee re- kind of speachtaceive.

8 1 And when even was come , the mafter of b Thelast houre: the vineyard faid unto his fleward, Call the labou- for the day was rers, and give them their hire, beginning at the and the first boure laft till thou come to the first.

9 And they vuhich were hired about the eleventh riting, houre,

did not anfivere and therefore he layeth out anex ample of true that rity before him , to There the difeafe in his mind. 6 Rich men have need of a fingular gift of God , to escape out of the foares of Saran. p Theophylast noterb, that by this mord is meant 4 cable rope, but Caninius alleageth ous of the Thalmstifts. mel , fignifieththe beaft it felfe. # Mar. 10.28. [wbe + 8. 28 that it neeleded The revenor ation Shall entry the hea-

he lifteth, This onely every man ought to take heed of, and hereupon goe for ward and cometo the marke ping or Raggeriog and not curioufly to examine other

ken from fong. began at the Sanne

at my goodneffe tomards them? for the Hebrewes by an evill eye, meane

evill eye, meane enuie, because such dispositions appeare th iesty in the eyes, as above chap.6,33 Le is fet to answere the word, single, and

but if thine eye be fame in that place . as it is here. 3 Chap. 19.30 and 22,14. mar. 10,31.

lake 13 30. S Marke 10:38. 2 Christ goeth to the bur yet willingly. 3 They that leaft ought are y greateft perfecuters of Corift

4 The ignominie of the croffe , inthe Eure way to the glory of everlasting ¥ John 18,34.

Marke 10.35. f The maner of the beavenly kingdome is quite congraty to the earth!y kingdome.
d'I his is Spoken by

afigure , taking the eups for that which is conteined in the esp. And squine the Hebrerves underftand by this mord, Cup, Sometime the maner of purendred to finne, as Pfal. 21,6.or the toy that is other to the faithfull, as Pf.23. 5. and fometime .1 lot er condition. as Pfal. 16,5.

commonly 1 feth. f The almightingle of Chri: his dilinitie is not flut out
by that, but is fher
meth the debasing
of himselfe by subing mans nature upon him.

Marke 10, 41. fome of many. lake 11,25.

29 164 And as they may be somewhat harp great multitude followed him, Philip. 2,7

6 Chrift by healing thefeblind men with an onely touch fhewerh that he is the only light of the world. & Marke 10,46. luke 18,35.

E Nought, that is to houre, came and received every man a penie, 10 Now when the first came, they supposed that they should receive more, but they likewife

received every man a peny. 11 And when they had received it , they murmured against the master of the house.

12 Saying . Thefe last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and heat of the day. It And hee answered one of them, saying,

is taken time for corrupt for modern for a peny? he food there after, with me for a peny? he food there after, with me for a peny? 14 Take that which is thine owne, and goe thy

Is it not lawfull for me to do as I will with micked, or corrupt, mine owne is thine eye e evill, because I am good?
the word being the 16 * So the last thall be first, and the first last. for many are called, but few chofen.

17 3 And Jefus went up to Hierufalem, and tooke the twelve disciples apart in the way, and favd unto them.

18 3 Behold, we goe up to Hierusalem, and the Sonne of man thall be delivered unto the chiefe Priefls, and unto the Scribes, and they shall condemne him to death.

19 4 And * Shall deliver him to the Gentiles to mocke, and to fcourge, and to crucifie him, but the

third day he shall rife goine.
20 * 1 Then came to him the mother of Zebedeus children with her fonnes , worthipping him,

and defiring a certaine thing of him. 21 And he faid unto her, What wouldeft thou? Shee fayd to him, Grant that thefe my two fonnes may lit, the one at thy right hand, and the other at

thy left hand in thy kingdome. 22 And Iefus answered, and fayd, Ye know not what ye aske. Are ye able to d drinke of the cup

that I shall drinke of , and to be baptized with the e baptisme that I shallbe baptized with a they favd to him, We are able.

23 And he fayd unto them . Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to fit at my right hand, and at my left hand, is f not mine to give but it stallbe given to them for whom it is prepared of my Father.

24 And when the other ten heard this, they difdained at the two brethren.

25 Therefore Iesus called them unto him, and fayd, Ye know that the lords of the Gentiles have e This is applied to E domination over them, and they that are great, affliction, 45 David exercife authoritie over them.

26 But it thall not be fo among you : but whofoever will be great among you, let him be your fervant.

27 And who foever will be chiefe among you, let him be your fervant,

28 * Even as the Sonne of man came not to be ferved, but to ferve, and to give his life for the ran-

29 164 And as they departed from Iericho, a

30 And behold, two blind men, fitting by the way fide, whem they heard that lefus paffed by, cried, faying, O Lord, the Sonne of David, have mercie on us,

31 And the multitude rebuke them, because they fould hold their peace; but they cried the more, faying, O Lord, the Sonne of David, have mercie on us.

32 Then Iefus flood fill, and b called them, and b Himfelfe, not faid, What will ye that I should doe to you? 33 They fayd to him, Lord, that our eyes may

be opened. 34 And Iefus mooved with compassion touched their eyes, and immediatly their eyes received

fight, and they followed him. CHAP. XXI.

B Christ rideth on an affe unto Hierufalem. 12 He castetheut the feiters. 13 The busse of pragte. 19 The withered figtree. 15 Johns baptisine. 18 Whodo the will of God. 30 Fublicanes, Harlote. 33 Cods Dineyard. The Terres. 38 The fonne killed of the husbandmen. 42 The cernerflone.

Nd 4 when they drew neere to Hierufalem, & Markett, 17. A and were come to Bethphage, unto the mount of the Olives, then fent leftis two disciples,

2 Saying to them, Goe into the towne that is over the pride of over against you, and anon yee shall find an affe this world, afcenbound, and a colt with her: loofe them, and bring by ignominie of them unto me.

3 And if any man lay ought unto you, lay ye, a He that joine, that the Lord hath need of them, and ilraight way any thing to you, a he will let them goe. 3 And if any man fay ought unto you, fay ye, a He that fhall fer

4 Alithis was done that it might be fulfilled, which was fpoken by the Prophets, faying,

5 1 & Tellye the b daughter of Sion, Behold, 9.9. ichn 12,15. thy King commeth unto thee, meeke and fitting upon an aile, and a colt, the foale of an affe vied to the voke.

6 So the disciples went , and did as Tesus had of Jeremie. commanded them

7 And brought the affe and the colt, and put d Vpon their garon them their e cloathes, and fet him & thereon. ments, not upon the

8 And a great multitude spred their garments affe and the cole. in the way : and other cut downe branches from eT his mas an ancithe trees, and strawed them in the way.

9 Moreover, the people that went before, and in the feath of Tao they also that followed, cried, fiying, e Holanna to bernades, when the Sonne of David, f Bleffed be he that commeth in the Name of the Lord, Holanna thou which art command Levit. in the highest heavens.

gall the cirie was mooved, faying, Who is this?

10 * And when he was come into Hierufalem, road it errorfile the cinic was mooved, faying, Who is this?
11 And the people fayd. This is I elus that Pto-angua, which is a met of Nazareth in Galile. phet of Nazareth in Galile.

12 3 And Iesus went into the Temple of God, and cast out all them " that fold, and bought in the Temple, and overthrow the tables of the money changers, and the feats of them that fold doves,

13 And faid to them, It is written, it My house whom the Lord shall be called the house of prayer : but * ye have made it a denne of theeves.

14 Then the blind, and the halt came to him, 19 45. ichn 2,13. in the Temple, and he healed them,

15 . But when the chiefe Priefts and Scribes faw the marveiles that hee did, and the children crying the marveiles that hee did; and the China to the Sonne & Ela. 1646.

In the Temple, and faying Holanna to the Sonne & Ela. 1646.

It 11.7,11. mar. 11.

16 And fayd unto him, Hearest thou what these fay ? And Iefus fayd unto them, Yea : read yee never, * by the mouth of babes and fucklings thou lines, are they that haft a made perfit the praise ?

17 (3 So hee left them, and went out of the glory of Chill : citie unto Bethania, and lodged there.

18 4 And 3 in the morning, as he returned into the citie, he was hungry.

luke 19.29. 1 Chrift be bis ber

he other enem

meaner.

the croffe. \$ Efa.61,18. 246

In Hebrew kind of freach, commo in the lamentations c Their uppermeft

ent kind of crying which thy bfed they carried boughts 23,40. And the I pray thee. f Well be it to hims that commeth in

the name of the Lord, that is to far, hath given us for our king. 6 Maritesti luhe

Thue is, all the men of Hierufalem

27. luke 19.46. a Such as frould be mafters of goddoemoft equie the

* Pfal. S.a. b Theu haft made meft perfit. We reade in David.

Thus hash established we grounded, and if the matter be considered well sit is all one that the Eugenship limither that is flable and streywhich in mily perfit. 3 Christoch, for fortakehe worked, that yet be but a consideration and regard of his Church 4 Hyperines strell as length have been marker discovered, and their virials placked from their face. 4 Marker 21,22.

B b b 3 19 And e How great the

Erce of faieb is.

50 Coap 17-40.

or wavering of

i The Greeke word

lignifieth a flicking

mind, fo that we

cannot sell which

7. 1. 10. 0 5.14.

Mar 11-27 18.

6 Against them

which overflip-

Fing the doct ine,

binde the calling

and vocation to an

ordinarie fucceffi-

on going about by that false pre-

Coriffs mou.b.

k Or. by what

I One word, bat

you in one word.

m Inhn hist ea-

ching is called by

a figur", Baptifme,

because be preached

the baptilme of te-

Mar. 1,4.28.19.3 a From God. and

bow ibele are fet

fort is plainly feene

noe against another

o Beattheir beads about itand muled.

or layd their heads

of Chap. 14.5.

7 It it no news

thing to fee them

to be the worll of

way of godlineffe

ly caken in this

man followerb.

brewer ufe this

times are theceu-

ellelt enemies of

the Church , to

whose ndelity it

the vocation of

and maners.

all men, which

so others.

marke 6,20.

rogeiber.

pentauce &c.

power.

luke 20,1,2.

19 And feeing a figge tree in the way, he came to it, and found nothing thereon, but leaves onely, and fayd to it , Never fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples faw it, they marveiled faving. How foone is the figuree withered !

21 S Area Telus answered and fay dunto them, 4 Verely I lay unto you, if ye have faith. & i doubt not , ye shall not onely doe that, wwhich I have done . Crai.7 2.1ch.15, to the figree , but alfo if yee fay unto this mountaine, Take thy felfe away, and cast thy felfe into the fea, it shall be done.

22 & And whatfoever ye shall aske in prayer, if ye beleeve, ye shall receive it.

23 5 * 6 And when he was come into the Temple, the chiefe Priefts, and the Elders of the people came unto him, as hee was teaching, and fayd, By what k authority doeft thou thefe things ; and who gave thee this authority?

24 Then lefus answered, and faid unto them, I also will aske of you la certaine thing, which if ye tell me, I likewise will tell you by what authority I

doethefethings. is to fay , I will aske

25 The m baptifme of John, whence was it? from " heaven, or of men? Then they o reasoned among themselves, saying, If we shall say, From heaven, hee will fay unto us, Why did ye not then beleeve him?

26 And if we fay, Of men, we feate the multitude, * for all hold Iohn as a Prophet.

27 Then they answered lefus, and fayd, We can not tell. And hee fayd unto them, Neither tell I you by what authority I doe thefe things.

28 1 7 But what thinke ye ? A certaine man had two fonnes, and came to the elder, and faid, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not : yet afterward he repented himselfe, and went.

30 Then came he to the fecond, and fayd like-

wife. And he answered, and sayd, I will, Sir : yet he went not. aught to thew the

31 Whether of them twaine did the will of the father : They fayd unto him , The first. Iefus fayd unto them, Verely I (ay unto you, that the Publi-P Toey make hafte canes and the harlots P goe before you into the to the king tome of God, and you flicke kingdome of God.

32 For John came unto you in the q way of fo that at least wife you should bave righteonfnesse, and yee beleeved him not: but the followed their ex-Publicanes and the harlots beleeved him, and ye mmyle Markethen that this word goe though ye faw it, were not mooved with repenbefore lis improper. tance afterward, that ye might beleeve him.

33 \$ 8 Heard another parable, There was a place, whreat no certaine housholder, & which planted a vineyard, and hedged it round about, and made a winepreffe q Living upright. ly, being of a good therein and r built a tower, & let it out to husbandand honell conver-

men, and went into a strange countrey. farion : For the He-34 And when the time of the fruit drew neere, word, Was, for life he fent his fervants to the husbandmen to receive

the fruits thercof. a Those mee often. 35 And the husbandmen tooke his fervants and

beat one, and killed another, and stoned another. 36 Againe he fent other fervants, moe then the first : and they did the like unto them.

is committed : But 37 But last of all hee fent unto them his owne fonne, faying, They will reverence my fonne.

God , is neither 38 But when the husbandmen faw the forme, tied to time , place, they fayd among themselves .* This is the heire: & Efa. (1) if item. come, let us kill him, & let us (take his inheritance. 2,22.marke 12,1

Licke 10, 9. 1 Made the place firong: For a tomer is the strong of place of a wall.

Chap. 16,3,4. and 27.1, ichn 12,53. I Word for mord; let us held it fast.

39 So they tooke him, and cast him out of the t A kind of provineyard, and slew him, 40 When therefore the Lord of the vineyard

shall come, what will hee doe to those husband-

vard unto other husbandmen, which thall deliver

him the feuirs in their feafons. 42 Iefus fayd unto them, Reade ye never in the x Began to be Scriptures , * The flone which the u builders refu- y The chiefelt flone fed, the fame is x made the y head of the corner; in the corner is cal-This was the Lords doing, and it is matveilous in coreer, which bea-

43 Therefore I say unto you, The kingdome pliags or loints of of Godshall be taken from you, and shall be given the woole building. to a nation, which shall bring foorth the a fruits that the stone which

44 And whosoever shall fall on this stone, made the head) is he shall be broken; but on whomsoever it shall fall, the Lord doing. it will b dash him in pieces.

45 And when the chief Priests and Pharifes veile at. had heard his parables, they perceived that hee fpake of them.

46 8 And they feeking to lay handes on him, which bring for h feared the people, because they tooke him as a thefruit of the Prophet.

S Efai 3, 14. b As chaffe ufeth to be fcattered with the wind , for he ufe; ha Word which fignifieth properly, to separate the chaffe from the corne with winnowing, to scatter it abroad. 8 The wicked can due nothing, but what God will, to featter it abroad .

CHAP XXII.

1 The paralle of the marine, 9 The calling of the Gentiles, 11 The vecking general, 9 The calling of the Gentiles, 11 The vecking general, faith, 16 Of Cafase tribute, 13 They quettion with Cerif teaching the exparetion, 31 Godie of the lithing, 36 The great of commandement, 37 Televo Cod. 39 To love can chipsten. 41 Isfue reasonable with the Pharifte to thing the Meffar.

T Hen * 1 Iefus answered and spake unto them revel. 19.9 againe in parables, faying, The kingdome of heaven is like unto a cer-

raine king which married his fonne, 3 And fent foorth his fervants, to call them

that were bidde to the wedding , but they would

Againe he fent foorth other fervants, faying, Tell them which are bidden , Behold , I have prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready : come unto the

wayes, one to his farme, and another about his they are the true merchandife.

6 And the remnant tooke his fervants, and intreated them tharply, and flew them.

7 a But when the king heard it, he was wroth, and fent foorth his warriours, and destroyed those murtherers, and burnt up their citie.

8 Then fayd hee to his fervants, Truely the used in facrifices, b wedding is prepared; but they which were bid- and is by translation used for other den, were not worthy.

9 3 Goe yee therefore out into the hie wayes, feathsaud banand as many as ye find, bid them to the marriage.

10 So those fervants went out into the high wayes, and gathered together all that ever they a A detail defound, both good and bad: for the wedding was fired ion of, be that

furnithed with ghefts. 11 4 Then the king came in, to fee the ghefts, b The marriage

3 God doth first call us, when we thinke nothing of it. C. The generall calling offere in the Coffell to all ment but their life is examined that enter in. 4 In the small number which come as the calling, there are some cast awayes which doe not

confirme their faith with newportfe of life.

what end the wice ked are wor by of. 4 Pfal. 118.22. act.4.11 rom. 9 33 41 They fayd unto him, He will r cruelly de- u Matter builders flroy those wicked men, and will let out his vine- which are chiefe builder, of the boufe, that is, of the Courch.

teth up the cou-

z That matter (in was call away, is which we behold and greatly mard They bring forth

the fruits of the kingdome of God, fpirit, and not of the fielh. Gal. 5

> # Luke 14.16. Notall the whole company of them that are

called by the voyce of the Gospelare the true Church before God : for the most part of them had tather follow the commodities of this life : and fome doe most cruelly perfecute thofe that 5 But they made light of it, and went their call them : but Church , which

obey when they are called, fuch as for the most part they ate, whom the world defpifeth. a The word bere ufed is commonly

feafts alfo : for kers were wont to be beguone with facrifices. contempe Christ.

d wordfor word, and faw there a man which had not on a weddinghaultered, that is to fay, be beld his peace, as though he had had a bridle or an baltar abont bis

e Tothem that ferved the gheftes. 4 Chap. 8. 14 and 13,42 and 25.30. * Chap. 10,16. luke 10, 10. f Soare bim in his words or talke. The Greeke word is derived of fuares which bunters lay. g They which with Herode made a new religion parched together of the beathen if and of the Jewish religion.

h Truely and fincerely. pearance and outward thew. 3 The Chriftians must obey their

Magistrates, 21though they be wicked and extortioners, but fo farre foorth as the authoritie that Godbarb over us may remaine fafe unto bim, and bis honour be not diminished. k The mord that

is used here, figni --

fieth a valuing and

rating of mens Sub-Stance, according to she proportion where of they payed tribute in thefe pro-Dinces which were Subieft to ri we, and it is here taken for the tribute it

Seife. 1 Before Chap. 17, 24. there is meotion made of a didrachme, and here, of a peny, whereas a dedrachme is more by the feventh part then a reny: fo that there feemeth to be a iarre in hefe two | laces:butthey may

eafely he recorded thus: The peny was paid to the Romans for tribute accor. ding to the proportion they were sated at , the drachme was paid

had fubdurd Iudea. zets 23.8. * Deut.25,5.

13 Then faid the king to the e fervants, Bind him hand and foote : take him away , and cast him into vtter darkenesse : 4 there shall be weeping and gnashing of teeth.

12 And he faid unto him, Friend, how cameft

thou in hither, and hast not on a wedding-garment?

And he was d fpeechleffe.

14 & For many are called, but few chosen.
15 \$ * Then went the Pharifes and tooke counfell how they might f tangle him in talke.

16 And they fent vnto him their disciples with the g Herodians, faying, Master, we know that thou art true, and teachest the way of God h truely, neither careft for any man : for thou confiderest not the i person of men.

17 5 Tell us therefore , how thinkest thou ? Is it lawfull to give k tribute unto Cefar, or not?

18 But Iesus perceived their wickednesse, and faid, Why tempt ye me, ye hypocrites ? 19 Shewe mee the tributo-money. And they

oerely.

i Thou art not moo. brought him a l peny.

ved with any ap
20 And he faid unto them, Whose is this

image and superscription ? 21 They faid unto him, Cefars. Then faid he unto them, * Give therefore to Cefar, the things which are Cefars, and give unto God, those things which are Gods.

22 And when they heard it, they marveiled, and left him, and went their way.

23 9 6 4 The fame day the Sadduces came to him, (which fay that there is no refurrection) and asked him.

24 Saying, Mafter, * Mofes faid, If a man die, having no in children, his brother thall marrie his wife by the right of alliance, and raife up feede unto his brother.

25 Nowe there were with us feven brethren. and the first married a wife, and deceased : and having no islue, left his wife unto his brother,

26 Likewise also the second, and the third, unto the feventh.

27 And last of all the woman died also.

28 Therefore in the refurrection, whose wife shall the be of the feven ; for all had her.

29 Then Iesus answered, and faid unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the refurrection they neither marrie wives, nor wives are bellowed in marriage, but are

as then Angels of God in heaven. 31 And concerning the refutrection of the dead, have ye norread what is spoken unto you of

32 & I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God

of the dead, but of the living. 33 And when the multitude heard it, they were astonied at his doctrine.

34 \$ 3 But when the Phatifes had heard, that

of every one to the Temple, which also the Romanstooke to themselves when they empie, which also for komain took to the late of the works he harke 12.17, luke 20.27. tom. 13.7. 6 Christ outseth field against the Sadduces. 4 Marke 12.18, luke 20.27, 25.5. m Voder which name are daughters also comprehenses. the refurrection of the fleftr ag zioft the Sadduces. acts 23.8. Deci. 43.53. In Voice which make are daughter also compresen-ded, but yet at touching the familie and uame of a mad , because he that, lest daughters was in no better case, then if he had lest oo children at all, (for they

he had put the Sadduces to filence, they affemiled together.

35 And o one of them, vulich vvas an expoun- o A firile, 6 der of the Law, asked him a question, tempting faith Mar. 12.25. him, and faying, now what a ferile

36 Matter, which is the great commandement in the Law > the Law?

37 Iefus faid to him, * Thou shalt love the * Deut.6.5.

9. The Hebrery text

Lord thy God with all thine heart, with all thy readeth, Deur, 5.5. p foule, and with all thy minde. 38 This is the first and the great commande- Soule, and frength;

39 And the fecond is like unto this . Thou

shalt love thy q neighbour as thy selfe. 40 On these two commandements hangeth the thought.

whole Law and the Prophets. 41 9 8 * While the Pharifes were gathered to-

gether, Iefus asked them, 42 Saying, What thinke ye of Christ : r whose

fonne is he? They faid unto him . Davids. 43 He faid unto them . How then doeth David

in spirit, call him Lord, faying, 44 + The Lord faid to my Lord , Sit at my right hand, till I make thine enemies thy foote-

45 If then David call him Lord, how is he his r Or, whose flocke fonne ?

46 And none could answere him a word, nei- Hebrewes call a ther durft any from that day foorth aske him any man pofferite moe questions.

CHAP. XXIII.

2 How the Scribesteaching the prople the Law of Mostes, behave themselves. § Their Phylaticies, and Frinzes. ? Greetings. & We are leechen. 9 The Father. 10 The strong. 13 To shut the king dome of beaden. 14 To d boure widewes busses. 15 A Profelite. 16 To five are by the Temple. 23 To tythe mint. 25 To cleanfe the outside of the cup. 27 Painted fee 27 Painted fee pulchres. 33 Serpents , Pipers. 37 The Henne.

T Hen spake Iesus to the multitude, and to his disciples,

2 . Saying, The & Scribes and the Pharifes a fit in Mofes feate.

3 b All therefore what soever they bid you ob- purely our of the ferve, that observe and doe : but after their workes doe not : for they fay, and doe not.

4 * 2 For they binde heavie burdens, and grie- * Nebem. 8 4. vous to be borne, and lay them on mens (houlders, a Because God but they themselves will not moove them with one appointed the orof their fingers.

3 All their workes they doe for to be feene bit Word to be of men : for they make their c phylacteries broad, heard even from and make long d the * frindges of their gar- the mouth of by poments,

6 & And love the chiefe place at feaftes, and to h Provided alhave the chiefe feares in the allemblies. deliver Mofes his doctrine which they 7 And greetings in the markets, and to be called

of men, Rabbi, f Rabbi. Luke 11, 46. actes 15,10. any wicked teachersteach us word of God, yet forthat we eschewe their evill manets, der therefore : be Lord would have crites and birelings.

wayes that they

professe, which

Weeought to

beare on bacfoever

thing the Metaphore of the feate sheweth , which they occupied as teachers of Moles his learning. s Hypocities for the most part are most fevere exacters of those things which they themselves chiefly negled. to lt was a thread, or riband of blewe like in the fringe of a corner, the beholding whereof made them to temeinher the lawes and ordinances of God; and therefore was it called a Pailacterie, as yee would fay, a keeper, Numb. 16. 38. deut. 6,8. which order the lewes afterward abufed, as they doe now a dayes, which nang S. lobos Gospels about their neckes : a thing condefined many yeares agee in the Councill of Antioche. d Word for word, Twitted taffels of thread which has ged at the nethermost hemmes of their garmeons. S Num. 15.13, deut.

It 12 marke 12, 28. Luke 11 43. and 20, 46. e When allemblier and Councils are gathered together. f This word Rab , fignifieth one that 13 ab , we his fellowes. and is as good as a number of them : and wee may fee by the repeating of it , how and it at good at a number of them: and weeking teet by the repeating with many proud a rule it wan. Now they were called Rabbi, which by laying on of bands were vitered and declared to the world in be wife men:

Bbb 4 8 # + But

with thine beart, and in Mar. 11.30. and Luke 10.27 me read with foule, heart frength and 3 Mar. 11.31. rom. 13.9 gal.5,14.

iames 2,8 Another man. 8 Christ proveth manifestly that he is Davids foone according to the fleih, bur otherwife. Davids Lord, and very God 4 Mar 12 35. luke 10.41. or familie : for the

* Pfal, 210.4,

.f. Tames 3.r. Modeftreisa fingular orgament of Gods ministers. g Seeke not ambitiously after it ; for our Lord doth por forbid us to give the Maeiftrare and our Mafterathe honous that is due Sothem. Augu-Rious de fermoue verbi Doinige ex Mat.cap. 11. h He fee:neth to allude to a place of

Efai, chap. 54.13. and lere. 31,34-Malac. 1,6. He shooteth at & falhion which the Toppes ufed , for they called the Rabbins our fathers. k Ir feemeth that the Scribes did very greedily bunt after verfo 10. he calleth blicde guides. # Luke 14,25. and 18,14. 1 Re feemerb 10 allude to the name

Rah fignifieth one that is aloft. Hypocrites can abide none to be better beuthem-Celves m Chrift when be reproveto any man Sharpely . vleib this

evord, to give us to underftand that shere is nothing meie deteftable at the doore. # Marke 18,40. Tuke 20:47.

5 Irisa common thing among by pocrites , to abule, the prevente of zeale to covetoufnelle and extortion. 2 Word for word, under a colour of Jong praying. And abis word, Even, noteth a double naughtineffe ia them : the one, that shey devoused widowes goods : the sother, that they did

it vnder a coloue of godlineste , The drie part : now that part of shar earth is called drie, which the Lord bath given vato dwell upon o le a debter Sinnes are called.

in the Syrian tongue, Debus, and it iscertaine that Chrift fpake in the Syrian tongues Cauferh the golde to be counted boly, which is dedicate to an boly ufe. 4 z.kinga 3.13. a.chron 6,2. whah shove all this world; greateft things of purpole. nun ifes. \$ Luke 32, 19. they viterly ocutamet.

8 4 But be not yes called, Rabbi, for b one is your doctour, to wie, Christ, and all yee are bre-

And & call no man your i father upon the earth: for there is but one, your father which is in lieaven.

10 Be not called k doctours : for one is your doctour even Christ.

11 But he that is greatest among you, let him be your fervant, 12 * For whofoever! will exalt himfelfe, shall

be brought lowe: and whofoever will humble himfelfe, thallbe exalted.

13 9 5 Woe therefore be unto you, Scribes and Pharifes, in hypocrites, because ye that up the kingdome of heaven before men : for yee your felves goe not in, neither fuffer yee them that would a cnter, to come in.

14 * 6 Woe be unto you, Scribes and Pharifes, hybocrites : for ye devoure widowes houses, even o vnder a colour of long prayers : wherefore yee

fhall receive the greater damnation.

15 Woe be unto you Scribes and Pharifes , hypocrites : for ye compatte fea and p land to make one of your profettion : and when he is made , yee make him two fold more the childe of hell, then you your felves.

16 Woe be unto you blinde guides, which fay, of the Rabbins, for Whofoever (weareth by the Temple it is nothing : but whofoever fweareth by the gold of the Tera-

ple , he 9 offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that I fanctifieth the gold ?

18 And whofoever fweareth by the altar, it is nothing, but who foever fweareth by the offering that is upon it, offendeth.

19 Yee fooles and blinde, whether is greater,

the offering, or the altar which fanclifieth the offering ?

then hypocrific and 20 Whofoever therefore tweaters to fallhood in religion fweareth by it, and by allkhings thereon, 20 Whofoever therefore sweareth by the altar, 21 * And whofoever fweareth by the Temple.

fiveareth by it, and by him that dwelleth therein. 22 * And hee that fweareth by heaven , fwea-

reth by the f throne of God, and by him that fitteth thereon.

23. 1 7 & Woe be to you, Scribes and Pharifes, hypocrites: for ye thite mynt, and annyle, and cummyn,and leave the wightier matters of the law , 45 iudgement, and mercy and thidelitie. Thele ought ye to have done, and not to have left the other.

24 Ye blinde guides, which straine out a gnar. and fwallow a camell.

25 & Woe be to you , & Scribes and Pharifes; hypocrites : for yee make cleane the vtter fide of the cup, and of the platter : but within they are full of briberie and excesse.

26 Thou blinde Pharife, cleanfe first the infide of the cuppe and platter, that the outfide of them

may be cleane alfo.

27 Woe be to you, Scribes and Pharifes, hypo-crites: for ye are like unto whited tombes, which appeare beautifull outward, but are within full of dead mens bongs, and all filthinelle.

Chap. 5.34. f If heaven be Gods throne, then is be no.
7. Hypocrites are carefull in trifles, and orgled the
% Luke 12.42. t Faithfulneffe in keeping of t Faithfulneffe in keeping of 3 Hypocrites are soo much carefull of outwarde things , and the inward.

28 So are yee also : for outwarde yee appeare 9 Hypotrites righteous unto men, but within ye are full of hy - when they goe most about to go pocrific and iniquitie,

29 & Woe be unto you, Scribes and Pharifes, celle, then do they hypocrites: for ye build the tombes of the Pro-by the infludge-phets, and garnish the sepulchres of the righteons, meet of God,

fathers, wee would not have beene partners with used of the lewes, them in the blood of the Prophets.

32 So then ye be witnesses unto your felves, meaning, Goe ye on that yee are the children of them that murthered also & follow your the Prophets.

32 " Fulfill ye also the measure of your farhers, kednesse may come 33 O ferpents , the generation of vipers , how to the full

fould ye escape the damnation of x hell! 34 10 Wherefore behold, I fend unto you Pro- 10 Hypocrites be phets, and wifemen, and Scribes, and of them yee cruell shall kill, and crucine, and of them shall ye fcourge 11 The end of shall kill, and crucifie, and of them that ye icourge them which pera in your Synagogues, and perfecute from citie to fecute the colpda citie,

35 11 That upon you may come all the righte- sence of reale. ous blood that was shed upon the earth . 4 from + Gen. 4,8. the blood of Abel the righteous, unto the blood of y Of Ioiada, who was alfo called Ba-Zacharias the fonne of y Barachias, & whom ye rachiah, that is, flew betweene the Temple and the altar.

36 Verely I fay unto you , all thefe things shall \$ 1. Chron. 24,22.

come upon this generation.

37 11 * Hierufalem , Hierufalem , which killeft greateft, there was the Prophets , and ftonest them which are fent to greatest wicked . thee, how often would I have z gathered thy chil- neffe and rebellion, dren together, as the henne gathered her chickins under her wings , and ye would not!

3.8 Beholde, your habitation shallbe left unto

you desolate.

39 For I fay unto you, yee shall not see mee henceforth till that ye fay , Biessed is he that commeth in the Name of the Lord.

C HAP. XXIV.

a The deficultion of the Temple.

4. The figure of Christian made to Abraham.

comming. 12 Insignitic. 13 Falls Christia. 19 The figure of

the end of the profile 3 The Angels. 32 The figure of

the end of the profile 3 The Angels. 32 The figure. 34

dayce of Nec. 42 We must make.

45 The first and.

A Nd + Iefus went our, and departed from the luke a1,5,6.
Temple, and his disciples came to him, to shew him the bulding of the Temple.

2 s. And Issus said unto them, See yee not all of the citie and these things? Verely I say unto you, there shall temple is forenot be here left a stone upon a stone , that shall not solde.

3 And as he fate upon the mount of Olives, 2 The Church his disciples came unto him apart , faying , Tell us mall conflict with when these things shall be , and what signe shall be of thy comming, and of the end of the world 4. 2 And Iesus answered, and faid unto them,

* Take hede that no man deceive you. ! For many shall come in my Name, faying, I

am Christ, and shall deceive many.

6 And ye shall heare of warres, and rumours of warres : fee that yee be not * troubled : for all thefe things must come to paste, but the a ende is fulfilled, yet the end not yet.

7 For nation shall rife against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in b' divers like unto women,

places. 8. All these are but the beginning of o forrowes.

3. Then shall they deliver you up to be afflicted.

30 And fay, If we had bene in the dayes of our a A proverbe which bath this ength your wic-Looke Chap. f.

verfe 22. vader the pre-

bleffed of the Lord. To Where the mercy of God was and at length the moft fharpe indge-

ments of God. * Luke 19,34. 2 He fpeaketh of the oneward mini-flerie, and as be was promifed for the faving of this people, fo was he also carefull for its even from the time that the promife was

Marke 13.15

Luke 19,44.

infinite miferies and offences, and that more is which falfe prophets, you till the day of wiftorie and trie umph commeth. * Eph. 5.6.col. a. 19.1 a That is, when those things are fhall not come. b. Ewry where, c Word for word's

of great torments, in travaile. # Chap. 10,17. 15,29.20d 16,25

1.Theff. 3,13. Tim.a.f. The Goffel fhalbe fpread abroad, rage the devill never fo-

much : and they which doe some Stautly beleeve, Malhe faved. d toyfull tidings of the kingdome of

heaven. e Though all that pare that is dwelt

4 The Kingdome be abolished when the citie of ferufalem is veterly deftrayed, but fhall be freiched out even to the end of the world. \$ Marke 13,14.

Tuke 21,20. f The abounination of defolations that is to fay , which all men dereft and cannot abide, by reafon of the fouleand Chamefull filthiues ofit : and he fpeaketh of the idoles rhat were fet up in the Temple, or as other thioke, be meant the marning

the Church. the great feare shar Mallbe. # Adei 1,12. h It was not lawfull to take a lour-

of the dodtine in

day, lofeph.book.13, i Tnofe thirgs which befell the in the 34. yeerer. land was wasted,

and at length the citie of Hierufalem and their Temple deftroyed.are mized with those or high Brall come to paffe beforethelaft comming of our

Ford. & The wholenation fhould vererly be word Flesh by a figure taken for

deftroyed : and this man, at the He brews vie to fpeak.

Marke 33.at. luke 17,23. I Shall openly lay fuch great figues for men to be bold. Marke 33.21. luke 17.23. I Shall openly lay lide great right to the worldesiato be gathered and loyned to Chrift. m Chrift, who will come with fpred an his prefence will be with a maiellieto whome all firall flocke even as Egles. 4 Mar. 13.14 luk 2. 25 efa. 13.10 . zaek 32.17 loel. 2.22. 6 Everlafting damnation firalbe the end of the as els. 13.10. reac. 347 and everlatting bliffe, of the miteries of the godly. n The fectivities of the wacked, and everlatting which thall bear wineffe, that Carift the Lord of secreting glory and maintine, which thall bear wineffe, that Carift the Lord of secreting glory and maintine, and be altered to the care of receding giory and materials which man bears windows, and carrie the other heaven and earth draweth neeter indgethe worlds. O All nations : and be also dethe to the dispersion which we read of Geo. 10, and 11, or to the dividing of the peo-sic of I fearl. P They shall be in Such forow, that they shall staike themselves : and ple of Ifrart. P They shall be in such forow, that they shall be in such forow, that they shall be in such forow, that they shall be in such forom, that they shall be shall b Sitting upon the 921.3.7. dan. 7.13. q Sitting upon the abe fourt quartets of the roosld,

all nations for my Names fake.

10 And then shall many be offended, and shall betray one another, and fliail hate one another.

And many false prophers shall arise, and shall deceive many. 12 And because iniquitie shall be increased, the

love of many shall be cold. 13 & 3 But he that endureth to the end, he shall

be faved. 14 And this d Gospel of the kingdome shallbe preached through the whole a world for a witnesse unto all nations, and then thall the end come.

15 \$4 When ye \$ therefore shall see the sabomination of defolation spoken of by * David the Prophet, fet in the holy place (let him that readeth confider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his g cloathes. 19 And woe halbe to them that are with child.

and to them that give fucke in those dayes. 20 But pray that your flight be not in the win-

ter, neither on the 4 Sabbath day.
21 For then shall be great tribulation, such as was not from the beginning of the worlde to this

time, nor shall be. 22 And except those dayes should be shortened, there should no & flesh be faved : but for the

elects take those dayes thalbe shortened. 23 Then if any man shall fay unto you, Loe, here is Christ, or there, beleeve it nor.

24 For there shall arise false Christ, & false pro-Dan. 9. 27.
g This brokeneth
phers, % I shall shew great signes & wonders, so y if
the great feare
it were possible, they should deceive y very elect.

Behold, I have rold you before. 26 Wherefore if they shall fay unto you , Behold, he is in the defert, goe not forth : Behold, he ney on the Sabbath is in the fecret places, believe it not.

27 For as the lightening commeth out of the East, and is feene into the West, so shall also the

people of the lewes, Comming of the Sonne of man be. 28 5 For wherefoever a deade m carkeise is, thither will the Egles be gathered together.

29. * 6 And immediatly after the tribulations of those dayes shall the sunne be darkened, and the taken and both it moone thall not give her light, and the flarres flall fall from heaven, and the powers of heaven thall be shaker.

30 And then shall appeare the ofigne of the Sonne of man in heaven; and then thall all the okinreds of the earth p mourne, \$ and they thall fee the Sonne of man come in the clouds of hea-

ven with power and great glory.

31 * And he shall fend his Angels with a great found of a trumpet,, and they thall gather together his elect, from the r foure windes, and from the

flicted, and shall kill you, and ye shall be hated of one end of the heavens unto the other. 32 2 Now learne the parable of the figge tree: fcribed a certaine

> leaves, ye know that fommer is neere. 34 So likewise ye, when ye see all these things, eternall tudgeknow that the kingdome of God is neere, even at the ments, but the

34 Verely I fay unto you, this generation shall not patfe, till all thefe things be done.

35 *8 Heaven and earth shall passe away : but doe marke it, and

my wordes thall not paffe away. 36 9 But of that day & houre knoweth no man,

no not the Angels of heaven, but my father-onely, the farpe which is 37 But as the dayes of Noe wvere, fo likewife shall the comming of the Sonne of man be.

38 \$ For as in the dayes before the flood, they did a eare and drinke, mairie, and give in mariage, unto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and for the men of this tooke them all away , fo shall also the comming of # Mark 13,31. the Sonne of man be.

40 to * Then two. shall be in the fields, the one now begin the fliabe received, and the other shall be refused. 41 x Two women shalbe grinding at § mill: the

one shalbe received, and the other refused. 42 11 \$ Watch therefore : for yee knowe not

what houre your master will come. 43 * Of this befure, that if the good man of

the house knewe at what watch the thiefe woulde day for the restool come, hee would furely watch, and not fuffer his house to be digged through. 44 Therefore be yealfo ready: for in the houre

that ye thinke not, will the Sonne of man come at ye thinke not, will the Sonne of man come. profit, that we may ?

45 * Who then is a faithfull fervant and wife, be, so much the

whom his Master hath made ruler over his house- more watchfull, hold, to give them mear in feafon? 46 Bleffed is that fervant, whom his mafter

when he commeth, shall find so doing,

47 Verely I say unto you, hee shall make him Luke 17,16.
Geo. 7. 1-pt. 3,100
The word which 48 But if that evill fervant shall fay in his heart, the Euangelist ve

My master doth deferre his comming, 49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

That fervantes mafter will come in a day, is proper to bruite when hee looketh not for him, and in an houre that beafts: and his meahe is not ware of,

he is not ware of,

5 t And will yout him off, and give him his porthole days mithall
tion with hypocrites. There shall be weeping and
bellies like unto gnashing of teeth.

the meane while live in pleasure void of all care.

and that by damich.

when her bough is yet ftender, & it putteth forth order to nature, much more harb he done to to his

> wicked underfished it not, or rather make a moke at it: but the godly wair forte. f When his tenders neffe fhewerb that is come from the root into the barke.

t This age : this word generation or Age, being vied ? 2 The Lord don't iudgement, which he will make an end of in the late

9 It isfufficient:

ser day

for us to know that God hathapa pointed a latter sing of all things but when it fhall beit is bidden from usall, for our that we be not . taken as they werd in old time in the flood.

ferh , expreileth tho matter more fully it is a word which ning is, that in bruite beaft: for orbetwife it is no.

faultto eat and 30 Agaioft them that perferade themfelves that God will be merciful? to all men, and doe by that means give over themselvesto some, that they may in Luke 17,36. x The Greeke Plut. booke Proble. 11 Ag ex-

band, which may

fetre us ara tere

wonen and the Barbarian dei gried and bake.

Plut. booke Proble. 11 Ao exa ample of the horrible catelefueffe of men inthoft things whereof they ought to be mult carefull. ** Mar. 13.35. ** M. Luke 24.39. ** Luke 24.39. ** revelates jean. ** was a montruell kind of punithment, wherevein a finding Marry winseligh. Edge, the Propher was executed by the lews; the like kind of panithment yes lead of 15mn 15/13, and Din. 13.5. Chipp 13/42 and 45/20.

2. The wingins leaking for the Printing name.

13. We must want to the statement delibered same the ferbants.

23. Ofter what for the light finding name that he wind for the last indigenance of the printing name of the printing name of the last indigenance.

Then I the kingelders of known (All her light and the printing name of known (All her light name). was a mosteruell kind of punishment , weberewito as Justine Marryr wirnesleib , Efay .

T. Hen the kingdom of heaven shall be likened strength at Goda unto ten virgines, which tooke their lampes hand, which ma

and a went forth to meet the bridegroome. while we walke 2 And five of them were wife, and five foolish, through this darkenesse ; to bring us to our defited ende ! otherwife if wee become flouthfull and negligent at wearie of our paines and travell , wee shall be thur out of the dores. a The pompe of bride-ales was woont for the most pare to be kept in the night falleng.

3 The .

3 The foolish tooketheir lampes, but tooke

no oyle with them. 4 But the wife tooke oyle in their vessels with

their lampes.

Now while the bridegrome taried long, all b Their eyes being b flumbred and flept. keabie wib Reepe.

6 And at midnight there was a crie made, Behold, the bridegroome commeth : goe out to meet

Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wife, Give us of your oyle, for our lampes are out.

9 But the wife answered , faying , Not fo , least there will not be youigh for us and you : but goe ye rather to them that fell, and buy for your felves.

10 And while they went to buy, the bridegrom came : and they that were readie, went in with him to the wedding, and the gate was flut,

1 1 Afterwards came alto the other virgins, faying, Lord, Lord, open to us.

12 But he answered, and faid, Verely I fav un-

to you, I know you not.

& Chap. 24,42.

zure to his father,

and his comming

againe to us, but

vet potwithftan.

of the rebellious

sthey have bestow-

which have not

nelle imployed

- them.

through flothful-

those gifts which

be bestowed upon

c According to

the misedome and

which was giben

d Come, and re-

ceive the fruit of

goodnesse, now the

Lords ioy is doubled, John 15,11.

that my toy may

skill in dealing,

ed that which

and obstinate, how

i3 " Watch therefore: for ye know neither the marke 3,35.

Luke 19,12,13.

Chrift witnefday, nor the houre, when the fon of man will come, 14 3 2 For the kingdome of heaven is as a man feth that there fhall that going into a ftrange countrey, called his fer-vants, and delivered to them his goods. the a long time betweene his depar-

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne cability, & straightway went from home.

16 Then hee that had received the five talents, ding that , be will at that day take an went and occupied with them, and guined other account not anely five talents.

17 Likewise also he that received two, hee also gained other two.

18 But hee that received that one, went and digbim, but also of his ged it in the earth, and hid his mafters money. boufhold fervants,

19 But after a long feafon, the mafter of those fervants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other five talents, faying, Mafter, thou deliveredit unto mee five talents : behold, I have gained with them other five talents.

Then his master saide unto him, It is well done good fervant and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much: d enter into thy mafters joy.

22 Allo he that had received two talents, came. and faide, Master, thou deliverest unto mee two talents: behold, I have gained two others talents

His Mafter faide unto him , It is well done remaine in you, and good fervant, and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much : enyour by be fulfilled.

ter into thy mafters ioy. 24 Then hee that had received the one talent, came, and faid, Mafter, I knewe that thou wast an

hard man, which reapest where thou fowedst not, and gatherest where thou straweds not : 25 I was therefore afraid, and went, and hid thy

talent in the earth : behold, thou hast thine owne, 26 And his mafter answered, and said unto him, Thou evill fervant, and flothfull, thou knewest that I reape where I lowed not, and gather where I frawed not.

27 Thou oughtest therefore to have put my mony to thee exchangers, & then at my comming should I have received mine owne with vantage.

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

29 4 For unto every man that hath, it shall be & Chap. 13,22. given , and he shall have abundance, and from him marke 4,25. that hath not, even that he hath shalbe taken away. fuke 8,18.

30 Cast therefore that unprofitable servant in-

to vtter & darkenesse: there shall be weeping and & Chap. 8,12. gnashing of reeth.

31 4 3 And when the Sonne of man commeth 3 A lively feeting in his glorie, and all the holy Angels with him, then fing judgement

shall he fit upon the throne of his glorie. 32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheatde separateth the sheepe from the

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king fay to them on his right hand, Come ye fbleffed of my father: take the in- f Bleffed and haphand, Come ye ibletted of my father: take the in-heritance of the kingdome prepared for you from his rather hath might the foundation of the world.

35 * For I was an hungred, and ye gave me flowed his benefites. meat: I thirsted, and ye gave me drinke: I was a * Efai. 58.7. stranger, and ye tooke me in unto you.

36 I vvas naked, and yee cloathed mee : I was ficke, and yee vifited me: I was in prifon, and yee * Ecclas. 7,35.

37 Then thall the righteous answere him, faying, Lord, when faw wee thee an hungred, and fed thee ; or athirst, and gave thee drinke ?

38 And when faw we thee a stranger, and tooke thee in unto us ? or naked, and cloathed thee ?

39 Or when faw we thee ficke, or in prison, and came unto thee?

40 And the king shall answere, and fay unto them, Verely I fay unto you, in as much as yo have done it unto one of the least of these my brethren. ye have done it to me.

41 Then shall he fay to them on the left hand, * Depart from me ye curfed, into everlasting fire, * Pfal.6,8. which is prepared for the devill and his angels. Chap.7,13.

42 For I was an hungred, and ye gave mee no luke 13,27. meat : I thirsted, and ye gave me no drinke:

43 I was a stranger, and ye tooke me not in unto you: ! vias naked, and ye cloathed me nor: ficke, and in priton, and ye vifited me not.

44 Then shall they also answere him, faying, Lord, when faw we thee an hungred, or athirft, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee ?

45 Then thall he answere them, and fay, Verely I fay unto you, in as much as yee did it not to one

of the least of these, ye did it not to me. 46 * And these shall goe into everlasting paine, * Dan. 12,2, and the righteous into life eternall. Iohn 5,12.

CHAP. XXVI.

3 The confutation of the Priests against Christ. 6 1515 feet are awaisted. 5, 1 Judas solleth him. 26 The institution of the suppers, 34 and 36 Feters deviald. Christ is teasing 4. It is the tranged with a kife. 57 He is left or Caraphas. 64 He confife the himself to be Christ, 67 They first as him.

A Nd *, it came to patte, when Iefus had fini-flied all these sayings, hee saide unto his dis-

2 . Ye know that after two dayes is the Paffe- tarie going to over and the Sonne of man thalbe delivered to death, that he will make full fairfabe crucified. ation for the finne 3 & Then affembled together the chiefe Priefts, of Adam, by his

and the Scribes, and the Elders of the people into obedience the hall of the high Priest called Caiaphas :

and not men, ap-# Iohn #1,47. pointed the time that Christ Gould be crucified in.

which is to come.

abundantly be-

e. Table mates e suney to bferico.

which have their hop bulkes or ta-I bles fet abroad,

4 And

1 Christ wienef.

feth by his volun-

2 God bimfelfe

a By this worde Feast, is means the whole feast of un-leavened bread: the fielt and eight day whereof mere fo holy , that they might do no maner

of werke therein, though the whole ecompany of she Sanhedrin determined other wife: And yet it came to puße through Godsprovidence, shat Christ suffered at that time, to the ende that all the people of I frael might be witnesses of his everlasting

facrifice. 4 Marke 14,3. iobn 11,2. 3 By this fudden worke of a finfull woman, Christ giveth the ghelts to understand of his death, and butiall which was nigh: the favour whereof shall bring life to all finners which flee unto him. Because Iudas to betray him, taketh an occasion hereby to accom. plift bis wicked purpole and

Christ came to Hierufalem : and yet some thinks shat the Enangelifts recite troo C Thefe boxes were of alabaster , which an olde sime men made hollow to put in ointments: for some prit , that alabastee keepeth

counsell.

b For thefe things

were done before

oinement michcut corruption, Plinie booke 13. Chap. 1. d This is a figure called Synecdoche: for it is faid but of Ludge charte mas morbed thereat,

John 12.4. e Unprofitable frending. 4 We ought not rashly to condemne that which is not orderly done. + Deut. 15, 11. 5 Christ, who was once anointed in his owne person, mult alwayes be anoinced in the poote. f In that six pervered this continent upon my lear, she did it to buried me. Mar. 14, 10. A Mar. 14, 12. luke 2.2.7. & Mar. 14, 12. luke 2.2.7. & Chill vetely purposing to bring us into our countrey out of hand, and so to abrogate the figure of the Law, suffilleth the Law, neglecting the contrary tradition and custome of the Iewer, and therewithall showeth that all things shall so come to passe by the of the leaves, and therewithall, sheweth that all things shall so come to passe by the ministerior some, that the secretounces of old soll governed them. g. This was the fourteenth and of the spill meants; and the stifl of indicatened bread found that the spill meants in the spill of indicatened bread found have been seen set of persons. In the treat first that the angle is the days the stage of the spill and the spill of the spil the place Pfal. 41,20. which is not fo to be underflood , as though at the felfe fame in fland that the Lord spake these words , Indas had had his hand in the dish (for that had bene an undoubted taken) but it is meant of his tabling and eating with them.

4 And confulted together that they might take Iefus by fubtilty, and kill him.

5 But they faid, Nor on the a feast day, least any uproate be among the people. 6 14 3 And when Ie'us was in Bethania, in

the house of Simon the leper, b There came unto him a woman, which had as boxe of very coffly ointment, and powred it on

his head as he fate at the table. And when his d disciples sawe it, they had

indignation, faying, What neederh this e wafte? 9 For this owntment might have beene fold for much, and bene given to the poore.

10 4 And Ieius knowing it , fayd unto them, Why trouble ye the woman? for the hath wrought a good worke upon me.

11 & For yee have the poore alwayes with you, but me shall ye not have alwayes.

· 12 For f in that the powred his ointment on

my body, she did it ro bury me. 13 Verely I say unto you, wheresoever this Gospel shall be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memoriall of her

14 9 * Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests,

15 And fayd, What will ye give me, and I will deliver him unto you, and they appointed unto him thirtie pieces of filver.

16 And from that time, he fought opportunity

17 \$ % 6 Now g on the first day of the feast of unleavened bread, the disciples came to Iesus, saying unto him. Where wilt thou that we prepare for thee to cate the Passeover ?

18 And he fayd, Goe ye into the citie to fuch a man, and fay on him, The mafter faith, My time is at hand : I will keepe the Passeover at thine house with my disciples.

19 And the disciples did as Iesus had given them charge, and made ready the Passeover.

20 * So when the even was come , hee h fate downe with the twelve.

21 And as they did eate, he fayd, * Verely, I fay unto you, that one of you shall betray me.

22 And they were exceeding forowfull, and began every one of them to fay unto him, Is it I,

23 And he answered and sayde, & Hee that

i dipperh his hand with mee in the dish, hee shall betray mee. 24 Surely the Sonne of man goeth his way,

as it is written of him : but wo be to that man , by k Whofe head mas whom the Sonne of man is betrayed: it had beene about nothing then good for that man , if he had never bene borne.

25 Then Indas k which betrayed him, answe 7 Christininding forthwith to fulfill red, and fayd, Is it I, Mafter? Hee faide unto him, the promite of Thou haft faid it.

26 17 4 And as they did eate, Tefus boke the infirmed a pere · bread, and when he had I oleffed, he brake it, and covenant with gave it to the disciples, and said, Take, eate : m this new fignes.

27 Alfo he tooke the cup, and when he had gi- giveo thankes : and ven thankes, he gave it to them , faying, Drinke ye therefore bloffing is n all of ir

28 o For this is my blood of the p newe Teftament that is thed for many, for the remiffion of

29 I fav unto you that I will not drinke henceforth of this fruit of the vine untill that day, when I shall drinke it new with you in my Fathers king- litie, for they be

30 And when they had fung q a Pfalme, they went out into the mount of Olives.

31 13 & Then faid Iefus unto them, All ye shall be offended by me this night : for it is written , I * will smite the shephearde, and the sheepe of the his institution. flocke shalbe scattered.

32' But & after I am rifen againe, I will goe be- that faith may find fore you into Galile.

33 But Peter answered , and faide unto him, Though that all men should be offended by thee, in Thiris a bgurayet will I never be offended.

34 * Jefus failde unto him, Verely I fay unto iscassed Metooythee, that this night, before the cocke crowe, thou thalt denie me thrife.

35 Peter faide unto him , Though I should die so calling the bread with thee, I will in no case deny thee. Likewise al- his body, which is

fo faid all the disciples. 36 1 * 9 Then went Iesus with them into a place which is called Gethfemane, and faid unto his ding. it is fo a figudisciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two kind of freech, that fonnes of Zebedeus, and began to waxe forrow- ceive Christ indeed full, and r grievously troubled.

ill, and r grievously troubled.

38 10 Then faid Iesus unto them, My soule is (though by a spiriverie heavie, even unto the death; tary ye here, and watch with me.

39 So he went a little futther, and fell on his which tooke away face, and prayed, faying, O my Father, if it be posti- the cup from the ble, fler this r cup patte from me : nevertheleffe, not as I will, but as thou wilt.

40 " After , hee came unto the disciples , and o Towit , this cup found them afleepe, and faid to Peter, What ? could or wine is my blood ye not watch with me one houre ?

the old covenant.

Marke faith, Had not a confectating, with a coninging kinde of murmuting and force of words : and yet the bread and the wine are changed, not in nature, but in quacome undoubted tokens of the body and blood of Chrifts not of their owne nature or force of words, but by Christ

ted and laid forth, what to lay hold on book in the word and in the elements. mia : that is to fave the putting of one name for another

which must be reci-

ment of his body : Se yet not withitanrative and changed the faithfull doe retuall meat | and be-

n Therefore they people , did again@ Chrift bisiniliru-

Sacramenraliy, as Luke 22,20.

p Or, covenant, that is to far, whereby the new league and covenant is made for in-map. Or, sobranat, that it is far, whereby the new leaged and content is made, for invad-ting of Language, shop yid powering of printantal facilities, placed, a.g. When they had made an end of first planes, flagging, which fone things was first Vlainter, because it to 112, to the 11 difciples, leaving all the reft in fafetie, taketh with him but three to be witneffer of his anguish and gueth of purpose into the place appointed to berray him in. r The word which be yieth figuifieth great forow, and marvellous and deadly griefe; which thing, as it betokeneth the trueth of mans nature, which fluumeth death as a thing that cutred in against nature fo it fheweth that though Christ were void of finne, yet he fulleined that? horrible punishment, because be felethe wrath of God kindled against us for finnes, which he revenged and punished in his person. . 10 Christ a true man going about rosusser the punishment which was due unto unfor forfaking of God, is forfaken of his owner fall be nath a terrible conflict with the horror and feare of the curle of God ; out of which be escaping as conquerour, caufeth us not to be afraide any more of dea.b. f Let it paffe mee, and not touch mee, t That is, which is at hand, and is chered and prepared for mee : a kinde of speech which the Hebren es use, for the wrath of God, and the punishment he sender it about, Chap, 20, 22. 41 Watch,

sa Chrift offretb himfelfe willingly is weake. zo be taken, that ic fo obeying willingly, bee might make facisfatt ion for the willfull fall ofinan

Marke 1441. luke 22147.john

€ 8,3. u Sent from the Die Priells. as Chrift is taken that we might be delivered.

x Chrift reprebenderle findag ranging -Iv. & rebukerh bim Durpely, for bee knew well enough for what cause be came.

14 Our vocation quaft be the rule of our zeale. de Geo.G.G. reue. 23.10.

y They take the Lord bath nor given itabatis today, they which use the fword , and are not called to it. s Chrift is ta-

Ren, because bee was willing to be e.kea. 2 By this queftioning, be answereth a flie obiection. for

they might have afextremity of danger , call to bis Father for aide:but to shis he answereth by a question. # Ifa 35,10. Werle 31.

Marke 14:53. a6 Chriftbeing innocent iscondemped of the high Priell for that wickednelle

whereof we are From Annas to Caiaphas, before whom the multitude was allem-

bled . lobo 18,13. b The word here wfed, fignifieth propome beforean Loufe, as we fee in Kings palaces and eve call it a court, for it is open to the myre, and by a figure Synecdoche is 12-

Calfa * Marke 14.55. & Tobb 2.19. E How commeth it to paffe that abeleinen wirneffe nzainft thee ?

41 Watch, and pray, that yee enter not into tentation: the spirit indeed is ready, but the flesh

42 Againe he went away the fecond time, and prayed, faving, Omy Father, if this cuppe cannot paile away from me , but that I must drinke it, thy will be donta

43 And he came and found them afleep again. for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, faying the fame words.

45 Then came he to his disciples, and fayd unto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Some of man is given into the hands of finners.

46 12 Rife, let us go: behold, he is at hand that

betrayeth me.

47 & And while he yet spake, loc, Indas one of the twelve came, and with him a great multitude with fwords and flaves, a from the hie Pricfts and Elders of the people.

48 Now he that betraied him, had given them a token, faying, Whomfoever I shall kille, that is he, lay hold on him.

49 And forthwith he came to Iefus, and fayd, God fave thee, Mafter, and killed him. 50 13 Then Iefus fayde unto him , x Friend

wherefore at thou come ? Then came they , and layd hands on Iefus, and tooke him. \$1 And beholde, one of them which were with

Tefus, firesched out les hand, and drew his fword, and stroke a fervant of the hie Priest, and smote off his care. 52 14 Then fayd Iefus unto him, Put up thy

fword into his place: \$ for all that y take the fword, ked him, why he did shall perish with the sword, not in this his great 53 15 Either shinked at

53 "Either thinkest thou , that I cannot now pray to my Father, and hee will give me moe then twelve legions of Angels ?

74 2 How then should the * Scriptures be fulfilled, which fig , that it must be fo ?

The lame houre fayd Jefus to the multitude, Yee be come out as it vvere against a thicfe, with fwords and flaves to take mee: I fare dayly teaching in the Temple among you, and yee tooke FOR HOT.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. & Then all the disciples forsooke him, and sled.

f & 16 And they tooke Iefus , and led him to a Caiaphas the hie Prieft, where the Scribes and the Elders were allembled.

58 And Peter followed him a farre off unto the his Priefts b hall, and went in and face with the fervants to fee the end.

59 Nowe * the chiefe Priefts and the Elders, perly an open large and all the whole Councill fought false witnesse against lesus, to put him to death.

60 But they found none, and though many noblemens houses: falle witnesses came, yet found they none; but at the last came two falle witnesles.

61 And faid, This man faid, 4 I can destroy the Temple of God, and build it in three dayes.

ken for the houfe, at 62 Then the chiefest Priest arose , and saide to him, Answerest thou nothing? What is the matter that these men witnesse against thee ?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him. I charge thee fweare unto vs by the living God, to tell vs, If shou be that Christ the fonne of God, or no.

64 4 Isfus faid to him , Thou haft faid it : ne- 4 Chap to 27. verthelette I fay unto you, d Hereafter shall ye fee the Sonne of man , fitting eat the right hand of the power of God, and come in the cloudes of d This mor the heaven.

Then the hie Prieft g rent his cloathes, faying, He hath blasphemed, what have we any more neede of witnesies : beholde, nowe ye have heard his blasohemie.

is blafphemie.

66 What thinke ye? They answered, and faid, that is, in greatest pome of seath seath. He is guiltie of death.

67 & Then spat they in his face , and buffeted him, and other fmote him with rods.

68 Saying Prophecie to us, O Chrift, who is he that fmore thee >

69 5 * 17 Peter & fate without in the hall , and a maide came to him, faying, Thou also wast with Iefus of Galile:

70 But hee denied before them all , faying, I the lewes : for fo wote not what thou fayeft.

71 And when hee went out into the perch, another maide fawe him, and faide unto them that were there, This man was also with Iesus of Na-

72 And againe he denyed with an oathe, faying, I know not the man.

73 So after a while, came unto him they that flood by , and faide unto Peter, Surely thou art alfo one of them : for even thy speech bewrayeth

74 Then began hee to i curse himselfe, and to fweare, faying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iefus, pointed to be a which had faid unto him, Before the cocke crowe thou thalt denie mee thrife. So hee went out, and things, it prepared wept bitterly.

cie, by the experience of his owne incredulitie. h That is, without the place where the B.fnop fate, but not without the boufe, for afterward he went from theuce . into the porch. i Helwore and curled timfelfe.

CHAP. XXVII.

Ist. las hangeth himfelfe a He is delibered to Pilat. Hets delibered to Pilate. 3 IMAI hingell binnfells, vol. 18 Pilates wrife. 30 Baralbasis asked. 34 Pilates washes bishinds. 39 Chillicommod with therees. 34 Pilets cruiffed. 40 Reviled. 50 Elegiveth up to Chef. 153 He is leaved. 62 The faildisses waste him.

W Hen the & morning was come, all the chiefe & Mar. r. s. 1. Luke Priefts, and the Elders of the people tooke counfell against Iesus, to put him to dearb.

2 And let him away bound, and delivered him unto Ponius Pilate the governour.

3 ¶ Then when Iudas which betrayed him, t Ao example of faw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of filver to well againethem. the chiefe Prieffs, and Elders,

4 Saying, I have finned, betraying the inno- a against them cent blood. But they fayd, What is that to us fee which buy Christ.

5 And when he had cast downe the filver pieees in the Temple, he a departed, and went, 4 and a Out of mens hanged himfelte.

6 And the chiefe Priestes tooke the filver b The tressure of pieces, and faide, It is not lawfull for us to put the Temple them into the b treasure , because it is the price of e of life and death

blood. 7 And they tooke counfell, and bought with hewer could not them a potters field, for the burlall of a strangers.

8 Wherefore that field is called, * The field of unto, no not after blood, untill this day.

9 (Then was fulfilled that which was spoken

a.theff.4.64 Stinguifheth his fie & comming from the laerer. e Sitting with God in like and equal hand finifierh a mong the Hebrems, that that is mightic and of great power. I Cloudes of hea-

ben. Locke sferes Chap 14.30. g Thirtes an He uall matter among were they bound to doe, when they heard any ligaritie to biaftheme God, and it gras a tradetron ef their Talenud in the booke of the Mazille stess foure kinder of drach. # Efai . 30.6.

4 Marke 14 65. luke 22,55. ioba 18,29. 17 Peter by the wouderfull providence of God ap-

witnes of all those to the example of fingular conftan-

which fell Chritt,

fights.

abide to be ioyned they were dead. * Adet 1, 19.

phecie is read in Zach, 1 1,12.it can not be dented, lu: Jerimias nums crept into the sexts either through the Printers fault, or that it came out of fayeft it. the margine, by rea-fon of the abbreviation of the letters, the one being iou, o are not much wnlike : but in the Syphets name is not

the other zou, nohich fet downe at all. Zach. 11,13. f The Enangelift doth not follow the Prophets words, but Barabbas. his meaning, which he Thervesh to be fulfilled. a Chrift holdeth his peace when he is accused, that we delivered him. may not be accused

withall his owne Mark. 15, 1. luk. fon of him.) 23.3. iob 18,33. 3 Chrift is firft Judge, before be be condemned, that wee might fee how the iuft died for the vojust. * Mark.15,sr.luke

acknowledging our guiltines, and there-

23 18. iobn 18.40. acts 3.14. 4 Christ being quit by the teltimooy of the ludge bimfelfe, is oot withstanding condemned by the fame to quit us before God . 2 It was a maner in elde time , when any man was mur- looke you to it.

thered, and in other their hands in waser, to declare themfelves quiltlefie ... an Hebrem hinde ef Speach. offence committed in flaying him , let us and our pofferi-

ty Smart for it. & Marke 15,16. S Chrift tuffereth that reproach which was due to one finnes, no:with-

standing in the meane time by the fecret providence of Ged , bee is in:i-

32 * And as they came out, they found a man tuled King by them 3 king before they came outstiley some a wapped it about him, and overapped it about him, for it laked fleeve. I loho and Marke make mention of a purple robe, which is also a very pleasant red. But these profane and male part fawcy souldiers clad Jesus in this aray, to mocke him withhall, who was indeed a true King. Auske 25,21. luke 33,26,

by e Ieremias the Prophet, faying, &f.And they tooke thirty filver pieces, the price of him that was valued, whom they of the children of Ifrael valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 1 + And Iefus frood before the governour, and the governour asked him, faying, Art thou that fome others igno-rance it may be also King of the lewes ? Lefus fayd unto him, Thou

12 And when hee was accused of the chiefe Priefts, and Elders, he answered nothing.

13 Then fayd Pilate unto him, Hearest thou not how many things they lay against thee

14 But he answered him not to one word, in fomuch that the governour marveiled greatly. 15 3 Now at the feaft the governour was woont

to deliver unto the people a prisoner whom they

16 And they had then a notable prisoner called 17 When they were then gathered together, Pi-

late faid unto them, Whether will ve that I let loofe unto you Barabbas, or Iefus which is called Chrifts 18' (For he knew well, that for enviethey had

19 Alfo when hee was fet downe upon the iudgement feat, his wife fent to him, faying, Have thou nothing to doe with that just man : for I have fuffered many things this day in a dreame by rea-

20 * But the chiefe Priests and the elders had quitted of the fame perswaded the people that they should aske Barabbas, and thould deftroy Iefus.

21 Then the governour answered, and fayd nnto them . Whether of the twaine will ye that I let loofe unto you? And they fayd, Barabbas.

22 Pilate fayd unto them, What thall I do then with Ielus, which is called Christ? They all fayd to him, Let him be crucified.

23 Then fayd the governour, But what evill hath he done ? Then they cried the more , faying , Let him be crucified,

24 4 When Pilate faw that he availed nothing, but that more tumult was made, hee tooke water and g washed his hands before the multitude, saying, I am innocent of the b blood of this inft man:

25 Then answered all the people, and faid, I His flaughters , to wash blood be on us, and on our children.

26 Thus let he barabbas loofe unto them, and fcourged Iefus, and delivered him to be crucified.

7 9 # Then the fouldiers of the governour tooke Iefus into the common hall, and gathered about him the whole hand,

28 s And they ftripped him, and k put about him al ikarlet robe,

29 And platted a crowne of thornes, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, faying, God fave thee, King of the lewes,

30 And spirted upon him, and tooke a reed, and fmore him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owneraiment on him, and led him away to crucifie him.

of Cyrene, named Simon: him they in compelled in They compelled to beare his croffe. 33 4 6 And when they came unto the place called

33 4 6 And when they came unto the place called whereby it appea-Golgotha (y is to by the place of dead mens fouls) reth that tells me 34 7 They gave havineger to drinke, to here free, that he fainted with gall: and when hee had tafted thereof, hee free, that he fainted by the may, and mas 34 7 They gave h m vineger to drinke, mingled fo fore handled bewould not drinke.

§ 3 And when they had crucified him, they ereffe therew : for parted his gaments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, they divided my garments among them, and upon my vesture did cast lots.

36 Aud they fate and watched him there.

37 19 They fer up also over his head his cause written, THIS IS IES US THE KING OF THE IEWES.

38 ¶ 10 And there were two thieves crucified w kingdome him, one on the right hand, and another on the left. 39 11 And they that passed by, reviled him, wag-

ging their heads.

40 And faying, * Thou that destroyes the Temwich all comfort. ple, and buildeft it in three dayes, fave thy felfe: if thou be § Son of God, come down from the croffe. 41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharifes, fayd,

42 He faved others , but he cannot fave himfelfe: if he be the king of Ifrael, let him now come downe from the croffe, and we will beleeve in him.

43 + Hee trufted in God, let him diliver him 9 Hee is pronounnow, if hee will have him : for he fayd, I am the ced the true Meffi-Sonne of God.

44 The felfe same thing also the " thieves which were crucified with him, cast in his teeth.

45 22 Now from the fixth house was there darknesse over all the land, unto the ninth houre.

46 And about the ninth hourelefus cried with a threver. loud voyce, faying & Eli, Eli, lamafabachthani? that 11 To make full fais, My God, my God, why hast thou o forfaken me?

47 And some of them that flood there, when they heard it, fayd, This man calleth p Elias.

48 And straightway one of them ran, and tooke * a spunge and filled it with vineger, and put it on a reed, and gave him to drinke.

49 Other faid, Let be : let us fee if Elias will * John 2122. come and and fave him.

50 13 Then Iefus cried againe with a loud voyce, and yeelded up the ghost.

51 14 And behold, 4 the q vaile of the Temple was tent in twaine, from the toppe to the bottome, did revile him. and the earth did quake, & the flones were cloven.

f 2 And the r graves did open themselves, and many bodies of the Saints, which slept, arose, 53 And came out of the graves after his refur- depth of hell, and in

rection, and went into the holy citie, and appeared the means while unto many.

54 When the Centurion, and they that were with him, watching Iefus, faw the earthquake, and mifer; and this the things that were done, they feared greatly, faying, Truely this was the Sonne of God.

55 And many women were there, beholding · him afarre off, which had followed Iefus from Ga- fin, bur yes felt the

lile, ministring unto him.

the dead followed the refurrection of Christ, as appearesh by the next berfe following.

burden some crosse, not able to beare his Iohn writteth that hee did begreihe croffe, to mit, at the

ioho 19,17. 5 He is led out of the citie, that wee may be brought 010 the heaven! 7 Christ found no comfortany where, that in him wee might be filled

Marke 15,12.

8 Hreismade a curfe, that io him we may be bleffed: be is spoiled of his garments, that wee might be inriched by his nakedneffe. * Pfai. 22,18. marke ; c.ac. as, even of them of

who he is resedted. 10 Christ beganne theo to judge the world when after his sudgement bee hung betwint two sisfaction : for un Chrift fuffereib and

overcommeth.one only the tormente of the body , but ale fo the most borrie ble torments of

Plal. 22,9.

a This is spoken by
the figure Synecdoche, for there was but one of them that 14 Heaven it felfe is darkened for very

berrous, and lefus crieth our from the he is mucked Town, in this

trying out is proper which no withflane ding was bride of wrath of cod which

56 Among whom was Marie Magdalene, and is due to our finnes. P They alluce to F-

ed . not privily or by ftealib, buiby the governours coofen: by a famous mau, jo a placenor farce di-

pulchre, fo that it cannot be doubsed of bis death. s. Marke 1 . 42. luke 13,50, iohu 19.28.

16 The keeping of the fepulchre is committed to Chriticanuane murderers, that there might he ou doubt of ais Befursedion.

The fouldiers of

4 Marke 16, 5.

a Cheilt baving

put death to flight

riferb by his owne

of the Sabbath, that

is about day breake

after the Romanes

the naturali day.

1 John goeth be-

& This is the figure

Meronymia, wherby

is meant the booke

Maiachi , and Elay.

of be Prophets.

Malac.3.1. b The Proper vieth

the prefent tenfe,

of a thing to come.

being as fure of it.

for Corift, as it was forefpoken by

the Prophets.

power, at iteaight-

ioha 10.1:

pefferb.

of Child isbutis Marie the mother of James and Tofes, and the mother of Zebedeus fonnes.

57 5 15 & And when the even was come there came a rich man of Arimathea, named Ioseph, who had also himfelse beene Tesus disciple.

5 8 He went to Pilate, & asked the body of Iesus. fignt, in 2 or w fe- Then Pila commanded the body to be delivered. 59 So lofeph tooke the body, and wrapped it

in a cleane linnen cloath. 60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, fitting over against the sepulchre.

62 916 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharifes affembled to Pilate,

63 And fayd, Sir, we remember that that deceiver faid, while hee was yet alive, Within three

dayes I will rife.

64 Command therefore, that the sepulchre be made fure untill the third day , least his Disciples come by night, and steale him away, and fay unto the people, He is risen from the dead: so thall the laft errout be worfe then the first.

65 Then Pilate fayd unto them, Yee have a I watch : go ,and make it fure, as ye know.

the garifon , which 66 And they went, and made the fepulchre greee appointed to keepe the Temple. fure, with the watch, and fealed the flone,

CHAP. XXVIII.

The women goe to the sepulchee. a The Angel . 9 The women see Christ. 18 He sendeth his Apostles to preach. Now in the a end of the Sabbath, when the ry Magdalene, and the other Mary, came to fee the

2 And behold , there was a great earthquake: way the Aogel witfor the Angel of the Lord descended from heaven, and came and rolled backe the stone from the a At the going out

doore, and fare upon it.

And his countenance was like lightning, sout, which reckon and his raiment white as fnow.

4 And for feare of him, the keepers were afto-

from the 'un riun to the next fun riting : and not as the Hebrewer, which count from evening to evening. When the morning affer the firth day of the Sabbath began to dawne; and that firft day is the fame , which we now call Sunday of the Lords day. c The heames of his eyes, and by the figure Syuecdoche, for the countenance.

nied, and became as dead men.

5 But the Angel answered, and sayd to the wo- spoke with free to men , Feare d ye not : for I know that ye feeke Iefus which was crucified:

6 Hec is not here, for he is tifen, as he fayd: come, fee the place where the Lord was layd.

And go quickly, and tell his disciples that he dog the women is rifen from the dead : and behold , hee goeth be- to bis disciples, fore you into Galile : there yee shall fee him : loe, thewesh that hee I have tolde you.

8 So they departed quickely from the fepulchre, with feare and great ioy, and did runne to fuene thineth, the

bring his disciples word. 9 . And as they went to tell his disciples, behold , Iefus also met them , faying , God fave you. And they came, and tooke him by the feete, and

worthipped him. 10 Then fayd Iefus unto them, Be not afrayde, eare, Go, and tell my brethren, that they go into Gaille, alo to his Difei-

and there thall they fee me. 11 93 Now when they were gone, behold, fome of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counfell, and gave large money unto the fouldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the governour to be heard, wee will perswade him, and fo use the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught : and this faying is noised among the Iewes unto this day.

16 § 4 Then the eleven disciples went into Gallie, f Calling upon the

into a mountaine, where Lefus had appointed them. the Sonne, and the

17 And when they faw him , they worthipped boly Ghoft him but fome doubted. 18 And Iefus came, and pake unto them, faying, g For ever : and

All power is give unto me, in heaven, 8c in earth, 19 \$ 5 Goe therefore, and teach all nations, baptizing them fin the Name of the Father, and the rit, by means where-Sonne, and the holy Ghoft.

20 Teaching them to observe all things, whatfoever I have commanded you : and lo, " I am with his benefits , but is you galway, untill the end of the world, Amen.

now that the fouldiers were afrayd. a Chrift appeareth refurrection.& fene hath not forgor teo ibem 3 The more the

ore are the wicked blinded. e For ingers to be feared , that it would be brought to the governours

les , whom he ma-

keth Apoftles. # Heb. r.s. chap. 11,47.iob.17.4. 5. Marke 16.15. Apoftlefhipis, the publishing of the doctrine received of Christ theroveout all the world, and the ministring of the Sacraments the efficacie of which things han-

nifters, but of the Lord.

ge b pot of the mi-

of the maner of the presence of his fpipartakets borb of himfelfe and of al! abfet from us iobody

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meat. 9 Iefus is bap-tized. 12 Heis timpted. 14 Hee preacheth the Goffel. 21 and 29 het cacheth in the Synapoputs. 23 He healeth one thu had a divil. 19 Peters mother in law. 32 Many difeased person: 40 The leger.



distribution.

de beginning of the Gospel of Iesus Christ, the Sonne of God:
2: As it is write in \$9\$ rophets, 18 chold, b I send my messer the way to be fore the compare the way of the compare t

crieth in the wildernesse, is, Prepare the way of when he fperketh the Lord : make his paths itraight.

4 a * John did baptize in the wildernesse, and preach the d paptisme of amendment of life, for

ar if he farvit. A metaphoreaken from the viage of kings, which vie to have winers go before a The fumme of I ohns doctime, or rather them. & Ifa 40,3. luke 3.4 inh. 1.25 Chrifts, is remillion of fins and amendmen e of life. " Mar. 3.2. d The lewes vied many kinde of walkings ; but here is (po ken of a yecoliar kind of walking, which hath all the parts of true hapel sue, ame ndment of life, and forgivener of fit nes. remission of finnes.

5 And all the country of Indea, and they of Hie- & Livin 1-a2. rusalem went out unto him, and were all baptized of him in the river Iorden, confessing their finnes.

6 * Now John was cloathed with carnels haire, 16, and 19 4, and with a girdle of a fkin about his loines: and 310hn and 31l inioihe did eat & locusts and wilde hony,

7 *3 And preached, laying, A fironger then I commeth after me, whose shoes latchet I am not worthy to e stoupe downe, and unloofe.

8 Trueth it is, I have f baptized you with water : but he will baptize you with the holy Ghoft, fervant 9 \$ 4 4 And it came to paffe in those dayes, f He thewesh that that Iefus came from Nazareth , a citie of Galile, all the force of bay-

and was baprized of John in Jordan. 10 f And affoone as g hee was come out of the baptizeth within, water, I olm faw the heavens cloven in twaine, and Matt. 3.13 loke

the holy Ghost descending upon him like a flove. 3.21. iohn 1,33.

Matth. 9 4. 3.15. iob 1.25 2@s 1. c. and 1.4. and 11.

Hers calt their eyes upon Chrift the Lord e The Evangelift

his meaning was to expresse the condition of the bafeft

tifme proceedeth from Christ , who 4 Christ dorb con

fecrate out baptifue to himfelfe.

7 The vocation of Christ from nearen, as bead of the Church.

g John that went downs into the water with Christ,

11 Then

4,1. Hebr. 2,18.

deth Christ (reho

this time as a pei-

bate man) mith a

new penjon, and

prepareth him to

the combate that

was at hand, and

to his minsflerie.

4.14 ichn 4,13.

is taken, Chritt

* Mat.4.18.

Diewerh bimfelfe

Lukes a. 8 The calling of

9 The calling of

James and John.

Luke 4.32. k From the ciris

ao Breprescheib

that doctrine. by

is driven out of

by a miracle.

fort, that is to

fity, portelled with an epill fairit.

m Bee mas b.ene

un Beth-lehem , but

through the erector

of the people, he was called aNaza-

rean. becaufe bee

p He alludeth to

Exed. 28,36. o Locke beneath,

ehap. 9 20.

Tood.

charitie, or as &

y Not onely inco

the countries bor

3: By bealing of

Thewest that bee

hath brought true

derino upon it. * Matt. 8,14.

Luke 4 38.

Nezareth.

roas becught up in

the world, which

alfo he confi meth

which alove Saran

Mat 4, 13.

Nazareth.

luke 4,33.

After that John

had lived untill

6 Crift being

tempted over-

comme:b

11 Then there was a voyce from heaven, fayb Looke Mat. 3.17. ing, Thou are my beloved Sonne, in whom I am h well pleafed. S Mat 4 t. luke

12 \$ 6 And immediatly the Spirit i driveth him into the wilderneile.

13 And hee was there in the wildernesse fouri Here is no biolent tie dayes, and was rempted of Satan : he was also and freetle arising with the wilde beaftes, and the Angels ministred eur meant : but the unto himdibine pomer clad-

14 1 7 Now after that Iohn was committed to prison, Iesus came into Galile, preaching the

Golp lof the kingdome of God, by And faying, The time is fulfilled, and the kingdome of God is at hand : tepent and beleeve

16 1 * 8 And as he walked by the fea of Galile, he faw Simon and Andrew his brother, calling & Mat.4, ta. Luke a net into the fea (for they were filhers.)

17 Then Ielus fayd unto them, Follow me, and I will make you to be fifthers of men.

18 And straightway they forfooke their nets, and tollowed him.

19 9 And when hee had gone affile further thence, he faw lames the some of Zebedeus, and Simon and Andrew. Iohn his brother, as they were in the thip, mending their nets.

20 And anon hee called them : and they left their father Zebedens in the thip with his hired fervants, and went their way after him.

11 \$So + they entred into k Capetnaum : and firaightway on the Sabbath day hee entred into

the Synagogue, and taught. 22 And they were aftonied at his doctrine, Sfor he taught them as one that had authoritie,

and not as the Scribes. 23 9 10 And there was in their Synagogue a man I in whom was an uncleane ipirit, and hee

1 Word for Word, a cried out man in an uncleane 24 Saying, Ah, what have we to doe with thee, O m Iefus of Nazareth ? Art thou come to delitoy

us I know thee what thou art, even that " holy one of God. 25 And Iefus rebaked him, faying, Hold thy

peace, and come our of him.

26 And the uncleane spirit o tare him, and cried with a lond voyce, and came out of him.

27 And they were all amaled, fo that they demanded p one of another, faying, What thing is that name that mar this? What new doctrine is this for he q commannote name that it is this; What new doctrine is this: for he q comman-netters in the cel-dar plater which the derh even the fould spirits with authoritie, & they high Frief wert, obey him.

28 And inemediatly his fame spread abroad throughout all the region s bordering on Galile.

29 1 * 11 And as foone as they were come out P d's men amafed. of the Synagogue, they entred into the house of Simon and Andrew, with James and John. q By his owne att-

30 And Simons wives mother lay ficke of a fever, and anon mey told him of her. Calile, but alfo into

31 And hee came and tooke her by the hand, and lifted her up, and the fever forfooke her by and by, and the ministred unto them.

32 And when even was come, at what rime the Sunne fetteth, they brought to him all that were divers difeafes, bee difeafed, and them that were possessed with devils. 33 And the whole cirie was gathered togather lifeimothe world.

at the doore.

34 And he healed many that were ficke of divers difeates : and hee cast our many devils , and f fuffered sor the devils to lay that they knew him.

35 And in the morning very earely before day,

Tefus arose and went out into a solitary place, and there or yed.

36 And Simon, and they that were with him. followed carefully after him

37 And when they had found him, they faid unto him. All men fecke for thee. 38 Then be faid ento them Let us goe into the

next townes, that I may freach there also : for I came out for that purpose.

39 And hee preached in their Synagogues, throughour all Galile, and cast the devils out.

40 9 # 12 And there came a leper to him , be- 4 Man. 8,1. feeching him, and kneeled downe unto him, Se faid to him, If thou wilt, thou canft make me cleane.

41 And Iefus had compaision, and put foorth erb that he came his hand, and touched him, and faid to him, I will: for this cause, to be thou cieene.

42 And afloone as hee had spoken, immediatly the leprofie departed from him, and hee was made cleane.

43 And after hee had given him a ftraight commandement, he fent him away forthwith,

44 13 And fayd unto him, See thou fay nothing to any man, but get thee hence, and shew thy telfe to the u & Pricit, and offer for thy cleanfing those things which Moyses commanded, for a tellimoniall unto them.

45 But when he was departed, he beganne to finners. tell many things, and to publish the matter: fo that " At the poffering tell many things, and to promit the man the city, side of also mynt lefus could no more openly enter into the city, side of also but was without in detert places; and they came the Levit, 144. to him from every quarter.

4 One ficke of the palfie , habing his finnes, forgiben afficition are fereolde. 23 The Diferpies plueche the earer Mat. 991. luk. 5130 of ann. 26 The fermbread. . him, is bealed.

Fier & a feur dayes he entred into Caperna-A ref + a few dayes noted that hee was in the a house.

2 And anon many gathered together, infomuch, that the b places about the doore could not receive any more; and hee preached the word unto them.

3 And there came unto him , that brought one ficke of the palfie, borne of foure men.

4 And because they could not come neere unto him for the multitude, they uncovered the roofe of the house where hee was : and when they had broken it open, they elet downe the d bed, wherein the ficke of the paltie lay.

Now when lefus faw their faith, hee fayd to the ficke of the parlie, Sonne, thy finnes are forgiven thee.

6 And there were certaine of the Scribes fit-

ting there, and eleatoning in their hearts, Why doeth this man speake such blasphe-

mies ? & who can forgive finnes, but God onely ? 8 And immediatly, when Iefus perceived in his spirit, that thus they reatoned with themseves, he fayd unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say to the ficke of the pallie, Thy finnes are for given thee ? or to fay, Atife, take up thy bed, and walke?

10 But that yet may know, that the Sonne of man hath authoritie in earth to forgive finnes, nee fayd unto the ficke of the palfir.

11 I fay unto thee, Arne, and take up thy bed,

and get thee hence into thine owne house. 12 And by and by hee arole, und tooke up his

t Villages milich mere asmire

1a By healing the leprous, he thewwipe out the finnes of the world with bis rouching.

23 He witneffeth the be was not mooved with am bitioo. ut with the onely defire of his Fathers glory and love toward poors

by healing this man which was ficke of the palfie, that men recover in bint through faith onewhich they have loft. a In the house

where hee bled to remaine, for hee chose Capeenaum to dro eil in, and left Nazareth. b Neither the houfe nor the entrie mas able to hold them. c They brake up :ba soper part of the plaine, and let down the min that mas ficine of the palfie, into the lower part where Christ preathed, for they could not other wife come in o bis fight. d The word fignifiof bed, whereupon men life to lay down

themfilves : The ead it a care. e Intheir mindes dispusing upon that

themselves at noon a tide , and suchother

times, to refres h

g Tob 14,4. Ma.43,25.

Per it belongeth preach the Gefpsil Atte: 16:18.

S. Marke.

bed, and went foorth before them all, in fo much f word for word, that they were all famafed, and glorified God, faypall themfelves, or ing. We never faw fuch a thing. out of their wits. 2 The Gospel offenderh the proud,

and faverb the

& Mitt.9 9.

g Matthewes

1.Tim. 1,13.

Matt.9.14.

luke 5.33. 3 Thefuperfiti-

doe raftily put the

rent, and are bere

for ihree caules reprebended : First, for that not confi-

dering what every

able to beare, they

mans ftrength is

gathly make all

mageroflawes

concerning fuch

chings, without all diferecion.

Mat. 12,1.

the lawer which

mine the fame

God madeconcer-

that atemade of

things which are

on the Sabbaths,

1.Sam. 21.6.

1 1.Sam . 21.1. He

is called Achimi-

lech and his fonne

Ahiathar, butby

places it is place

that both of them

had roun names.

29. 1.King. 2.16.

#Exod 29:53.levit.

a. Kings. 25.18.

8,31. and 14 9.

k Haib the Sab-

bath day in his

power, and may

conference of other

dayes.

lake 6,1.

luke 1.17.

other game.

bomble.

13 C Then he went forth againe toward the fea, and all the people reforted unto him, and hee

tang ht there.

14 * And as Iefus paffed by the faw g Levi the fanne of Alpheus fit at the receit of custome, and fayd unto him , Follow me. And he arose and followed him.

15 And it came to passe, as Jesus fate at table in his house, many Publicanes and sinners fate at table also with Iefus, and his disciples : for there

were many that followed him. 16 And when the Scribes and Pharifes faw him eate with the Publicanes and finners, they faid un-

to his disciples, How is it, that he eateth and drin-

keth with Publicanes and finners ? 17 Now when Icius heard it , hee faide unto them, The whole have no neede of the Physician, ous and hypocrites but the ficke. \$ I came not to call the righteous, fumme of godlines In things judiffe-

but the finners to repentance. 18 * 3 And the disciples of John, and the Pharifes did fast, and came and said unto him, Why doe

the disciples of John, and of the Pharises fast, and

thy disciples fast not ? 19 And Iesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrem is with them? as long as they have the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they

fast in those dayes.

4 Secondarily , for 21 Also no man soweth a piece of new cloath in an olde garment : for elfe the new piece that filled chatthey make no difference be:weene it up, taketh away fomewohat from the olde, and the breach is worfe.

22 Likewife, no man putteth new wine into old shings, and lawes vessels : for els the new wine breaketh the vessels, and the wine runneth out , and the vessels are lost; but new wine must be put into new vessels.

b Werd for word, 23 C 4 + And it came to passe as hee went through the corne on the h Sabbath day, that his that is , on the boly disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharifes fayd unto him , Beholde, why doe they on the Sabbath day, that which is not lawfull ?

And he faid to them, Have yee never read what * David did when hee had need, and was an hungred both he, and they that were with him?

20 How he went into the house of God, in the Looke 1 Chro. 24.6. dayes of Abiathar the his Priest, and did eate the a.Sam. 8,17. & 1 f. Shewbread, which were not lawfull to eate, but for the * Priestes, and gave also to them which were

with him 27 And he faid to them. The Sabbath was made

for man, and not man for the Sabbath. 18 Wherefore the Sonne of man is Lord, even aule as bim lifteth. of the k Sabbath.

CHAP. III.

The withered hand is basled. 6 The Pharifes confult with the Heredians. 10 Many are healed by touching Christ.
11 At his fight the devils full downe before him. 14 The

Muth 13.9.

Muth 1 # Matth 12.9. luk: 6.6. they preferred the

oniall Law (which was but an appendant to the morall Law) before the mowall Law : whereas contrary wife , they thould have learned out of this , the true vie of the ceremoniali Law. n That is, unprofitable and dead.

2 And they watched him, whether hee would b Afigurative heale him on the Sabbath day, that they might speech, by the figure Synecdoche. For accuse him.

Then hee faide unto the man which had the To fave the life, it withered hand, Arise : fland forth in the middes.

4 And hee faide to them, Is it lawfull to doe a the man. good deede on the Sabbath day, or to doe evillito lave the b life, or to kill? but they held their peace.

Then he looked round about on them can- gry, but not withgerly, mourning also for thed hardnesse of their hearts, and faide to the man , Stretch foorth thine hand, And he stretched it out : and his hand was

6 1 a And the Phaifes departed, and straightway gathered a councill with the e Herodians a-gainst him, that they might destroy him.

7 But lefus avoyded with his disciples to the fea: and a great multiude followed him from Galile, and from Iudea,

8 And from Ierufalem, and from Idumea, and beyond for lan: and they that dwelled about Tyrus and Sidon, when they had heard what great

things he did, came unto him in great number. 9 And he commanded his disciples, that a little privaile so more thip thould a wait for him , because of the multi-

tude, least they should throng him.

restored, as whole as the other.

10 For hee had healed many , infomuch that der, the more it they preasted upon him to touch him, as many as commett out. had h plagues.

And when the i uncleane spirits faw him, calleth florie or each. 11 they fell downe before him , and cried , faying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 9 * Then hee went up into a mountaine, and called unto him whom hee would, and they came unto him.

3 And hee k appointed twelve, that they should be with him , and that he might fend them for them which were to preach.

15 And that they might have power to heale ficknesses, and to cast out devils :

16 And the first vvas Simon , and he named Simon, Peter.

17 Then Iames the some of Zebedeus, and Iohn Iames Brother (and furnamed them Boanerges, which is, The fonnes of thunder.)

18 And Andrew, and Philip, and Battlemew, and sed out twelve to be Matthew, and Thomas, and James the forme of familiar & conver-Alpheus, and Thaddeus, and Simon the Cana- fant with him.

19 And Judas Iscariot, who also betrayed him, for difference fake, and they came in home.

20 And the multitude affembled againe, fo that they could not so much as eat bread.

21 4 And when his a kinfefolks heard of it, they be of bistraine and went out to lay holde on him: for they fayd that he to live with him, was befide himfelfe.

was beinde finitelle.

22 § \$ And the Scribes which came down from him almayes after. Hiernfalen, faid, He hath Beelzebub; and through 4 None are worfe

the prince of the devils he casteth out devils. But he called them unto him, and fayd unto

them in parables, How can Saran drive out Satan? 24 For if a kingdome be divided against it felfe, they that were of that kingdome cannot fund.

25 Or if a house be divided against it selfe, that kinsfolks : for they house cannot continue.

26 So if . Satan make infurtection against himfelfe, and be divided, he cannot endure, but is at an end.

this kinde offaying.

as much, as to fave have wrong done unto them , are anut vice, ber Chrift

to angry without

vice, neither is be fory fo much for the intury that is done to his aware perfon , as for their wickednetle : and therefore he bad pity upon them, and for that caufe nourned.

d As though their hearr bad beene fo closed up Segrowen together that wholfome doctrine could with them.

a The more the trneth is Kept une Locke Mat . 22,16. f Which I olephus

g Should almayee be ready for him. h Difeafes where-with God feourgesh men as it were with

mhips. i In them whom they had entred into : or by the figura called Metonymia, vexed with oncleane Spirita. & Chap. 6, 7. mat.

10,1. lakt 9.1 3 The twelve Apostles are fet apart to be trained up to the office of the Apolile lhip. K Chofe and appoint

ealleth : wilas : and the other Issuas is called I fcariot.

m The distiples who herft had saken en come home to his

enemies of the Gofpel, then they that leaft ougbe. a Ward for word,

bim, that is, his po tre brought to their kinfmen.

\$ Mats. 9,34. and

27 No esains impo or bad.

& Matth. 13,31.

They onely are

without hope of

aluation, which

to meliciously up-

7 Thefe are the

words of the E-

Mat. 13,46.

Vuder this name Brother, the He-

brewes ynderstand

all that are of the

fame stocke and

fkinred is farre

ptherwife to be ac-

counted of, then

shecarnall-or

Refhly.

kinred 6 The Spirituall

luke 12.10.

1.iohn 5.16.

pugne Chrift,

ungelift.

4 1.Tim. 6, 17.

Althoughthe

27 No man can enter into a firong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house,

28 9 4 , Verely I lay unto you , all finnes shall be forgiven unto the children of men, and blafphemies, wherewith they blaspheme :

29 But hee that blafphemeth against the holy Ghoft, shall never have forgivenesse, but is culpable of eternall damnation. 30 P Because they fayd, Hee had an vncleane

whom they know.

Then came his q brethren and mother and flood without, and fent unto him, and called

32 And the people fate about him , and they fayd unro him , Behold , thy mother , and thy brethren feeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren ?

34 6 And hee looked round about on them, which fate in compasse about him, and fayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my fifter, and my mother,

CHAP. IV.

che sower. 14 And the meaning thereof.
21 The candle. 26 Of him that sowed. 18 Thornes. 31 The graine of muftard feed. 38 Christ and then slept.

A Nd whe began agains to teach by the elea fide, and there gathered unto him a great multitude. fo that he entred into a thip, and fate in the fea, and all the people was by the fea fide on the land.

2 And hee raught them many things in parables, and fayd unto them in his doctrine,

3 . Hearken; Behold, there went our a fower

to fow-And it came to passe as he sowed, that some fell by the way fide, and the foules of the heaven

came, and devoured it up. And fome fell on flony ground, where it had nor much earth, and by and by fprang up, be-

cause it had not depth of earth. 6 But affoone as the Sunne was up, it was burnt up, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew up, and choked it, so that is gave no

Some againe fell in good ground, and did reelde fruire that sprung up, & grew, and it brought foorth, fome thirtie folde, fome fixtie folde, and some an hundreth fold.

Then he fayd unto them, He that hath eares, to heare, let him heare.

10 And when he was alone, they that were d about him with the twelve, asked him of the

11 And hee fayd unto them, To you it is given e That is to fay, to know the mystery of the kingdome of God: but Grangers, and such unito them that are without, all things be done in

12 # That they feeing, may fee, and not dif-13, 14. luke 8, 10. cerne : and they hearing , may heare , and not understand, least at any time they should turne, and

their finnes should be forgiven them. 13 Againe he sayd unto them, Perceive ye not this parable ; how then should yee understand all

.ether parables

And these are they that receive the seede by the wayes fide, in whom the word is fowen; but

when they have heard it ? Satan commeth im- f Which pestaine mediatly, and takesh away the word that was fowen to this life. in their hearts.

16 And likewise they that receive the feede in light of the Gospel flony ground, are they, which when they have be reie ded of the heard the word, thaightwayes receive it with glad-world, yet it ought

Yet have they no roote in themselves , and cause then this , that 17 endure but a time : for when trouble and perfecu. the wickednesse of tion ariseth for the word, immediatly they be of- the world might fended. nded.

18 Also they that receive the seede among the \$\frac{1}{3,16,200} \text{ inke}.

thornes, are fuch as heare the word: 19 But the cares fof this world, and the 4 de- 8,17, and 12,2.

ceirfulnesse of riches, and the lusts of other things ally that wecome enter in, and choke the word, and it is vnfruitfull.

20 But they that have received feede in good as God hath given ground, are they that heare the word, and receive us with our breir, and bring footh fruit : one corns thirtie, an other bountifull will God fixtie, and iome an hundreth.

21 Cammeth & Mat. 7,2. the candle in , ro be put vnder a bushell , or vnder luke 6.38. % Mat. 13,1 % the bed, and not to be pur in a candlesticke and 25, 29. luke &,

* For there is nothing hid, that shall not be 18. and 29, a6. opened, neither is there a lecret, but that it shall 4 The Lord sowie eth, and reapeth come to light. after a maner va-

23 If any man have eares to heare, let him heare. knowen to men. 24 3 And he fayd unto them, Take heed what g That is, when he ye heare. * With what measure you mete, it shall bath done sowing. be measured unto you; and unto you that heare, should passe the time both day and

shall more be given. night, nothing doub-25 * For unto him that hath, shall it be given, ting, but that the and from him that hath not, shallbe taken away seede would spring owhich growerh

26 1 A Alfo he fayd, So is the kingdome of both day and night even that he hath. God, as if a man should cast feed in the ground.

the ministers , to las 27 And g should seepe, and rife up night and bour the ground day, and the feed should spring and grow up, hee and commend the fuccesse to God : for h nor knowing how.

28 For the earth bringeth foorth fruite i of it that mightie worfelfe, first the blade, then the eares, after that full king whereby the feede commeth to blade and eare, is fee

corne in the eares. 29 And affoone as the fruite sheweth it selfe, cret and onely kuoanon he putteth in the fickle, because the harvest wen by the fruit.

i By a certaine 30 3 * 5 He fayd moreover, Whereuuto shall power which mood we liken the kingdome of God? or with what . Mat. 13.31. comparison shall we compare it?

31 It is like a graine of mustard seede, which s God farre others when it is fowen in the earth, is the leaft of all feeds wife then men vie that be in the earth: the leaft , and en-

32 But after that it is fowen, it groweth up, and deth with the is greatest of all herbes, & beareth great branches, greatest. fo that the foules of the heaven may build under A Mat. 8, 12:34. the shadow of it. the capacitie of the

33 And swith many fuch parables he preached hearers.

the word unto them, kas they were able to heare it. I word for word, 34 And without parables spake he nothing un- Loosed, as you 34 And without parables spake ne nothing un-to them, but he sexpounded all things to his disciriddles.

35 ¶ & Nowe the fame day when even was & Mat. 8,23. come, he fayd unto them, Let us palle over unto the luke 8,22. other fide.

36 And they left the multirude, and rooke him though beferme as he was in the shippe, and there was also with to steepe never so him other little flips,

mother little lines.

37 • And there arose a great storme of winde, they are preserved. and the waves dashed into the ship, so that it was of him in rime

38 And he was in the sterne asleepe on a pil- awaked.

were for no other be made manifeft. * Mat. 10.26. luke municate fuch gife e toward us.

@ Matth. # 3.8 tuke 8,4. b In a fhip which

was launched into she fea. The felfe fame doctrine of the Gofpel is fowen every where . but it hath pot like Cocceffeindeede through the fault of man, but yet by the iuft iudgement of God.

e Word for word, folitairy. d They that fol-

es are none of ours. parables, \$ Elai. 6. 9. mat.

iohn 12, 40. ades 28, 46. rom, 11, 8.

14 The fower fowerh the word.

Ccc

with Christ, al-

foundly when they

convenient , being

A Legion of devils.

J. Marke.

lairus daughter

low: and they awoke him, and fayd to him, Mafter, carest thou not that we perish ?

39 And hee arose up , and rebuked the winde, and fayd unto the fea, Peace, and be still. So the

m Boyr commeth t to palle that you have no faith?

winde ceased, and it was a great calme. 40 Then he fayd unto them , m Why are yee fo fearefull? Now is it that ye have no faith :

41 And they feared exceedingly, and fayd one to another, Who is this, that both the wind and fea obey him?

CHAP. V.

One possessed in healtd. 7 The devill acknowledgeth Christ.
9 A Legion of divils 13 entred was frome. 22 Lairus
daubhter. 25 wooman in balled of a bloody issue. 26 Phys. a One poffeffed in healed. 34 Faith. 39 Sieepr. ficians. A Nd 4 they came ever to the other fide of the fea into the country of the Gadarens.

4 Matth 8.18. luke \$ 16. there met him incontinently out of the graves, a jo admiration, and man b which had an vncleane spirit : she loffe of the

3 Who had his abiding among the graves, and no man could bind him, no not with chaines : 4 Because that when he was often bound with

2 And when hee was come out of the shippe,

fetters & chaines, he plucked the chaines afunder. and brake the fetters in pieces, neither could any man tame him. . 5 And alwayes both night and day hee cried

of because the fpl- in the mountaines, and in the graves, and strocke himfelfe with flones.

6 And when he faw Iefus afarre off, he ranne,

and worthipped him, 7 And cryed with a loude voyce, and fayd,

What have I to doe with thee , lefus the Sonne of the most High God? I a will that thou sweare to the by an oath, that me by God, that thou torment me not,

(For hee fayd unto him , Come out of the

man, thou vncleane fpirit.)

9 And hee asked him , What is thy name ? and he answered, saying, My name is Legion: for wee d That devill that

10 And hee d prayed him inftantly, that hee plajed the messenger would not fend them away out of the countrey.

11 Now there was there in the emountaines a

great heard of swine, feeding. 12 And all the deuils befought him, faying, Send

us unto the fwine, that we may enter into them. 13 And incontinently Iefus gave them leave.

Then the uncleane spirits went out and entred into the fwine, and the heard ranne headlong from the high banck into the f fea, (and there were about two thousand swine) & they were choked up in the sea.

14 And the swineheards fled, and told it in the citie, and in the countrey, and they came out to

fee what it was that was done

15 And they came to Jefus, and faw him that had bene possessed with the devill, and had the leor hover and homes. gion, fit both cloathed, and in his right minde ; and

> 16 And they that faw it , told them , what was done to him that was poffested with the devill, and concerning the fwine.

17 Then they began to pray him, that he would depart from their coalls.

18 And when hee was come into the ship, hee that had bene poffelled with the devill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but fayd upto him, Goe thy way home to thy friends, and thewe them what great things the Lord hath done unto thee, and hovve hee hath had

compassion on thee;

20 So hee departed, and began to publish in Decapolis, what great things Ielus had done unto him; and all men did marveile.

21 And when Iefus was come over againe by thip unto the other fide, a great multitude gathered together to him, and he was neere unto the

22 \$ And g beholde, there came one of the & Matth 9.16 rulers of the Synagogue, whose name was fairus; luke 8.41. and when he faw him, he fell downe at his feere,

a when he saw him, he sell downe at his seere, pany affembled no And befought him instantly, saying My lit-diforderly, but in tle daughter lieth at point of death : I pray thee every Synagogue that thou wouldest come and lay thine, hands on men which goher, that she may be healed, and live.

veratd the people. 24 Then he went with him, and a great multitude followed him and thronged him.

(2 And there was a certaine woman, which a refurbring touchwas difeafed with an iffue of blood twelue yeeres, ed with true 26 And had fuffred many things of many physbebut weake, doublicians, and had spent all that sheeh had, and it allah beale us by his

led her nothing, but she became much worle. 27 When thee had heard of Iefus, thee came in the prease behind, and touched his garment.

28 For the fayd, if I may but touch his cloathes, I shall be whole.

29 And straightway the course of her blood

was dryed up , and thee felt in her body a that thee was healed of that plague. 30 And immediatly when Iefus did know in

himselfe the vertue that went out of him , he turned him round about in the prease, and sayd, Who hath touched my cloathes ?

31 And his disciples said unto him, Thou fees the multitude throngthee, and fayeft thou, Who did touch me?

32 And he looked round about, to fee her that had done that.

33 And the woman feared and trembled : for thee knew what was done in her, and thee came and fell downe before him, and told him the whole trueth.

34 And he fayd to her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the Same ruler of the Synagogues house certaine which tayd. Thy daughter is dead : why difeatest thou the mafter any further? 36 3 Assoone as refus heard that word spoken, 3 Faibers appress

hee fayd unto the ruler of the Synagogue, Be not promifes of life. afraid: onely believe. 37 And he suffered no man to follow him fave children.

Peter and Iames, and Iohn the brother of Iames. 38 So hee came unto the house of the ruler of

the Synagogue, and faw the tumult, and them that wept and wailed greatly. 39 And hee went in, and fayd unto them, Why

make ye this trouble, and weepe? the child is not dead, but fleepeth.

40 4 And they laught him to fcorne : but hee 4 Such as mocke put them all out, and tooke the father, and the mo-ther of the child, and them a that were with him, be wintelled of bie

and entted in where the childe lay. 41 And tooke the childe by the hand, and fayd h Thethreedift.

unto her, Talitha cumi, which is by interpretation, Ples, Mayden, I say unto thee, arise,

42 And straightway the mayden arose, and walked : for the was of the age of twelve yeeres, and they were assonied out of measure.

3 Many bave the ertur of Chrift yer they will not redeeme it with

leaft thing they a Looke Mat. 8.30, b Word for Word. an an vocleane fyigit : nove they are faid to be in be fpigit bolderb them fast looked up, and at it were bound.

e That is , affare abou will not yexe

arev is for the greazer part of it very billy , for the mounzaines of Galand gunne: brough it. f S:rabo inthe fixteenth broke fai.h shat in Gadaris

sor bis fellowes.

e This whole coun-

zhere is a standing poole of very naugh te water, which if bealts gatte of they thead zbeir baire , nailes, ven for their

43 And

R Matt. 13:14.

world dorth no

whit'at all dimi-

nift the vertue of

ficacie of it, being

a The word figni-

fieth power, or wertues, whereby

are meant thole

shat Christ did,

and fet foorth the

ofhis Godhead to

b After the ma-

brewes, who by bre.

thren and fifters,

understand all

sheir kinsfolkes.

3 Mai.13,57.

e Not onely that

hath that honour

which of eight is due to him taken

from him, but also

evill spoken of and

mifreported.

* Masth.4.83.

\$ Chap. 3,14.

math 10,2. luke 9,1. 2 The disciples

are prepared to

that generall A-

poffeship. by a

foorth

peculiar fending

3 Faithfull Pa.

mindes fet, no not on things that

flours ought not

to have their

luke 13,11.

God.

ichn 4.44 .

ner of the He-

evertue and power

Chrift, but witzingly and wil-lingly depriveth it felfe of the ef-

luke 4,16. The faithleffe

And hee charged them fraitly that no man 43 And hee charged them firstly that no man should knowe of it, and commanded to give her meare.

CHAP. VI.

2 Christ preaching in his country, his owne contemne him. 6 The unbeliefe of the Nazarites. 7 The Apostle 7 The Apofles are fent. 13 They cast oue debils : they anoynt the ficke with font. 13 Ing cast out about they anywit the ficke with cyle. 14 Heredet sophin of Chiff. 18 The castle of thom profloment. 22 Dauncing, 27 Iohn beheaded, 29 buried. 30 The Applies return from preaching. 34 Chiff teacheth me the defair. 37 the feedeth the people with fipe ladvet. 48 The Applies are troubled on the fea. 56 The ficke that couch Christes garment, are healed.

A Nd * 1 he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aftonied, and faide, From whence hath this man these things and what wisedome is this that is given unto him, that even fuch a great works are done by his hands ?

3 Is not this that carpenter Maries fonne, the brother of lames and Iofes, and of Iuda and Simon? offered unto them. and are not his b fifters here with us? And they

were offended in him.

4 And Iefus faide unto them , A & Prophet wonderfull worker is not without chonour, but in his owne countrey, and among his owne kinred, and in his owne

5 And he d could there doe no great workes, fave that he laid his hands upon a few ficke folke,

all the world, Mat. and healed them.

6 And hee marveiled at their unbeliefe , * and went about by the townes on every fide, teaching. 3 % 2 And hee called unto him the twelve,

and began to fend them foorth two and two, and gave them power over uncleane spirits, 8 3 And commaunded them that they should

take nothing for their iourney, fave a staffe onely: neither scrip neither bread, neither money in their

9 But that they should be shod with & e fandals, and that they should not put on f two coates. 10 And hee faid unto them , Wherefoever yee

shall enter into an house, g there abide till ye depatt thence.

d That is, he weuld not : for we must neede have

11 9 4 And whofoever shall not receive you, nor heareyou, when ye depart thence, & shake off faith, if we will rethe dust that is under your feete, for a witnesse anceipe the workes of to them. Verely I say unto you, It shallbe easier for Sodome, or Gomorrha at the day of Indgement, then for that citie,

12 9 And they went out, and preached, that

men should amend their lives.

13 And they cast out many devils : and they & hanoynted many that were ficke , with oyle , and healed them.

14 9 s Then King Herod heard of him (for his Name was made manifest) and saide, John Baptift is rifen againe from the dead, and therefore great i workes are wrought by him.

15 Other faid, It is Elias : and fome faid, It is a Prophet, or as one of k those Prophets.

are necessary for this life, if they may be an hinderance unto them, be it never fo little. \$ After 11.8. The word fignifieth preperly wemens sheet. I That is, they shall take in change of gaments with tem, that they might be lighter for this issent; and make mere species of That it, change net your Innet in this short knurty.

Mat. 10.14. Luke 9.5.

The Lord is a mass severe evenger of his sevenus.

Alter 13.51. and 18.6.

g. Theiri, change nergues Inner many four runny.

The Lord is mall levere evenings of his ferrants.

Language of the 135, and 1356.

Language of the stage was a coken and a fine of this marketian vertex and the first that the gift of hading it casfed a good mile flates the externante publishing trustened of fines, is to no purpose.

Mariani, Luke 137.

The Gospel confined the goods, and of fines the Propers, whereby is meant a the goods, and of the first that the goods, and of fines the Propers, whereby is meant a the govern of marking minacles.

Ke of the old Propers.

16 . So when Herod heard it, he faid, It is John & Luke 3,19. whom! I behealed; he is rifen from the dead.

17 For Herod himfelfe had fent forth, and had to be beheaded. taken Iohn, and bound him in prison for Herodias fake, which was his brother Philips wife, because he had married her,

18 For John saide unto Herod , & Ita's not law- & Luke 18,25. full for thee to have thy brothers wife. and 20,22.

19 Therefore Herodias m laid wair againft him : m Sought all and would have killed him, but the could not :

20 For Herod feared Iohn, knowing that hee wwasa just man, and an holy, and reverenced him, and when he heard him, hee did many things, and heard him ogladly.

But the time being convenient, when He- very well contens rod on his birth-day made a banket to his princes to heare sentence and captaines, and chiefe estates of Galile:

22 And the daughter of the fame Herodias came in , and danced, and pleafed Herod, and them places that fate at table together , the King faide unto the o Whichthe fame maide, Aske of me whatthou wilt, and I will give Hrodian had not

23 And hee fware unto her, Whatfoever thou and Isfaphus calshalt aske of mee, I will give it thee, even unto the leth her Salome. halfe of my kingdome.

24 * So P she went forth, and faid to her mother, * Mat. 14.8. What shall I aske ? And she faid, Iohn Baptifts head. p For women with

25 Then she came in straightway with haste un- not to fis as table to the King , and asked , faying , I would that thou with men. shouldest give me even now in a charger the head of Iohn Baptift.

26 Then the King was very fory : yet for his oathes fake, and for their fakes which fate at table

with him, he would not refuse her.

27 And immediatly the King fent the q hang- p The wird figniman , and gave charge that his head should be fieth one that bear man, and gave charge that his head inound be provided and, and the brought in. So hee went and beheaded him in the eith a dart, and the prison,

called because they

28 And brought his head in a charger, and did beared arts. gave it to the maide, and the maide gave it to her # Luke 9,16.

29 And when his disciples heard it, they came and rooke up his body, and put it in a tombe.

30 1 * And the Apostles gathered themselves together to Iefus, and tolde him all things, both

what they had done, and what they had taught. 31 6 And hee faide unto them, Come ye apart Christ shall want into the wildernesse, and rest a while: for there were nothing no notin many commers and goers, that they had not leafure the wildernesse, but shall have to eate.

32 & So they went by hip out of the way into bow wicked a a desart place.

33 But the people fawe them when they departed, and many knew him, and ran a foote thither his handes, who out of all cities, and came thither before them, and giveth everlaiting assembled unto him.

34 * Then Iesus went out and saw a great mul- * Matt. 14,13. titude, and had compassion on them, because they . Matt 9.36. were like sheepe which had no shepheard: 4 and he and 14. 14. began to reach them many things.

gan to reach them many tunings.

35 \$ And when the day was now farre fpent, This is a kinde of his disciples came unto him, saying, This is a defart demaund and wonplace, and now the day is farre patied.

36 Let them depart, that they may goe into the a pribic mocke, countrey and townes about, and buy them bread:

for they have nothing to eate.

But hee answered, and faid unto them, Give fame, they deny to

ye them to eate. And they faid unto them , " Shall we goe, and buy f two hundreth peny worth of twhich is about bread, and give them to eate? Ccc 2

n The tyrant was pronounced against fell upon fony

meanes to dee him

by Herodes Anti-

6 Such 21 follows abundance. And thing is it, not to granfitoire life at

4 Luke 9,11.

dering, not without which men der com monly sife, when beginning to be in &

dec any thing.

which is five pounds

38 & Then

4 Matth. : 4,17. Word for word, by bankers, after the maner of the Hebrewes who have no distribueibes, as Chapter 6 7. Now be calleth the sames of the Gitters, bankers. u The word fignifieth the bedsin a garden. asitis merd for mord,ty

beds and beds. meaning thereby by another, as beds in a garden.

7 The faithfull Servante of God after beirlinle labour, are fubie& to great tempeft, which Christ doesn fo moderate being prefent in power, alshough absent in body, that hee briogeth them to an happie haven, by fuch meanes,

image of the Church to fed to and fro in this peorld * His difeiples. 3 Matth. 14.23. zehn 6,35. 7 They were fo farre from leading

as they looked not for : A lively

so be amased, when shey knew that it mus no Spirit, that sher were much more aftonished shen eberthey were before , when they the leas ober his commandement.

a Either they perceiped not , er had not well confidered that miracle of the five leaves, infomuch that that vertue of Christ

had not beene prifent at that miracle mhich mas done dut a little before.

Matth, 2 f,a.

None doe more refift the wifdome

countrey, and arriving upon a sudden amongst them of whom he was not looked for, isseccived to their profite. a Or, the hemme of the garment.

CHAP. VII.

The Apostles are found fault with, for eating with unwashin And supplies are found rather point, for eating worn unwag non hands.

4 The Pharifes traditions about washings, Hyporeries.

8 Mens traditions more set by then Gods.

10 Parents must be honoured.

24 The things that dec indeede de file a man. 25 The moman of Canane. 32 The deaf: dumme man is healed.

T Hen * gathered unto him the Pharifes , and cer aine of the Scribes which came from Hie-

of God, theo they that should be wifest, and that upon a zeale of their ownerraditions : for men doe not please theinseives more in any thing then to superfittion, that is to say, in a worthig of God fondly deviled of themfelves,

38 & Then he faid unto them, How many loaves luke 9,13. ishn. 6.9. have ye? goe and looke. And when they knew it,

they faid, Five and two fishes. 39 So he commanded them to make them all

fit downe by t companies upon the greene graffe. 40 Then they fate downe by " rowes, by hun-

dreds, and bofifties. 41 And hee tooke the five loaves, and the two filbes, and looked up to heaven, and gave thankes, and brake the loaves, and gave them to his disci-

ples to fet before them, and the two fishes he divided among them all. 42 So they did all eate, and were satisfied.

43 And they tooke up twelve basketsfull of downe in rewesone the fragments, and of the hihes.

44 And they that had eaten, were about five thousand men. 45 7 And straightway he caused his disciples

to goe into the shippe, and to goe before unto the other side unto Bethiaida, while hee sent away the people.

46 Then affoone as he had fent x them away, he departed into a mountaine to pray.

47 & And when even was come, the shippe was in the mids of the fea, and hee alone on the

48 And hee faw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night , hee came unto them, walking upon the fea, and would have passed by

49 And when they fawe him walking upon the fea, they supposed it hath bene a spirit, and cried

50 For they all fawe him, and were fore afraide: but anon he taiked with them, and faid unto them, Be ye of good comfort : it is I, be not afraid.

51 Then hee went up unto them into the ship. and the winde ceased, and they were y much more amased in themselves, and marveiled.

52 For they had not 2 confidered the matter of the loaves, because their hearts were hardened.

53 9 * And they came over, and went into the fare the winds and land of Gennesareth, and arrived.

\$ 4 \$ So when they were come out of the ship, ftraightway they knew him, 55 And ranne about throughout all that region round about, and began to cary hither and thither

in couches all that were ficke, where they heard

that he was. 56 And whitherfoever hec entred into townes, main lesse frange or cities, or villages, they layde their sicke in the the leaft the edge of his garment. And as many as

touched a him, were made whole, # Marke 14:34 . \$ Chrift being reiedling in bis owne

and understand. 15 There is nothing without a man, that can di. God (as they blaffile him, when it entreth into him; but the things (wade themfelver) which proceed out of him, are they which dehle but also doe ut-

16 If any have eares to heare, let him heare, away.
17 And when he came into an house, away from which is cleane the people, his disciples asked him concerning the contrary to super-

18 And he faid unto them, What are ye withour understanding also? Doe yee not knowe that mies of true Relia whatfoever thing from without entreth into a man, gion , although cannot defile him,

19 Because it entred not into his heart, but into the belly , and goeth out into the draught which pluck up is the b purging of all meates?

20 Then he faide, That which commeth out deur. 5,16. man, that defileth man.

21 * For from within, even out of the heart of levit.20.9. of man, that defileth man,

men proceed evill thoughts, adulteries, fornications, murthers,

22 Thefts, coverousnesse, wickednesse, deceit, pardon, be shallbe uncleannesse, a k wicked eye, backbiring, pride, purto death. foolishnesse,

23 All these evill things come from within, and goeth ioto the defile a man.

all meases i All kind ofcraftinelle, whereby men prouse themfelve * Gen. 6.5. and 8.21. by other mens loffes. & Cankered malice.

2 And when they sawe some of his disciples a word for words a earc meate with b common hands , (that is to lay, eate bread: a kinde unwashen) they complained. of fuerch which

3 (For the Pharifes, and all the Iewes, except the Hebrewei ufe, they wash their hands oft, eate not, e holding the all kinds of food traditions of the Elders. b For the Phari-

4 And wwhen they come from the d market, ex- fes would not este cept they wash, they eate not: and many other their meate with things there be, which they have taken upon them because they unvesifico bands and observe, as the washing of cups, and e pots, and thought that their of brasen vessels, and of beds.) hands were defiled

Then asked him the Phatifes and Scribes, with common Why f walke not thy disciples according to the Manth 15,11,12 handling of thingto tradition of the Elders, but eate meate with un- c Observing dilliwashen hands ? gently.

6 2 Then hee answered and faide unto them, d That trolay. Surely & Efay hath prophecied well of you, hyand world'y they pocrites, as it is written, This people honoureth goe not to meate. mee with lippes, but their heart is farte away from noleffethey walls themfelyerfirft.

3 But they worship me in vaine , teaching for are understood air doctrines the commandements of men. kinde of vellels,

8 4 For ye lay the Commandements of God which are appoint apart, and observe the tradition of men, at the walls- ted for our dayly ing of pots and of cups, and many other fuch like f why live they

things ye doe. por a kinde of And he faid unto them , Will ve reiect the freech taken from commandement of God, that ye may observe your the Hebrewes : for amongft them, the ownerradition. way is taken for

10 For Mofes faid, Honour thy father and thy gade of life. mother; and * Whosoever shall speake evils of fa- a Hyposisse is ther or mother, let him g die the death.

alwayes ioyoed with fuperflitions But ye fay, If a man fay to father or mother, * Ifa. 29.14-Corban, that is, By the gift that is offered by mce, 3 The more care

thou mayest have profite, he is allbe free. 12 So yee suffer him no more to doe any thing out are, the more

for his father or his mother. romifing them-13 Making the word of God of none authori- felves Gods fa-

tie, by your tradition which ye have ordeined; and your by their deye doe many fuch like things. feris. 14 * Then he callett the whole multitude unto 4 The devices of

him, and faid unto them, Hearken you all unto me, doe not onely not fulfill the Law of

nell the fuperftitie

terly take it

fittion, coofffeth in spirituall worflip : and all enebey ferme to have taken deepe Exod 10,12,

prov. 20,10.

g Without hope of h Forthat that draught, purgeth

24 96 4 And

4 Matt. 1 5, 21. 6 That which the Troud do reit& when it is effred unto them, that fame dor the modeft and humble finners as it were violently wring out. 1 Into the presemost coasts of Pa-

lefting, which were next to Tyrus and Sidon. m By profestion, prophane. n Neighbouror meere to Damafeus. o Hee uleth this word Whelperrather then the word Dogs, that hee may feemero fpeake more contume-

vilua p As if the fayd, it ing on the bed. is as thou fayeft Lord, for it is enough for the but gather up the crummes that are noder the table crummes, and not the childrens bread. 7 As the Father created us to this life in the beginning in his onely Sonne, fo doth he

alfo in bim alone venue us unto eyerlafting life. q It wasa little countrey, and fo called often cities, which the foure goherweene and cons-3. chap 8. 6 Gen. 1:41. eccle. 39,22.

abey will fall in funder,orbe diffolved for when men fall in a foround, their fynowes fall one from another.

Matthers,32.

24 9 4 6 And from thence he arose, and went into the 1 borders of Tyrus and Sidon , and entred into an house, and would that no man should have knowen : but he could not be hid.

25 For a certaine woman , whose little daughter had an uncleane spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, an Syro-phenifian by nation) and thee befought him that he would cast out the devill out of her daughter.

27 But Iesus sayd unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it unto o whelpes.

28 Then thee answered, and fayd unto him, P Trueth Lord : Yes indeed the whelpes eate under

the table of the childrens crummes. 29 Then he tayd unto her, For this faying goe

thy way : the devill is gone out of thy daughter. 30 And when the was come home to her house, the found the devill departed, and her daughter ly-

31 T And he departed againe from the coafts of Tyrus and Sidon, and cance unto the fea of Gawhelpes, if they can lile, through the middes of the coafts of a Deca-

32 And they brought unto him one that was therefore I crave the deafe and stambred in his speach, and prayed him

to put his hand upon him.

33 Then hee rooke him afide from the multitude, and put his tingers in his eares, and did fpit, and touched his tongue.

34 And looking up to heaven, he fighed, and

faid unto him, Ephphatha, that is, Be opened. 35 And fraightway his eares were opened, and the string of histongue was loosed, and he spake

36 And he commanded them that they should tell no man; but how much foever hee forbade vernements doe run them, the more a great deale they published it.

37 And were beyond measure aftonied, faypate, Plinie, booke ing, & He hath done all things well : hee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

I The miracles of the feben leaves. It The Jewes feeke fignes. 15 Toleymar of the lather of the Harifes. 22 A blinde man healtd. 27 The people fundry opinion of Christ. 29 The whofiles acknowledge Christ. 32 He forced with his death. 33 Feerer Saturn. 35 To fabre and loof the life. 38 To be afhamed of Christ.

I N * those dayes, when there was a very great multitude, and had nothing to eate, Iefus called his disciples to him, and sayd unto them,

2 I have compassion on the multitude, because they have now continued with meethree dayes, and have nothing to eate.

And if I fend them away fasting to their owne a Word for word, houses , they would a faint by the way : for some of

them came from farre. Then his disciples answered him, Whence can a man satisfie these with bread here in the wil-

5 And hee asked them, How many loaves have ye? And they fayd, Seven.

6 Then hee commanded the multitude to fit downe on the ground; and hee tooke the feven loaves, and gave thankes, brake them, and gave to his disciples to set before them and they did set them before the people.

7 They had allo a few small ful es ; and when he had given thanks , he commanded them alford be let before them,

8 So they did eat, and were fufficed, and they tooke up of the broken meate that was left, feven Matt. 15,39.

9 (And they that had eaten, were about foure enemies of the dothousand) so he sent them away.

10 \$ And anon he entred into a flip with his ditto the miradisciples, and came into the parts of Dalmanutha.

11 3 . And the Pharifes b came foorth , and require new : but began to dispute with him, seeking of him a figne from heaven, and tempting him.

12 Then hee c fighed deepely in his spirit, and them. fayd, Why doeth this generation feeke a figne? b A common kind Verely I say unto you, da figne shall not be given ofspeach which the unto this generation.

13 9 So he left them, and went into the fhip that the Pharifes

againe, and departing to the other fide. 14 1 * And they had forgotten to take bread, neither had they in the thip with them, but one him

a And he charged them, faying, Take heede even from the heart and beware of the leaven of the Pharifes, and of root, for the Lord the leaven of Herod.

16 3 And they reasoned among themselves, mens so greationfaying, Is is, be canfe we have no bread.

17 And when Iefus knew it, he fayd unto them, If a figue be given : Why reason you thus, because yee have no bread? It is acuted kind perceive ye not yet , neither understand ? have yee of speech very comyour hearts yet hardened?

18 Have ye eyes, and fee not? and have yee fome fuch words ab eares, and heare not ? and doe ye not remember ?

19 * When I brake the five loaves among five derflood. Let me be thousand: how many baskers full of broken meat taken for a lyar, or tooke ye up ? They faid unto him, Twelve.

20 And when I brake feven among foure thoufand, how many baskets full of leavings of broken fay, The Lord doe meat, tooke ye up ? And they fayd, Seven.

21 Then hee fayd unto them, . How is it that a We must espeye under Rand not ?

22 4 And hee came to Bethfaida, and they brought a blind man unto him, and defired him to touch him,

23 Then hee tooke the blind by the hand, and he of, either in the led him out of the towne, and spat in his eyes, and Church, or incivill put his hands'upon him , and asked him , if he faw policie.

24 And hee looked up, and faid, I fee men : for on earthly things, I fee them walking like trees.

fee them walking like trees.

25 After that, he put his hands againe upon his in heavenly things.

And how was although they be. eyes, and made him g looke againe. And hee was restored to his fight, and law every man afarre off

26 s And he fent him home to his house, saying, * John 6,11. Neither goe into the towne, nor tell to any in the to palle, that you towne.

27 9 * 6 And Iefus went out , and his disciples these things which into the towne of Cesarea Philippi. And by the areso plaine and way he asked his disciples, saying unto them, 4 A true image of Whom doe men fay that I am?

28 And they answered, Some fay, Iohn Baptift: which Christ fepas and some, Flias : and some, one of the Prophets.

20 And he fayd unto them, But whom fay ye that I am? Then Peter answered, and sayd unto by little and little him, Thou art that Christ.

30 7 And he harpely charged them, that con- f He perceived cerning him they should tell no man,

their bodies. 2. He commanded him againe, to trie indeed, whether he could lee well or no. 7. Chutt will not have his miract, as so be feparated him hind. At inc. 8. Marries, 454, a like 9, 3%. 6. Many grain 6. Out its Which we now to flouding for the him of his peaks, 9. 7. Churit hath appointed his times to the preaching 5 the Goffel: and therefore here dederify the via more commondous time, healt flottleth math though of the terror to the comments of the hinder then further the mytterie of his comming. Ccc 3

The ftubborne Arice of the Go. fpel , giving nocted cles already done Christ being angry wi b them , doeth utterly forfake

whereby is meant went from their houses of purpose, to encounter with

c Thefe fight came mooved with thefe

moo among the Hethefe must be upfome fuch like. And thus and thus by me. cially rake beede of them which

of God , what degree foever they 3 They that have their minds fixed

never to plainly fet foorth unto hem.

underfland not

our regens ation, rating us from the world workerb and ac. ompliffieth'

fome mooving of could not difer me

31 8 Then

daves rife againe.

that he fuffered for foune of man must fuffer many things , and should us , not unwillingly meither unavezres, but foreknowing it, and willingly n None are more are wife befide the word of God

mad then they that h This is not godly. ciples, and rebuked Peter, faying, Get thee behind bur worldly wife-

10 The difciples of Christ muit burden foever ibe Lord layerh upon thein and fubdue the affections of the fielh.

18,14. luke 9,23. 19.25. luke 9.14. 2nd 17,33.

It They are the most foolish of all wen which purthafe the enjoying of this life with the loffe of ever-Talling oliffe. # Ma: .10 . 33 luke 5,26, and 12,9.

3 Matth.6.23.

luke 9.17.

zbrough the prea-

ebat is to fay, after

the refurrection.

35 Mar. 17.1. Buke 9,28.

n The beavenly

glory of Chrift,

schich fhould

within a thore

on the croffe, is

avouched by vifi-

ble fignes, by the

of Bliss and Mo-

ther himfelfe, be-

gainft whom lieth

27.5 chap.1.21. a The Lord bath

appointed his

fpel.

time for the pub.

diffining of the Go-

fer, and by the

voice of the Fa-

fore three of his difciples, which

are witneffes a-

no exception.

it were.

beare flourly what

34 \$ 10 And hee called the people unto him with his disciples, and sayd unto them, & Whosoe. ver will follow me, let him forfake himfelfe, and take up his crotte, and follow me. 35 For whofoever will & fave his life, shall lofe it : but who foever shall lose his life for my fake and 4. Mat. 10.28. and the Gospels, he shall save it.

31 s Then hee began to teach them that the

be reprooved of the Elders, and of the hie Priefts,

and of the Scribes, and be flaine, and within three

Peter took him afide, and began to rebuke him.

that are of God, but the things that are of men.

31 9 And hee fpake that thing boldly. Then

33 Then he turned back and looked on his dif-

me , Satan : for thou & understandest not the things

36 is For what shall it profit a man , though he * Mat. 10,39. and should win the whole world, if he lose his foule? 37 Or what exchange shall a man give for his foule?

38 * For whomfoever shall be ashamed of mee, and of my wordes among this adulterous and finfull generation, of him shall the Sonne of man be athamed alfo, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Chijfestransfrustion. 7 Chijf male be kaard. 21 Of Elias and I don Baptift. 14 The psflesfed healtd. 13 Faith can doe all things. 21 Chijf ferreliteshirt death. 23 Who ingerastif among the Applift. 23 Chilf ferrelite he child in his armes. 42 Teofind. 50 Salt. Peace.

A Nd & hee faid unto them, Verely I fay unto you, that there be some of them that stand here, begin his kingdome which shall not taste of death till they have seene the a kingdome of God come with power.

ching of the Gofpel: 2 * And fixe dayes after, lefus taketh unto him Peter, and Iames, and Iohn, and carieth them up into an hie mountaine out of the way alone, and his thane was changed before them.

3 And his raiment did b thine, and was very white as faow, fo white as no fuller can make upon the earth.

4 And there appeared unto them Elias with fpace be abafed up-Mofes, and they were talking with lefus.

5 Then Peter answered, and fayd to Ielius, Ma-fter, it is good for us to be here: let us make also prefence and talke three tabernacles, one for thee, and one for Moles, and one for Elias.

6 Yet hee knew not what they fayd: for they were e afraid.

And there was a cloud that shadowed them, and a voice came out of the cloude, faying, * This is my beloved Sonne : heare him.

8 And fuddenly they looked round about, and faw no more any man fave Ielus onely with them.

b Did fparkless They were belide 9 a 4 And as they came downe from the mountaine, hee charged them, that they should tell no feare. # Mat.3,17. and man what they had feene, fave when the Sonne of

man were risen from the dead againe. to So they d kept that matter to themselves, and e demanded one of another, what the rifing

from the dead againe should meane.

11 3 Alfo they asked him, faying, Why fay the Scribes, that & Elias must first come ?

Mat. 17.9. By as it were. e They questioned not together touching the generall refurrection which Mailbein thelatter day, but they underflood out what be meant by that which he fpake mather in the latter only out they understood out wat to enemal of the Works is here re-of his own e peculiar refuserection. 3 The foolish opinion of the Robbines is here re-felled touching Elias comming, which was that either Elias should rise agains from theread, or that his fould foolid enter into fome other body; AMI-4-15.

12 And he answered, and faid unto them. Elias verely shall first come, and restore all things : and 4 as it is written of the Sonne of man, hee must 4 Efe. 13.4. fuffer many things, and be fet at nought.

13 But I fay unto you, that Elias is come, (and they have done unto him whatfoever they would as it is written of him.

14 5 \$ 4 And when he came to his disciples, hee & Matt. 17,14 faw a great multitude about them, and the Scribes luke 9.38.

4 Christ thewerle disputing with them. 15 And ftraightway all the people, when they to the unworthy, beheld him, were amased, and ranne to him, and that be it come to

faluted him. bridle the rage of 16 Then hee asked the Scribes, What dispute Satan. you among your felves?

17 And one of the companie answered, and fayd , Mafter , I have brought my fonne unto thee, which hath a dumbe spirit

18 And wherefoever hee taketh him, he ftea- f Vexed him in wardly as the reth him, and hee fometh, and gnatheth his teeth, colike uferh to and pineth away : and I spake to thy disciples , that doe, they (hould cast him out, and they could not,

19 Then he answered him, and faid, O faithlesse generation, how long now shall I be with you! how long now shall I fuffer you ! Bring him unto me.

20 So they brought him unto him : and affoone as the spirit g faw him, hee tare him, and hee fell downe on the ground wallowing and foming.

Then he asked his father, How long time is the body that was it fince it hath bene thus? And he faid, Ot a child. the devil began to

22 And oft times hee cafteth him into the fire, rage after bie and into the water to defiroy him : but if thou maner. canst doe any thing, helpe us, and have compassion upon us.

23 And Iefus fayd unto him, If thou canft beleeve it, h all things are possible to him y beleeveth. h There is nothing 24 And straightway the father of the child crywill doe is for them.

ing with teares, fayd, Lord, I beleeve : helpe my un- that beleeve in hime beliefe. 25 When Iefus fawe that the people came run-

ning together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe fpirit, I charge thee come out of him, and enter no more into him.

26 ; Then the spirit cried: and rent him fore, 5 The never that and came out, and hee was as one dead, in so much the vetue of Chift that many fayd, He is dead.

27 But Lefus tooke his hand, and lift him up, gloudy doth Satan and hee crofe.

28 6 And when he was come into the house, his 6 we have need disciples asked him secretly, Why could not wee of faith, and there-

cast him out ? 29 And he faid unto them, This kind can by no other meanes come forth but by prayer and fasting. posterios.

30 4 * And they departed thence, and i went * Mai-17-11.

together through Galile, and hee would not that luke 9,22 any should have knowen it.

31 2 For hee taught his disciples, and said unto 2 Christ forewarns them, The Sonne of man shall be delivered into eth us with great the hands of men , and they shall kill him , but after diligence, to the that he is killed, hee shall rise againe the third day.

32 But they understood not that faying, and with suddensile. were afraid to aske him.

33 * 8 After, he came to Capernaum : and when flouthfuloeffe of hee was in the k house, he asked them, What was it & Matt 18,1. that ye disputed among you by the way?

Juke 9.46.

34 And they held their peace: for by the way 8 Onely bumility.

they reasoned among themselves, who should be doth exalt. the chiefest.

35 And hee fate downe and called the twelve, aboade, and fayd to them, If any man defire to be first, the

g So foone as Ielus had loo ked upon

is, the more outta-

fore of prayer and falting, to call Sai He and bis difciples together. end we should mities, but the

wont to make his

He dath noronly

him that fent me.

authour of an or-

dinarie socanou.

workerh alto ex-

asit pleafeth bim.

But at extiaoidi.

marie vocation to

gried by the do-

Arme and the # 1.Cor.13.3. # Matt.10,44.

18 Marth . 18,6.

luke 17:1.

vere a revenger of

Offences, that it is

occasion of of-

fence unto any

and 18.3. * Efai.66.24.

4 Matth . 5129.

m Their worme

datn that flame.

ar We muft be

featoned and power

dred by God both

alfothar webeing

That is,fhalbe

being feafoned

sible word.

4 Levit. 2.13. 2 Matt 5,13. Luke 14:34.

Matt.19.1.

a That is to fays depayted and went

from thence : for in

the Hebrew tongues

fetting & dwelling

are all one, and fo

3 Deut.34.1.

a God did never allow those di-

vorces, which the

foorth.

confectate to God,

with the incorrup-

that we may be acceptable facit-

4 Luke 9,49

fame thall be last of all, and servant unto all. 36 And he tooke a little childe, and fet him in the middes of them, and tooke him in his armes, and faid unto them. 37 Whofoever shall receive one of such little

children in my Name, receiveth me : and whofoeever receiveth mee, receiveth not I mee, but him receive ine , but alfo

that fent me.

38 • . Then Iohn answered him, saying, Ma-fler, we sawe one casting out devils by thy Name, 9 God who is the which followerh not us, and we forbade him, because he followeth us not.

39 But Iesus faid , Forbid him not : for there graordinart y fo ofr is no man that can doe a miracle by my Name, but

can lightly speake evill of me.

40 For whofoever is not against us, is on our p.rt.

* And whofoever shall give you a cup of 41 water to drinke for my Names lake, because yee belong to Christ, verely I say unto you, hee shall nor lose his reward.

42 # 10 And whofoever stall offende one of thefe little ones, that beleeve in me, it were better for him rather , that a millione were hanged about his necke, and that he were cast into the fea.

43 \$ Wherefore if thine hand cause thee to bester to fuffer any Loffe , then to be an offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never thall be quenched,

44 * Where their m worme dieth not, and the fire never gooth out.

45 Likewife, if thy foote cause thee to offend, which firall becaft cut it off: it is better for thee to goe halt into life, then having two feere, to be cast into hell, into the fire that never shall be quenched,

46 Where their worme dieth not, and the fire

never goeth ont.

47 And if thine eye cause thee to offend, plucke it out : it is better for thee to goe into the fices unto bim : and kingdome of God with one eye, then having two knit togerher . may eyes, to be cast into hell fire, feafon one another.

48 Where their worme dieth not, and the fire never goeth out.

49 12 For every man shalbe a falted with fire : and + every facrifice thall be falted with falt.

50 \$ Salt is good: but if the falt be unfavery, wherewith shall it be seasoned have falt in your felves, and have peace one with another.

CHAP. X.

The wife, enely for fernication, is to be put away.
Listle children are broughe to Christ. 17 A ri 17 A rich man asketh Isfus, how he may possesse evernall life. Apostles for sooke all things for Christes sake. 28 The J here eth bis dowb. 35 Zebedens his sonnes request.
Blinde Bartimeus healed. foref here eth bis death.

Nd * he a arose from thence, and went into the coaftes of Iudea by the farre fide of Iordan, and the people reforted unto him againe, and as he was

wont, he taught them againe. Then the Pharites came and asked him, if it were lawfull for a man to put away his wife, and

ere rifing and going tempted him. 3 And hee answered, and said unto them,

What did & Mofes command you? 4 And they faid, Mofes fuffered to write a bill

of divorcement, and to put her away

5 . Then Iefus answered , and faid unto them, For the hardnesse of your heart hee wrote this b precept unto you.

Law did tolerate. b Looke Mat. 15. For Moles gave them so commandement to put away their wives but tarbet made a good provide for y waves againfly flubborne hardness of their busbaods:

6 But at the beginning of the creation & God & Gen. 1-17.
Matth. 9.4. made them male and female :

7 \$ For this caufe shall man leave hie father & Geo 4.44. and mother, and cleave unto his wife.

8 And they twaine shall be one flesh : so that ephel.5.3. they are no more twaine, but one flesh.

9 * Therefore, what God hath compled toge- * 1.Cor.7710;

ther, let no man separate. 10 And in the house his disciples asked him

againe of that matter.

II And he faid unto them , * Whofoever thall and 19 9 luke put away his wife and marry another, committeth c whom he put-

adulterie e against her.

12 And if a woman putaway her husband, and be married to another, the committeth adulterie.

13 2 2 Then they brought little children to With another. him, that he should touch them, and his disciples suke 13.15.

14 But when Iesus lawe it, hee was displeased, gooder compreand faid to them, Suffer the little children to come bendeth in the unto me, and forbid them not : for of fuch is the the fathers, but the kingdome of God.

Is Verely I say unto you, Whosoever shall not therefore he blefa receive the kingdome of God ; as a little childe,

he shall not enter therein.

16 And he tooke them up in his armes, and put thildren, if wee his hand upon them, and bleffed them.

17 ¶ 4 And when he was gone out on the way, there came one *running, and kneeled to him, and there came one * running, and kneeled to him, and \$ Two things are asked him, Good Mafter, what shall I doe, that I thinky to be efmay possesses asked to the state of the sta may possesse eternall life ?

18 Icfus faid to him, Why callest thon mee feeke evernallife: good there is none good but one, even God,

19 Thou knowell the commandements, + Thou shalt not commit adulterie. Thou shalt not kill. Thou thalt not steale. Thou shalt not beare false witnesse. Thou shalt dhurt no man. Honour thy butcordemaed by father and mother.

20 Then he answered, and faid to him, Master, all these things have I observeth from my youth,

21 And lefus looked upon him , and loved ethafide many, him , and faide unto him , One thing is lacking from that race unto thee, Goe and fell all that thou halt, and give to the poore, and thou shalt have treature in give to the poore, and thou man have treature in rage. heaven, and come, followe me, and take up the * Matth. 19,16.

offe.

22 But he was fad at that faying, and went away & Exod. 20.23.

d Neither by force

forowfull: for he had great possessions, 23 And Iesus looked round about, and faid other means white

riches, enter into the kingdome of God! 24 And his disciples were afraid at his words.

Bur Iefus answered againe, and said unto them, Children, how hard is it for them that thrust in riches, to enter into the kingdome of God?

It is easier for a camell to goe through the Matth. 19,27. eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more aftonied, faying rifon of Christ, is a fute way unto the hence a be faved?

And they were much more attended, raying a fute way unto the hemselves, Who then can be faved?

But Iefus looked upon them and faid, wefall not way with themselves, Who then can be saved ?

With men it is impossible, but not with God : for by the way. with God all things are possible.

28 1 5; Then Peter began to say unto him, samuch if we looke Lo, we have forfaken all, and have followed thee. commoditie of this

29 Iefus answered, and fayd, Verely I fay unto life fothat we meayou, there is no man that hath forfaken house, or fure them after the brethren, or fifters, or father, or mother or wife, or will of G d, and

children, or lands for my fake and the Gospels, 30 But he fall receive an e hundred fold now griedy defre.

Math 5.32.

eth avvay, for he i an adu verer by keeping company

children alfo : and

ferb them. 3 We muft in malice become will enter into the kingdome of hea-

VED. which earneftly that is to fay, an opinion of their merites or defervings, which is not onely under flood. the due confideration of the Law:

and the love of riches , which turns where in they ran with a good cou-

unto his disciples, How hardly doe they that have soever.

s To neglect all things in compa-An bundre, h fold

no af er he wealth it felfrand oug

CCC A

at this prefent, houses, and brethren, and fifters, and f Even in the midit mothers, and children, and landes f with perfecu-

Matth-19,30 .. luke 13,30% Mait 20,17. 6 The difciples are againe prepaged to parieoce, Bot to be overcome by the firezelling unto them of hir death . which was at hand . and life which should most certainely Sullow.

Matt.20.10. 7 We muß firit firive , before we griumph. # Wegray thee.

tions, and in the world to come, eternal life. 31 & But many that are fift, thall be laft, and

the laft, hift.

32 1 & 6 And they were in the way going up to Hierusalem, and Ielus went before them, and they were troubled, and as they followed they were afraid, and Ielus tooke the twelve againe, and began to tell them what things should come unto him.

33 Saying, Beholde, we goe up to Ierufalem, and the Sonne of man shall be delivered unto the .. hie Priefts, and to the Scribes, and they shall condemne him to death, and shall deliver him to the

34 And they shall mocke him, and scourge him, and fpit upon him, and kill him : but the third day he thall rife againe.

35 9 * 7 Then Iames and John the sonne of Zebedeus came unto him , faying , Mafter, g we would that thou shouldest doe for us that we defire.

36 And he faid unto them, What would yee I fhould doe for you?

37 And they faide to him, Graunt unto us, that we may fit, one at thy right hand, and the other at

thy left hand in thy glory. 38 But Iesus saide unto them , Yee know not what ye aske. Can ye drinke of the cup that I shall drinke of , and be baptized with the baptisme that I shall be baptized with ?

39 And they faid unto him, We can, But Tefus faid unto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to fit at my right hand and at my left, is not mine to give , but it shallbe given to them for whom it is prepared.

41 And when the tenheardthat, they began to disdaine at Iames and Iohn.

42 8 But Iefus called them unto him, and faid to them , * Ye know that a they which are princes among the Gentiles , have domination over them, and they that be great among them, exercise authoritie over them.

43 But it shall not be so among you : but whofoever will be great among you , thall be your fer-

vant. And whofoever will be chiefe of you, shall 44

be the fervant of all. 45 For even the Sonne of man came not to be ferved, but to ferve, and to give his life for the ran-

fome of many. 46 9 4 9 Then they came to Iericho : and as he went out of Iericho with his disciples, and a great multitude, Bartimens the fonne of Timeus,

a blinde man, fate by the way fide, begging. 47 And whee he heard that it was Ielus of Nazareth, he began to cry, and to fay, Iefus the Sonne

of David, have mercie on me. 48 And many rebaked him, because he should hold his peace: but he cryed much more, O Sonne

of David, have mercie on me. 49 Then I efus flood still, and commanded him to be called; and they called the blind, faying unto him, Be of good comfort : arife, he calleth thee.

50 So he threwe away his cloake, and rose, and came to lefus.

51 And Iesus answered, and faid unto him, What wilt thou that I doe unto thee? And the blinde faid unto him, Lord, that I may receive fight.

5.2 Then Iefus faid unto him, Go thy way : thy faith hath faved thee. And by and by he received his fight, and followed Iefus in the way.

CHAP. XI. E Christ en'reth into Hierus dem riding on an affe. fruitelle figge tree is carefed. 15 Celers and buyer, are cash cut of the Temple. 23 The fire of faith. 24 Eaith in prayer. 25 The brothers offences must be pardened. 27 The Priefts aske by what au heritie hee wrught shofe things chat

he did. 30 Il hence Johns baptifme was. A Nd 4 : when they came neere to Hierufalem, 4 Matt 21,10 to Bethphage and Bethania unto the mount of luke 18,29.

Olives, he fent footth two of his disciples, of the fpiritual 2 And faid unto them , Goe your wayes into kingdome of Christ that towne that is over against you, and affoone on earth. as ye shall enter into it , ye shall finde a colt tied, whereon never than fate: loofe him, and bring

And if any man fay unto you, Why doe ve this? Say that the Lord hath neede of him, and ftraightway he will fend him hither.

And they went their way, and found a colt. tied by the doore without, in a place where two wayes met, and they loofed him.

Then certaine of them, that floode there, faid unto them, What doe we loofing the colt?

6 And they faid unto them, as Ieius had commanded them : So they let them goe. And they brought the colt to Iefus, and & Iohn 12,144

cast their garments on him, and he tate upon him. 8 And many tpread their garments in the way :

other cut downe branches off the trees, and ftrawed them in the way.

9 And they that went before, and they that followed , cried , faying , Hotanna : a bleffed be he a Well Leit to him that commeth in the Name of the Lord.

10 b Bleffed be the kingdome that commeth from God, or that in the Name of the Lord of our father David : h Happie and pre-Hofanna, O theu wwhich art in the highest heavens. 11 * So lefus enred into Hierufalem, and into * Mate 11,10.

the Temple; and when he had looked about on lake 19:45. all things, and now it was evening, he went forth unto Bethania with the twelve.

12 * And on the morrowe when they were # Mais. 21,139 come out from Berhania, he was hungry,

13 : And feeing a tigge-tree a farre off , that a An example of had leeves he went to fee if hee might finde any which haopen thing thereon; but when hee came unto it, hee which haopen were the head of found nothing but leaves ; for the time of figges hypocrites, was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it.

15 13 And they came to Ierufalem, and Ie- 3 Christ sheweth fus went into the Temple, and began to cast our indeed, that he is them that solde and bought in the Temple, and bigh Priest, and overthrewe the tables of the money-changers, and therefore the re-

the feates of them that folde doves. 16 Neither would hee fuffer that any man vinefervice of the ould cary a c vessel through the Temple. The thirty, any pro-Thould cary a c veffel through the Temple.

written, * Mine house thallbe & called the house of of which those felprayer unto all nations ? * but you have made ita ber, that made the denne of theeves. 18 And the Scribes and hie Priests heard it, and a market place.

fought how to destroy him; for they feared him, A Isa is 67.

because the whole multitude was associated at his fo accounted and

19 But when even was come, lefus went out # ler,7,110. of the citie.

that commeth to us

venger of the di-

17 And he taught , faying unto them , Is it not phane instrument, cours of the Temple

20. 44 And

them, for fo much as he aifo was a Minister of his F4. thers will. % Luke 12.23. h They to whom at is decreed and appointed. # Matt. 20,29. 9 Chrift onely, being called vpon by faith, healeth aurblindneffe.

3 The Magistrates according to Gods

appointment, rule

over theie fubieds

but the Paftors are

nor called to rule, but to ferve, accor-

ding to the exam-

of God himfelfe,

es ho went before

20 14 4 And in the morning as they journeyed heritance shall be ours, 8 So they tooke him, and killed him, and cast

A Matt. 21.19. The force of faith is exceeding great, and charitie is ever loyned with it.

e The faith of God is that affured faith and truft which we have in

& Matt.7.7. luke 11,9. f Word for word, that you receibe it Speaking in the to Sherp the certaintie of the thing and the performance indeed.

* Matt.6,t4. 8 When jou shall appeare before the altar. # Matt.11,13. S The Gofpel bath bene affaulsed long time fince under the pretence of 20 ordinatie fucceffion.

be afraid of thofe, of whom they flouid and might have bene feated.

6 A reward of an avill conference to

w The calling of God is not tyed either to places, perlon; or rime, a This word Paras Ble, which the Euangelifts ufe, doth not onely fignifie .s comparing of things darke Speeches and allegories .. iere . 3. 3 . matt.21.33. luke 20.9. b Whenthe fruits of the ground use

co be gathered.

together, they faw the figge-tree dried up from the

21 Then Peter remembred, and faid unto him. Mafter , behold, the tigge-tree which thou curfedft,

22 And Iefus answered, and saide unto them, Have ethe faith of God.

23 For verely I say unto you, that who foever shall fay unto this mountaine, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall beleeve that those things which he faith, shall come to paffe, whatsoever he faith, shall be done to him.

24 & Therefore I say unto you, Whatsoever yee defire when yee pray , beleeve that f yee shall

have it, and it shall be done unto you.

25 * But when g yee shall stand, and pray, forgive, if ye have any thing against any man, that your Father also which is in heaven, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses. 27 14 5 Then they came againe to Hierufalem :

and as he walked in the Temple, there came to him the hie Priefts, and the Scribes, and the Elders, 28 And said unto him, By what authoritie doest thou these things rand who gave thee this authori-

tie, that thou shouldest doe these things? 29 Then Iefus answered, & faid unto them, I will alfo aske you a certain thing, & answere ye me, and

I will tell you by what authoritie I do these things. 30 The baptisme of John, was it from heaven, or of men? answere me.

31 And they thought with themselves, saying, If we shall fay, From heaven, he will say, Why then

did ye not beleeve him ? 32 6 But if wee fay, Of men, we feare the people : for all men counted Iohn that he was a Pro-

phet indeed. 33 Then they answered, and saide unto Iesus, We cannot tell. And Iefus answered, and faid unto them, Neither will I tell you by what authoritie I doe thefe things.

C H A P. XII. Of the winty ard. of the county are.

12 Corrie the general the Saddutes denying the reservation.

28 The first commandement.

31 To love God and the neighbour is better then facrificer. 36 Christ Davids sonne. 38 To bem are of the Scribes and Pharifes. 42 The poore midom.

A Nd hee began to speake unto them in a para-bles, * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for wi hour exception. the winepreffe, and built a tower in it, and let it out

to husbandmen, and went inro a firange countrey, 2 b And at the time, hee fent to the husbandmen a fervant, that hee might receive of the huf-

bandmen of the fruit of the vineyard. 3 But they tooke him, and beat him, and fent him away emptie.

4 And againe he fent unto them another fervant, and at him they cast stones, and brake his head, and fent him away shamefull handled.

5 And againe hee fent another, and him they flew, and many other, beating fome, & killing fome. 6 Yet had hee one fonne, his deare beloved :

him also hee fent the last unto them , saying, They will reverence my fonne.

But the husbandmen faid among themfelves. This is the heire: come, let us kill him, and the inhim out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and deftroy these husbandmen, and give the vineyard to others.

10 Have ye not read fo much as this Scripture, 4 Plal. 118.22. 4 The stone which the builders did refuse, is made ifai.28,16. the head of the corner.

11 This was done of the Lord, and it is marvei- rom. 9,33. lous in our eyes...

12. Then they, c went about to take him , but c They were greethey feared the people : for they perceived that he die and verie defispake that parable against them; therefore they Mat. 2215 left him, and went their way.

13 9 \$ 2 And they fent unto him certaine of the a The Goffell Pharifes, and of the Herodians, that they might ioyneth the autho-

take him in his talke.

14 And when they came, they faide unto him, fervice of God, Mafter, we know that thou atterue, and careft for d Thou doeff not no man : for thou d confiderest not the person of so indge by outward men, but ceachest the way of Godtruely, Is it appearance, that lawfull to give tribute to Cefar, or not? 15 Should we give it, or should we not give it? at all.

but he knew their hypocrifie, and faid unto them, e The way where-Why tempt yee me ? Bring me a penie , that I may by me come to God. fee it.

16 So they brought it , and hee faid unto them, Whose is this image and superscription? and they faid unto him, Cefars. 17 Then Iesus answered, and faid unto them,

* Give to Cefar the things that are Cefars , and to * Rom. 13.27 God, those that are Gods; and they marveiled at

18 2 3 # Then came the Sadduces unto him, 3 The refurred i-(which fay , there is no refurrection) and they af- on of the bodie is

ked him, laying,

Nafter, Moles wrote unto us, If any mans the foolilli ignorance and malice brother die, and leave his wife, and leave no children, that his brother should take his wife, and

raise up seed unto his brother. There were seven brethren, and the first tooke a wife, and when he died, left no iffue.

Then the fecond tooke her, and he died, neither did he yet leave iffine, and the third likewife : 22 So thefe feven had her , and left no iffue : last of all the wife died also.

23 In the refurrection then, when they shall rife againe, whose wife shall the be of them if or seven had her to wife,

24 Then Iesus answered and said nuto them, Are ye not therefore deceived, because yee know not the Scriptures, neither the power of God ?

25 For when they shall rife again from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rife againe, have ye not read in the booke of Mofes how in the bull God spake unto him, faying, I & am the God of Abraham, and the God of Haac, & Fxed 3.6. and the God of Iakob?

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 1 4 Then came one of the Scribes that 4 Sacrifices and had heard them disputing together; and perceiving never plested that hee had answered hem well, hee asked him, God, unlefte such Which is the first commandement of all?

29 Ielus answered him, The first of all the com_ as we owe to God mandements is . & Heare, Ifrael, The Lord our God bours went afore. is the onely Lord. 30 Thou

mar. 21,42.

durkened any white

of the Sadduces. se Mat. 22.23. luke 20,27.

Deut. 25, 50 matt. 22,24.

Datt, 21,32.

4 Matt. 22.35. neceffarie dueries 2 Deut.6,4.

& Lebit.19.18. mat.28,39. Fam 13.9 galat 5,14.

Marth. 12,41. Engr #2.41. 5 Chilf prooveth his Godhead even out of David himfalfe , of whome

be came according f Ward for 180rd, in the hely Ghoft, and there is a great Force in this kind of Speech , whereby is meanethat it mas not fo much David ess the body Gbeft that fpage, who did En amannee poffefe David. * Pfal. 110.c. # Marke 23,6. tuke 11.43.

and 20,43. 6 The mangers of miniftera are not rashly to be fulfowed as an ex-2. Whilee be taught h The word is a

Rele , which is & kind of womans garment , long even downe to the heeles, and to taken genewally , for any gar-ment made for ged garment menmomie 12,21. # Mat. 23.24.

Zuke 20.47. 7 The doing of our dueties , which God alloweth, is pot efteemed according to the outward value. but to the inward

@ Maith.24,2.

The deftruction

of he Temple, ci-

alon is aforetold,

and the troubles

yet there are an-

exed many com-

all, the end of the

forts , and laft of

world is deferi-

A Luke 19.43.

Ephel 5,6.

a. thefe, 2.3.

30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy foule, and with all thy minde, and with all thy frength ; this is the first commandement.

31 And the second is like , that is, † Thou shalt love thy neighbour as thy felfe. There is none other command ment greater then thefe.

32 Then that Scribe faid unto him, Well, Mafler, thou hast faid the trueth, that there is one God, and that there is none but he.

3 3 And to love him with all the heart, and with all the understanding, and with all the foule, and with all the strength, and to love kis neighbour as himfelfe, is more then all whole burnt offerings and facrifices.

34 Then when Iefus faw that he answered discreetly, he said unto him, Thou art not farre from the kingdome of God. And no man after that durft

aske him any question.

35 14 5 And Iefus answered and faide teaching in the Temple, How fay the Scribes that Christ is the fonne of David ?

36 For David himselfe said by fthe holy Ghost, * The Lord faid to my Lord , Sit at my right hand, till I make thine enemies thy footfoole.

37 Then David himfelfe callerh him Lord : by what meanes is he then his fonne and much people heard him gladly.

38 to Moreover he faid unto them in a his do. ctrine, Beware of the Scribes which love to goe in long robes, and love falvations in the markets.

39 And the chiefe feats in the Synagogues, and the first roumes at feasts,

40 Which * devoute widowes houses, even nnder a colour of long prayers. These shall receive the greater damnation.

41 7 * And as I efus fate over against the treacomelines but in 41 7 And as fetus sace ever against the treatto fignific that fren- the treasurie, and many richmen cast in much.

42 And there came a certaine poore widow, and the threw in two mites, which make a quadrin,

43 Then hee called unto him his disciples, and faid unto them, Verely I say unto you, that this poore widowe hath cast more in, then all they which have cast into the treasurie.

44 For they all did cast in of their superfluirie: but the of her povertie did cast in all that the had, even all her living.

affects of the heart. * Luke 21, 2. i Monry of any kind of metall, as the Romants Ded, who m the beginning aid flampe or count brafe, and after viel it for currant money-CHAP. XIII.

3 Of the defirmition of lesufalem. 9 Perfecutions for the Cofpell. 20 The offell must be preached to all nations. 36 Of Christs comming to indgement. 33 We must musch and pray.

A Nd 5 as hee went out of the Temple, one of his disciples saide unto him, Master, see what maner flones, and what maner buildings are here.

eie and whole na-2 & Then Iefus aniwered, and faide unto him, Seeft thou these great buildings there shall not be of the Church , but left one stone upon a stone , that shall not be throwen downe.

And as he fate on the mount of Olives, over against the Temple, Peter, and Iames, and John, and Andrew asked him fecretly,

4 Tellus, when shall thefe things bee? and what flalbe the figne when all these things shall be fulfuled ?

And Iefus answered them , and began to say, * fake heed leaft any man deceive you.

For many shall come in my Name, faying, I

am Chrift, and shall deceive many,

Furthermore when ye shall heare of warres. and rumors of warres, be ye nor troubled, for fuch things must needs be : but the end shall not be ver.

8 For nation shall rife against nation, and kingdome against kingdome, and there shall be earthquakes in divers quarters, and there thall be famine and troubles : thefe are the beginnings of forowes,

6 But take yee heede to your felves : for they shall deliver you up to the Councils , and to the Synagogues : yee shall be beaten , and brought before rulers and kings for my fake, for a a tellimoniall unto them.

10 And the Gospell must be published among be a most entirent all nations. tiations.

**til † But when they lead you, and deliver you them, fo that they

up , b be not carefull before hand , neither e ftudie Thall not be able to what ye shall fay, but what is given you at the same pretend synorance, what ye shall fay. but what is given you at the same # Mat. 19.19. time, that fpeake : for it is not you that fpeake, but luke 12,11. the holy Ghoft.

12 Yea, and the brother shall deliver the bro- b Wee are not for

ther to death, and the father the fonne, and the children shall rise against their parents, and shall fue carefulation

cause them to die.

13 And yee shall be hated of all men a for my contage themselves.

Names sike: but whosoever shall endure unto the from thirty, and end, he thall be faved.

14 & Moreover, when yee shall fee the abomi- and fure hope of nation of defolation (spoken of by * Daniel the Prophet) eset where it ought not, (let him that me are willed to he readeth, confider it) then let them that be in Indea, ware of, Looke

flee into the mountaines.

15 And let him that is upon the house into come to be indeed attlicious and can down into the house; neither enter therein, to attlicious and can not give the property of the company of the search and should be seen and the company of the search and should be seen and the company of the search and should be seen and the search and should be seen and the search and th

16 And let him that is in the fielde, not turne & Forme, backe againe to take his garment. Then wo stalbe to them that are with child, * Dang, 27,

and to them that gine fucke in those dayes. 18 Pray therefore that your flight be not in the then and prophane

winter.

19 For those dayes shall be such tribulation, as Trengle, and defile was not from the beginning of the creation which bets it, and the city was not from the beginning nawher shall be.

but also desired de-

20 And except that the Lord had shortened frog it. those dayes, no flesh should be faved : but for the those dayes, no flesh should be laved: but for the speech which the elects sake, which he hath chosen, he hath shorte- Hebrewer wife, and ned those dayes.

Christ, or loe, he is there, believe it not.

phers , and thall thewe fignes and wonders , to de- rie hall fo fellow ceive if it were possible the very elect. 23 But take ye heede : behold , I have shewed

you all things before. 24 Moreover in those dayes, after that tribu- pher Anns 5,20.

lation, * the funne shall waxe darke, and the moone faith, that the day ion, * the funne shall wave darke, and the moone facts to shall not give her light,

25 And the starres of heaven shall fall: and \$ Ma 24,23. thall not give her light,

the powers which are in heaven, thall thake.

26 And then shall they see the Sonne of man, 1/6.13.1 comming in the clouds, w great power and gloric, 12/k.52 70 and 31290

27 * And he thall then fend his Angels, and that # Mar, 24.31. gather together his elect from the foure winds, and from the utmost part of the earth to the utmost part

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth

forth leaves, ye know that formet is neere. 29 So in like manner, when yee fee thefe things a The hearing of

bidden to thinke beant of confidence Gods affiftance:

\$ Mat. 24.85. e When the head

people Shall not one f This is a hind of

fland that in all 22 For false Christes thall rife , and false pro- coar time one milebpon ano her , as if tor timo it felfa were berg miferie

it felfe: inte Pros and 11,8.

1 fs. 13.10.

a The laner day

is not curioufly to

which the Father

alone knoweth :

But let us rather

take beed , that it

come not upon us

unawaye. # M41.04:13.

be fearched for

come to passe, knowe that the kingdome of God is neere, even at the doores. 30 Verely I say unto you, that this generation

shall not passe, till all these things be done.

31 Heaven and earth thall paffe away , but my words shall not passe away.

32 2 But of that day and house knoweth no man, no, not the Angels which are in heaven, neither the Sonne himfelfe, but the Father.

33 4 Take heede : watch , and pray : for yee

know not when the time is.

34 For the Sonne of manis as a man going into a strange countrey, and leaveth his house, and giweth authority to his fervants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in § dawning.)

35 Least if hee come suddenly hee thould finde you fleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIIII.

The Priests conspiracie against Christ. 3 The recman pentring eyle on Christs had. 22 The preparing of the Fasseover. 23 The institution of the Supper. 41 Christ delibered into the hands of men. 43 Iudas betrayeth him with a kife. 53 Christ is before Cataphas. 66 Peters deniall.

A Nd \$: two dayes after followed the feast of the Paffeover, and of unleavened bread : and the hie Priefts, and Scribes fought how they might take him by craft, and put him to death.

2 But they fayd, Not in the feaft day, left there

be any tumult among the people.

3 " And when he was in Bethania in the house of Simon the leper, as he fate at & table, there came a woman having a boxe of ointment of Spikenard, very coffly, and she brake the boxe and powred it on his head.

4 2 Therefore fome distained among themfelves, and fayd, To what end is this wait of oint-

For it might have bene fold for more then a three hundreth pence, and bene given unto the

poore, and they murmured against her. 6 But Iefus fayd, Let her alone : Why trouble

ye her? The hath wrought a good worke on me. 7 3 For ye have the poore with you alwayes, and when ye will ye may doe them good, but me

ye shall not have alwayes. 8 4 She hath done that shee could : she came aforehand to anoint my body to the burying.

9 Verely I fay unto you, wherefoever this violing Chrift . fet. Gospel shall be preached throughout the whole world, this also that the hath done, thalbe spoken of in remembrance of her.

10 9 4 5 Then Iudas Iscariot, one of the twelve, went away unto the hie Priefts, to betray him unto them.

11 And when they heard it, they were glad, and promited that they would give him money :

therefore he fought how he might conveniently 12 1 % 6 Nowe the first day of unleavened

bread, 6 when e they facrificed the d Passeover,

made fubiedt to the Law for us , doeth eelebrate the Paffeover according to the Law: and therewithall by a miracle fleweth that notwithilanding beein the fiells firall Araightway fuffer, yet that be is God. b That is, upon which day, and at the evening of the fame day, which was the heginoing of the fifteenth, Looke Matth. 6.17. c They weed to factifice. d This is spoken thus, by the figure Metonymia, which is would in Sacraments, and by the Pasequer is meant the Pascall lambe.

his disciples sayd unto him , Where wilt thou that wee goe and prepare, that thou mayeft eate the

13 Then he fent forth two of his disciples, and faydunto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water:

14 And whitherfoever he goeth in , fay ye to the good man of the house, The master faieth. Where is the lodging where I shall eate the Patleover with my disciples ?

15 And he will shew you an e upper chamber e The Greeke word wwhich is large, trimmed and prepared; there make fignified that pare of the house that is

16 So his disciples went foorth, and came to 16 So his disciples went toorth, and came to ground, to wharvee the citie, and found as he had said unto them, and forver it be put, but made ready the Paffeover.

17 ¶ And at even he came with the twelve, to superinchat
18 ♣ 7 And as they fate at table and did eate, part of the house,
18 still Verely I for unround they called it a superinches.

Iefus faid, Verely I fay unto you, that one of you ping chamber. shall betray me, which eateth with me.

19 Then they began to be forowfull and to fay mat. 26.20,23. to him one by one, Is it I? And another, Is it I? iohn 13.18.21. 20 And he answered and faid unto them, It is 7 The figure of

one of the twelve that fdippeth with mee in the the law, which is

21 Truely the Sonne of man goeth his way, ted; and in place as it is written of him : & but woe be to that man, thereofare put fiby whome the Sonne of man is betrayed : it had gutes of the news beene good for that man, if hee had never beene covenant answerse borne.

22 * And as they did eate, Iesus tooke the nueto the worlds bread, and when hee had given thankes, hee brake end. it and gave it them, and faid, Take, eat, this is my f That vieth to

23 Also hee tookethe cup, and when hee had Mat 2016. given thanks, gave it to them : and they all dranke 1.001.11,24. of it.

24 And he faid unto them, This is my blood of that new Testament which is shed for many.

25 Verely I fay unto you, I will drinke no more of the fruit of the vine untill that day , that I drinke it new in the kingdome of God.

26 And when they had fung a Pfalme, they & Christ forered went out to the mount of Olives.

27 4 & Then lefus faid unto them, All ye shall be forfaken of his, be offended by me this night : for it is written, \$1 but yet that he will never forfake will fmite the shephearde, and the sheepe shall be them. fcattered.

28 But after that I am rifen, I will go into * Galile before you.

29 9 And Peter faide unto him, Although all person, a most fore men should be offended at thee, yet would not I. 39 Then Iefus faid unto him , Verely I fay unto of maos rashoeffe

thee, this day, even in this night before the cocke crow twife, thou shalt denie me thrife.

31 But he faid & more earnestly, If I should die more plainely Pewith thee, I will not denie thee ; likewife also fayd tets vebement as

they all:

32 1 \$ 10 After, they came into a place named luke \$1.39.

Gethfemane: then hee fail to his disciples, Sit yee 30 Certif soffether for unit that dela here, till I have prayed.

33 And hee tooke with him Peter; and Iames, which be tooke and John, and he beganne to be troubled, and in fake, the most great heavineffe,

34 And faid unto them, My foule is verie heavie, even unto the death ; tarie here, and watch.

35 So he went forward a little , and fel, downe han , which hee on the ground, and prayed, that if it were possible that houre might paffe from him.

36. And of fortne voing;

highest from the because they vied # Pfal 41,20.

by and by to be fulfilled , as abrogawhich shall conti-

leth bow he fhall

3 Zach. 15,7. Chap. 16,7 9 Here is fet forth in an excellent rowfull example and weakeneffe. g That doubling of words, fetteth out

which be tooke bortible rerrors of the curfe of God. receiver the cup ar bis Ferbers t ing init , doe. n ftraigness by drinke:

ar came to passe be put to death upon the folemne day of the Paffeo. ver , that in all refprett the trueth might agree to she figure. # Matth. 26,6. iohn : 1,2. a Rafh jugments are fruftate before

3 Mat. 15,x.

x By the will of

God, against the

luke 22.1.

God a Which is about fix pounds Eoglifh. himfelfe to be anpioted once or

twife for certaine

confiderations: but his will is to be daily appointed in the poore. 4 This woman by the fecret inftind. of the Spitit, anseth before mens

eyes his death and buriall which were at hand, 6 Manth. 26,14. luke 32,4. Covetouineffe cloaked with a zeale of charitie,

is an occasion to berray and crucifie betray him. Chrift.

Matth. 26,17. 6 Chrift being

h This doubling of 36 And he fayd, h Abba, Father, all things are their languages saere fo mixed together for this gyord, Abba, is a Syrian word. 21 An borrible example of the flag. gineffe of men. even io the difciples whom Christ

had cholen. ef. Matt. 26,47. luke 12.47. john 18,3. 12 As men did willingly fpoile

God their Ctrator of his praise in forfaking and berraying bim, fo Christ willingly going about to make fatisfaction for this ruine, is forfaken of his owns, and berrayed by one of his familiars as 2

thiefe, that the pumilhment might be agreeable to the finne and we who are very traizours, forfakers. and facrilegers might be delivevils forre. i So diligently, that he scape not out of

your hands. k That is, Peter. 1 All bis disciples. 33 Voder prereoce of godlines, all things are lavyfull to fuch as doe violence against

Chrift. m Which be caft about him, when he bearing that fturre an the night fuddenly ranne foorth: whereby we may under frand with how great licenciupon biin. Matt. 26, 57 . Tuke 31,54.

John 18.24 cill was affembled, because Christ was accused as a blasphemer and a falle

propher: " r as for zhe other crime of erezfon, it was forged agaioft him by the Priells, oeumeanes to con-

demne bim. 24 Chris. who veas fo innecent that he could not be oppreffed, no no by faife wit-

Matt. 16, 59. 4 % John 9,19.

the word was used possible unto thee : take away this cup from me : an those dayer, when neverthelesse not that I will, but that thou wilt, be 11 Then he came, and found them fleeping,

and fayd to Peter, Simon, fleepest thou? couldest not thou watch one houre ?

38 1 Watch yee, and pray, that yee enter not into tentation : the foirit indeede is ready , but the flesh is weake.

39 And againe he went away , and prayed , and fpake the fame words.

40 And he returned, and found them afleepe againe : for their eyes were heavie : neither knewe they what they should answere him.

41 And he came the third time, and faid unto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come, behold, the Sonne of man is delivered into the hands of finners.

42 Rife up : let us goe : loe , he that betrayeth me, is at hand.

43 2 12 And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with fwords and staves from the hie Priefts, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, faying, Whomfoever I shallkisse, he it is : take him and leade him away i fafely.

45 And affoone as hee was come, hee went ftraightway to him, and fayd, Haile Mafter, and kisled him.

46 Then they layd their handes on him, and tooke him.

47 And kone of them that flood by , drewe out a fword, and smote a servant of the Hie Priest, and cut off his eare.

48 And Iefus answered, and fayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was dayly with you teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

Then they I all forfooke him, and fled.

51 13 And there followed him a certaine yong man, cloathed in mlinnen upon his bare body, and the yong men caught him. 52 But he left his linnen cloath , and fled from

them naked.

ousness: 53 \$ So they led Iesus away to the hie Priest, lainer violently set and to him came a together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, even into the hall of the hie Prieft, and fate with the a The highest coun- fervants, and warmed himfelfe at the fire

55 14 And the * hie triefts , and all the Councill tought for witnesse against Ielus, to put him to death, but found none.

56 For many bare falle witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, faying, 58 Wee heard him tay, * I will destroy this

Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together. 60 Then the hie Priest stoode up amongst them, and asked Iefus, faying, Answerest thou

for confesting God to be his faber , condemned of impietie beforethe bie car we . w o denied God and were indeede wicked, might be quiet before nothing ? what is the matter that these beare witneffe against thee

6 1 But he held his peace, and answered nothing, Againe the hie Prieft asked him, and fayd unto him, Art thou that Christ the sonne of the o blessed ?

62 And Iefus fayd, I am be, + and yee shall fee all praise? the Sonne of man fit at the right hand of the power of Matt. 14.39. of God, and come in the cloudes of heaven.

63 Then the hie Priest rent his cloathes , and 15 Christ fuffering faid, What have we any more neede of witnestes; forour lakes, ger

64 Ye have heard the blafphemie: what thinke teth everlatting ve : And they all condemned him to be worthie glory to them that of death.

death.
65 15 And some began to spit at him, and to luke a1.55. cover his face, and to beate him with fifts, and to john 18 as. fay unto him, Prophecie. And the fergeants (mote 16 Ao beavieerhim with their rods.

66 \$ 15 And as Peter was beneath in the hall, ther with a most there came one of the maides of the hie Prieft.

67 And when the faw leter warming timfelfe, ample of the merthee looked on him , and fayd , Thou walt also with crept God, who Iefus of Nazareth.

68 But he denied it , faying , I know him not , faith to bis elect. neither wor I what thou fayeft. Then he went out * Matt. 26,71. into the porch, and the cocke crew. 65 * Then P a maid faw him againe, and beg in the Europe ills dili-

to fay to them that flood by, This is one of them. gently rogether we 70 But hee denied it againe : and anon after, finall perceive that

they that stoode by , saide agains to Peter , Surely Peter was known thou art one of them: for thou art of Galile, and thy fpeach is like.

71 And hee began to curse, and sweare, saying, when the second I know not this man of whom ye fpeake.

72 * Then the fecond time the cocke crewe, vant mentioned. and Peter remembred the word that Iefus had faid and not a maid. unto him , Before the cocke crow twife , thou shalt * Matt. 26.75. denie me thrife, and weighing that with himselfe, iohn 13,38. he wept.

o Of God who is

beleeve in him.

amule o the frailnelle of man , togecomfortable exgive. h the fpirit of epentance and luke 22 58.

yea, and in Luke. deniall is Spoken of,

guiltie unto the

not for his owne

delivered from the

fi mer, might be'

2 Of the things that Chrift faffered under Fildet. 12 Earnabhas is preferred before Chrift. 15. Filaste delibereth Chrift to be custified. 27 He is crowned with thome. 19 Thus five when not made well transport miniments of the Carried Chiffes creft. 27 Chiff is cruiffed between two theedes. 16 Heist railed ste. 37 He gibeth up the ghift. 33 Iefcep Luristhhim. * Matt. 27.1;

Nd * 1 anon in the dayning, the hie Prichs luke 12,66. A led + 1 anon in the dayming, the his Pricis iohn 18,19. helde a Councill with the Elders, and the Scri- 1 Christians bes, and the whole Councill, and bound Icius, and bound before the indgement feat of led him away, and delivered him to Pilate.

2 Then Pilate asked him, Art thou the King an earthly judge, of the Iewes ? And he answered, and sayd unto him, condemned as Thou fayeft it.

3 And the hie Priestes accused him of many death of the crosses things. fi net (2s appea-

* Wherefore Pilate asked him againe, faying, Answered thou nothing; behold how many owne wordes) things they witnesse against thee.

But Iesus answered no more at all, for that that we most guil-te maryeiled. Pilate marveiled.

6 Now at the feast, Pilate b did deliver a pri-guiltinelle of our foner finto them, whomfoever they would defire.

Then there was one named Barabbas, which quited before the was bound with his fellowes, that had made infur- God, even in the rection, who in the infurrection had committed ogen affembly of the Angels. muther.

8 And the people cryedaloude, and began to a It was not laveany man to death, for all causes of life and death were taken away romebem fir Rby

Herodeane greatjand afterward by the Romanes about fourtie years before the defitu-Ction of the Temple , and therefore they deliver lefus to Pilate. luke 23, 3, iohu 18,35. b Vled Pilate to deliver.

a Christ going abost to take avvay the finges of men, who went about to uforpe the throne of God bimfelfe, is ted him of envie. condemned as one chat honsed after the kingdome, and mocked with a false shew of a kingdome, that we on the other fide, who fhall indeed be exernall kings,

might receive the crowne of glory at Gods owne kand. Matth 17:58. 3 The rage of the wicked bath no meafore, but in the meane feafon,even the weat enelle of Christ, being in vaine under the heavie bu denof the croffe , doeth manifeltly thewe

shat a lan be is led eo be faci ficed. Matt 17.33." Tuke 23.33. iohn 4 Chrift is led out of the wals of the r hiy Ierufalem, à no a foule place of dead mens caycafes. as a man most uncleane, not rouching himfelfe, but touching our finnes, which were layd upop him,to the end that wee being made cleane

might be brought into the heavenly Sanctuarie. * Luke 33,34. c Chrift bangeth naked upon the croffe, and asthe wickedft carife abat ever was, moft vilely reprooved : that we being cloateoufues, and bleffed left. with his curfes, and fanctified by bis onely oblation, may be taken up

by his blood,

into heaven. # Efai. 53.18. Iohn 2.19. 6 Howangrie God was against our finne, which he punished in our futetie, bis fonne, it appeareth by zhis borrible darke. neffe.

E By this word, land he meaneth Paleftina : fo that the strangenesse of the wonder, is fo much the more fet

defire that he would doe as he had ever done unto 9 Then Pilate answered them, and sayd, Will ye that I let loofe unto you the King of the Iewes? 10 For he knew that the hie Friefts had delive-

11 But the high Priefts had mooved the people to delire that he would rather deliver Barabbas un-

12 And Pilate answered, and said againe unto them, What will ye then that I do vvith kim, whom ye call the King of the Iewes ?

13 And they cried againe, Crucifie him. Then Pilate fayd unto them, But what evill hath he done? And they cried the more fervently,

Crucifie him. Is So Pilate willing to content the people, loofed them Barabbas, and delivered Iefus, when he had fourged him, that he might be crucified.

16 Then the fouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 a And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to falute him, faying, Haile. King of the lewes.

19 And they smote him on the head with a reed, and foat upon him, and bowed the knees, and did him reverence,

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 And they scompelled one that passed by, called Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croffe.

22 \$4 And they brought him to a place named Golgotha, which is by interpretation the place of dead mens sculles.

23 And they gave him to drinke wine mingled with myrrhe; but he received it not.

24 * , And when they had crucified him, they

parted his garments, cashing lots for them, what every man should have. 25 And it was the third houre when they cruci-

fied him. 26 And the title of his cause was written above,

THAT KING OF THE IEWES. 27 They crucified also with him two theeves,

thed with the right the one on the right hand, and the other on his

28 Thus the scripture was fulfilled, which sayth, * And he was counted among the wicked. 29 And they that went by , railed on him, wag-

ging their heads, and faying, * Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy felfe, and come downe from the

31 Likewise also even the hie Priests mocking, fayd among themselves with the Scribes, He saved other men, himfelfe he cannot fave.

32 Let Christ the king of Israel nowcome downe from the croffe, that we may fee, and beleeve. They also that were crucified with him, reviled him.

33 Now when the fixt houre was come, darknes arose over e all the land untill the ninth houre.

forth in that , that ar the feaft of Paffeover , and in the fu'l moone , when the Sunne Thined over all the rest of the world and at midday the corner of the world , wherein fo exicked an act was committed, was overcovered with moft groffe darkeneffe,

34 And at the 7 ninth houre Tefus cried with a 7 Christ striving loud voice, faying, & Eloi, Eloi, lamma-fabach. mightily with Santhani? which is by interpretation, My God, my with death, all God, why hast thou for lake me ?

35 And fome of them that flood by, when they the hornble curfe heard it, fayd, Beholde, he calleth Elias.

36 And one ranne, and filled . & frunge full of tormened in body vineger, and put it on a reed, & gave him to drinke, croffe, and in foule faying, Let him alone, let us fee if Erias will come, pluoged to the and take him downe depth of hell, yet

37 And Iesus cried with a loud voice, and gave felse, crying with a up the ghoft.

38 And the vaile of the Temple was tent in norwithstanding twaine, from the top to the bottome.

39 Now when the Centurion, which flood death in that that over against him, faw that he thus crying gave up be died, yet by smithe ghost, he sayd, Truely this man was the Sonne ting both things of God.

40 28 There were also women which beheld beneath, by renting of the valle of afarre off, among whom was Marie Magdalene, the Temple, and and Marie the mother of lames the leffe, and of by the tellimonie lofes, and Salome.

ores, and Salome, wrung our of them
41 Which also when he was in Galile, * folwhich mardered
wed him, and ministed unso him, and many lowed him, and ministred unto him, and many evidently unto the other women which came up with him unto Hie- rea or an enemie rusalem.

lalem.
42 * And now when the night was come (be oblitions, and mooke at him, that Cause it was the day of the preparation that is be- be shalbe knowen fore the Sabbath)

43 * 10feph of Arimathea, and honourable conquerour and counfellour, which also looked for the kingdome Lord of all.

* Pfal. 22,1. mat. of God, came, and went in boldly unto Pilate, 27,46. and asked the body of Iefus:

44 And Pilate marveiled, if he were alreadie & Christionhe dead, and called unto him the Centurion, and af- great shame of ked of him whether he had bene any while dead.

45 And when he knew the trueth of the Cen- chose women for turion, he gave the body to Ioseph:

46 Who bought a linnen cloath, and tooke him which beheld all downe, and wrapped him in the limien cloath, and * Luke 8,2. layed him in a tombe that was hewen out of a * Matth. 27.57. rocke, and rolled a stone unto the doore of the * Luke 13, 50. fepulchre:

47 And Marie Magdalene, and Marie Iofes authoritie of the mother, beheld where he fould be layed.

shree armed with

mighty voice : and the wound which

which are at yes

out of hand to be

Pfal 69.43. men which forfookethe Lord, his witneffes,

iobn 19.38. d A man of great

counsellof the Sauhedrin,or els taken

e If we confider what danger lofeph caft himfelfe into, wee into counfell by Pilate. fhall perceive how bolde he was.

CHAP. XVI.

Of Christes resurrection. 9 He appeareth to Marie 15 He feisein his Apostles so Magdalene and others. 19 His aftenfion.

A Nd * when the Sabbath day was past, Marie * Luke 24,2. Magdalene, and Marie the mother of Iames and iohn 20,2. Salome, bought fweet oyntments, that they might come and anount him.

2 Therefore early in the morning, the first day of the weeke, they came unto the fepulchre, when the Sunne was now rifen.

3 And they fayd one to another, Who shall toll us away the stone from the doore of the fepulchre ?

4 And when they a looked, they faw that the a when they call flone was rolled away (for it was a very great one) their eyes toward

5 † So they went into the b fepulchre, and the fepulchre. faw a yong man fitting at the right fide, cloathed in t Matth. 18.7. a long white robe : and they were fore troubled.

6 But he fayd unto them , Be not fo troubled : wherethe fepulyee feeke Iefus of Nazareth, which hath bene cru- chre warcu; out, cified: he is risen, he is not here; behold the place where they put him.

shat which they

beard of him, and

to minister the Sa-

Carift bath infti-

and ebery where

Apostles do. \$ John 12.48.

se Acts 2,4. and

and fo must all the

A Chap. 21,28. marth. 16 32. a Chrift himfelfe appeareth to Mazie Magdalene to mphraid the diffeis ples increduitie.

10hn 20,16. # Luke 24,13. 3 Chrift appeaseth to typo other disciples, and ac Logth to the eleven. \$ Luke 14 36. iohn 20,19.

c The Enangelist considered not the order of the times But the course of his historie , which hee divided into thee dibraea in the hree parts: The first sheweth how he appeared to the momen, she fecond, se his disciples, the Chird, to his Apohe Jayth, Finally.

r Luke commended

the wirnelles that

Care this history.

hand, but did not

performe : Luke peose his Cospel

Before Matthew

b Luke was not an

eye mirnelle, and

therefore it was not

when Cleopas (spp

him : and he was

eaught not onely by

c It is most migh-

eie, and theerfore

Theophilus wasa

man, and in place

d Luke began his

rvery honourable

of great dignity

heeto whom the

Lord appeared

and Marke.

7 But goe your way , and rell his disciples , and Peter, that he will go before you into Galile: there shall ye see him + as he sayd unto you.

And they went out quickly, and fled from the sepulchre: for they trimbled, and were amafed : neither fayd they any thing to any man : for they wereCfrayd.

9 1, And when Iefus was rifen againe, early the first day of the weeke, hee appeared first to Marie Magdalen & out off whom he had cast feven devils: 10 And the went and tolde them that had bene

with him, which mourned and wept. II And when they heard that he was alive, and had appeared to her, they believe it not.

12 1 * 2 After that , he appeared unto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleeve they them.

14 \$ & c Finally , he appeared unto the eleven as they fate together, and reproached them for their unbeliefe and hardnes of heart, because they beleeved not them which had seene him, being risen up

19 3 And he fayd unto them, & Goe ve into all 3 The Ayofties the world, & preach the Gospel to devery creature, are appointed, and
16 He that shall believe and be baptized, shall anised upon them.

be faved : & but hee that will not believe . Mall be which is to preach damned. 17 And these tokens shall follow them that be-

leeve, * in my Name they shall cast out devils, and crament, which * shall speake with e new tongues,

18 * And shall take away ferpents , and if they tuted , baving befides power to do shall drinke any deadly thing, it shal not hurt them: * they shall lay their hands on the sicke, and they & Matth. 28,19. fliall recover. d Notto the lewel

19 4 4 So after the Lord had spoken unto onely, nor in Iudea them, he was received into heaven, and fate at the only, but to all mens right hand of God.

20 And they went foorth, and preached every where. And the & Lord wrought with them , and confirmed the word with figues that followed. Amen.

e Strange tongues, * AR.28,8. 4 Luke 24,51. fuch as they knew not before. * Aft. 28,5. Chtill having accomplished his office on earth , ascendeth into heaven, from whence (the doctrine of his Apoltler being confirmed with figures) he will governe his Church, unto the worlds end. \$ Heb.2,4. f To wit, the doctrine : therefore doctrins must go before, and fignes must follow afer.

THE HOLY GOSPEL OF IESVS CHRIST, ACCOR-DING TO LVKE.

CHAP. I.

5 Zachaeius and Elifabet. 15 What an be. 20 Zacharius striken dumbe, for his & Lukes Preface. one John fhould be. 20 Zacharius firi hen dumbe , for his incredulitie. 26 The Angel faluteth Mary , and firetelleth thereautite. 16 Ing Angel Jaistein Mary, and pretection Christes nativistic. 39 Mary wished Elifabeth. 46 Maries song. 68 The song of Zacharias, showing that the pro-mised Christ is come. 76 The office of John.

Orafmuch as a many have a taken in hand to fer foorth the florie of those things, whereof we are fully perfwaded, a Many tooke it in

2 b As they have delivered them unto us, which from the beginning faw them their felves, and were ministers of the word,

3 It feemed good also to mee (c most noble Theophilus) affoone as I had fearched out perfectly all things a from the beginning, to write unto thee thereof from point to point,

That thou mightest eacknowledge the cer-Paul, but by others taintie of those things whereof thou halt bene inof the spoffles alfo. firucted.

I N 2 the f time of g Herod king of Iudea. there vvas a certaine Priest named Zacharias, of the & a course of Abia: and his wife vvas of he daughters of Aaron , and her name vvas Eli-

6 Both were i iust before God, and & walked Coffel a great deale factber off then the other did in all the I commandements and ordinances of the

Lord, m without reproofe.

e Have fuller knowledge of those things, which before thou knowest but meanly. 2 Iohn who was another Elias, and appointed to be herauld of Christ, comming of the stockeof Aaron, and of ewo famous and blanteleffe parents , hath thewed in his conception, which was against the course of nature, a double miracle, to the end that men flould be more readily the course of source, a double miracle, so the ead that most flouid be more readily littred up to the heating of his preaching, according to the forewarding of the Peopless.

I Word for word, in the days is for freely the theorets, plving us to underflow the tendence of the process of the p

7 And they had no childe, because that Elifabet was barren, and both were well stricken in

And it came to passe, as hee executed the Priests office before God, as his course came in & Exed, 20,7. order.

9 \$ According to the custome of the Priests one, and the Court office, his lot was to butne incense, when he went "ris went out of tha into the n Temple of the Lord.

10 And the whole multitude of the people retime, where all were without in prayer, * while the incense was the people were, and therefore are

Then appeared unto him an Angel of the into the Temple. Lord , standing at the right side of the Altar of in-

12 And when Zacharias faw him, he was troubled and feare fell upon him.

13 But the Angelfayd unto him, Feate not, Za- it fand of Nemrod. charias: for thy prayer is heard, and thy wife Elifa- Gen. 20.9. He mas bet shall beare thee a sonne, and thou shall call his before God name Iohn.

14 And thou shalt have joy and gladnesse, and man make drunken. many shall reioyce at his birth

For hee shall be great in the o fight of the q Shalle a me. Lord, and shall neither drinke wine , nor P strong expensance, and drinke : and he shalbe filled with the holy Ghost, turne themselves even from his mothers wombe.

en from his mothers wombe. 16 * And many of the children of Ifrael thall he ': Marth.tr.14a I turne to their Lord God,

17 % For he thall goe ! before him f in the fpi- goe before kings, rit and power of Elias, to turne the t hearts of the and when you fee fathers to the children, and the difobedient to the them you know the fathers to the children, and the difobedient to the things in of fure off. wisdome of the inst men , to make ready a people i This is spekent prepared for the Lord.

18 Then Zacharias faid unto the Angel, Where- mie, taking the fpieit, for the gift of the spirit as you would say, the cause, for that that commeth of the cause. t By this sigure Syncodeche he fheweth that he shall take away all kindes of crimities, which use to breed great troubles and carmoiles among simen. u Wisedome and goodnesse use typo of the chiefest eauses which make men to reverence and honour their fathers.

o The Temple mas another: for Zachas

Court or outwised Sand to be with we * Lebit. 16,17.

o So speake the Hetrewes when it fignifieth & rare bind of excellency : fo is

Any drinke that

& Malac.4.5. Shalbe a meanes

to the Lord from Y As they use to

wfe this word (to fland) meaning shat they are ready

to der hiscommandement. ving the Lord pahich (hould be borne, is fent to the virgin Marie, in whom the Soone of the most high promifed to David, is conceived by the vertue of the holy

Ghoft. - Math 1 18. As much is to be faid of Marie, otherwife Chrift had not bene of the of David

2 It might be renand grace and hee thewerh fleaight after laying out plainely unto us, what that 'auout is, in that he farth, the Lord is with a Of God. b Mooved at the ftrangenelle of the

matter. c So freake the Hebrewes, faying, that men have found on that should be, fauour, which are in fauour. S Efai.7.14. mattn 1 a1. d He thallbe deelated fo to be for he war the Sonne of God from ever-

lafting, but was made manifest in the fielb in his # Dan.7 14 27. micah.4.7. e Toe greatneffe of the mater canfeth the Virginto aske it is quellion, pot that fhedift ufteth any whitat all, for the askerb only of the maner of the conceiving, fo

that it is plaine fhe beleeved althe relt. f Sofpeakethe Hebrewes tignifying by chis modeft kinde of fpeech the company of man and wife together , and

by shall I know this? for I am an olde man, and for fo the Hebrewes my wife is of a great age.

19 And the Angell answered, and fayd unto him, I am Gabriel x that stand in the presence of God, and am fent to speake unto thee, and to skew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, untill the day that these things be done, because thou believest not my wordes, which shallbe fulfilled in their featon.

21 Now the people waited for Zacharias, and matveiled that he tarted fo long in the Temple. 22 And when hee came out hee could not

speake unto them; then they perceived that hee had feene a vision in the Temple for hee made fignes unto them, and remained dumme.

23 And it came to patle, when the daies of his office were fulfilled, that he departed to his owne

24 And after those dayes, his wife Elisabeth con-Rocke not the foune ceived, and hid her felfe hue moneths, faying, 25 Thus bath the Lord dealt with me, in the

dayes wherein hee looked on me, to take from mee word, full of fanour my rebuke among men,

26 9 3 And in the fixth moneth, the Angel Gabriel was fent from God unto a citie of Galile, named Nazareth,

27 * To a virgin affianced to a man whofe name vvas tofeph, of the y house of David, and the virgins name vvas Marie.

28 And the Angel went in unto her , and fayd, Haile thou that art z freely beloved; the Lord is with thee; a blelled are thou among women.

29 And when the faw him, thee was b troubled at his faying, and thought what maner of falutati-

30 Then the Angel faid unto her, Feare nor, Marie : for thou hatte found favour with God.

31 & For loe thou thalt conceive in thy whombe, and beare a fonne, * and thalt call his Name left s.

32 He shall be great, and shall be & called the Sonne of the most High and the Lord God shall give unto him the throne of his father David.

33 * And hee thall reigne over the house of Iacob for euer, and of his kingdome shall be none

34 Then faid Marie unto the Angel, e How shall this be, feeing f I know not man?

35 And the Angelanswered, and faid unto her, The holy Ghost g shall come upon thee, and the power of the most High shall overshadow thee : therefore also that h Holy thing which shallbe borne of thee, shalibe i called the Sonne of God.

36 And behold, thy & coufin, Elifabet, the hath also conceived a sonne in her old age; and this is her I fixt moneth, which was called barren.

37 For with God shall nothing be vnposible. 38 Then Marie faid, Beholde the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

this is the meaning of it: bow shall this be, for feeing, I shall be Christ his mother, I am hhi is the localing circumstance were first fill in or know anyman; for the god, wirgin had learned by the Prophets, that the Miffian finod be become of a Vigto.

By That is, the both of the Prophets that the Miffian finod by the might power.

That pure thing and voyd of all poor of vockstancies; for he that was to take away fining, unlocated by without of office it is the way to take away fining, unlocated by without of office it. of the tribe of Levi , yet the might be Maries coulin : for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not let, but that the Levites might rake them wivesourof any tribe : for the Levites had no portion alloited them, when the land was divided among the people. I That is now the fixth moneth from the time when the conceived,

39 4 And Marie arose in those dayes, and 4 Elisabet being went into the m hill countrey with hafte to a n ci- great with childe tie of Iuda.

40 And entred into the house of Zacharias, and infpiration of the luted Elisaber. faluted Elifaber.

41 And it came to passe, as Elizabet heard the reioyce eche for falutation of Marie, the babe of prang irrher bellie, other, which is on the and Elifabet was filled with the holy Ghoft,

42 And the cried with a loud voyce, and faid, rufalent, Bleffed art thou among women , because p the fruit n That is to fay, of thy wombe is bleffed.

43 And whence commeth this to mee, that the called Cariatharber mother of my Lord should come to me ?

44 For loe, at foone as the voyce of thy falutati- the townes, that on founded in mine cares, the babe sprang in my Levites, in the tribe belly for joy.

45 And bleffed is sheethat beleeved : for those to be in the mounthings shallbe performed, which were told her from taines of Iuda, Iof. the Lord.

46 5 Then Marie faid, My foule magnifieth the dinary not vivall Lord. 47

And my spitit reioyceth in God my Sa- P Christir blessed in respect of his viour. 48 For hee hath 9 looked on the 1 poore degree of his fervant : for beholde, from hencefoorth deemer of the af-

shall all ages call me bleffed,

all all ages call me blefted,

49 Because he that is mighty hath done for me get of the groud of long time proeat things, and holy is his Name. great things, and holy is his Name. 10 And his mercy is from generation to gene thers, is now at

ration on them I that feare him 51 4 He that thewed ftrength with his ratme :

& he hath " feattered the proud in the " imagination of their hearts. 52 * Hee hath y put downe the mightie from My basenesse, that

their feats, and exalted them of 2 low degree. 53 * Hee hath filled the a hungrie with good vaunteth not her

things, and fent away the rich empty. 54 b & He hath upholden I frael his fervant to grace of God.

be mindfull of his mercy. 55 (* As hee hath & spoken to our fathers, to ligiously, so speake

vvit, to Abraham and his feed) for ever. 56 ! And Marie aboade with her about three + Efai. 51.9 pfal.

moneths: after, the returned to her owne house. 57 1 6 Now Elifabets time was fulfilled, that the up of words more

should be delivered, and the brought forth a sonte, then needes, which 58 And her neighbours and coufins heard tell the Bebrewes vfe

how the Lord had shewed his great mercie upon arme is taken for her, and they & reioyced with her. 59 And it was fo that on the eighth day they & Efai \$9.15.

came to circumcife the babe, and called him Zacharias, after the name of his father. 60 But his mother answered, and sayd, Not so, x He bath scatte-

but he shallbe called John. 61 And they fayd unto her, There is none of imagination of

thy kinred that is named with this name. 62 Then they made fignes to his father, how imagination of

he would have him called. 63 So he asked for writing-tables, and wrote, fo that their witfaying, His name is John, and they marveiled all.

64 And his mouth was opened immediatly, and defiruation. his tongue, I and he spake and praised God.

65 Then feare came on all them that dwelt neere y The mighty and unto them, and all dethefe words were noised abroad z Such as none acthorowout all the hill countrey of Iudea.

& are vile in mens eyes, which are indeed the pore in fpirit , that is , fuch as challenge nothing tot hemfelves in the fight of God. & Pfalm 24 10. 4 Them that are brought to extreme b He hath bolpeo up Mael with his arme, being cleane tall downe, Efai 30.18, and 41.8. and 54 5. tere. 31. 5. 40. # Gen. 17. 19. and 22.17. pfal. 13211. 6 Promifed. 6 Iobus pariviry is lecout with new mitacles. & Veil. 140 d Allthis that was fayd and done,

Southfide of Hie-Hebron : which was in times paft which was one of

of Inda and isfaid 14.15. and 21.11. This was no orkinde of mooving Corift the re-

fliced , and revens length exhibited q Hath freely and graciously loved.

Word for words is, my bafe eftate, fo that the Virgine deferts, but the To them that

live godly and rethe Hebrewes. 33 10. t That in an beaping

winde doth the red them, and the

theithearts or by and throught the their owne hearts : ed to their ovvue

* 2 Sam. 2.6. count is made of, f That is , the pre-

in him.

2 John fearce

borne, by the au-

sed to his office.

That hee bath g That hee bath

ele, infomuch that

wifite us in perfon,

and to redeeme us.

b Hath payed the

4 Chap. 2.30.

matth t.Z 1.

eedemption.

& Pfal.131.18.

in the Hebrevee

tongue fignifieth

might, and it is a

Metaphore, taken

from beafts, that fight with their

hornes: and by

meant, that the

raifing up the

was defended, and

2 Chrift the fonne

on him the forme

of a fervant, and

making himfelfe

of no reputation,

the meanes of Au-

gustus the mighti-

world (thinking

his cradle prepa-

red in Beib.leem, as the Prophets

a So farre at the

& That is, thein'

habitants of every

cirle fhould have

and it a certaine

forewarned.

eft prince in the

66 And all they that heard them, e laid them up were, priored them this bee! and the f hand of the Lord was with him.

67 7 Then his father Cockers. them diligently and in their hearts, faying, What maner childe thall

the holy Ghost, and prophecied, saying,

Bleffed bethe Lord God of Ifrael , because fent favour of God, and a fingular kinde he hath s vinted & and a redeemed his people, of verine appeared 69 & And hath raifed up the i horne of falva-

tion unto us, in the house of his servant David. 70 * As he spake by the mouth of his holy Proly Ghoft, is appoin. phets, which were fince the world began, faying,

71 That he would fend us deliverance from our enemies, and from the hands of all that hate us.

72 That he might thew mercy towards our famindfull of his peothers: and k remember his holy covenant, 73 * And the oathe, which he sware to our fahe came down from

beaven bimfelfe, to ther Abraham, 74 Which was , that he would grant unto us, that we being delivered out of the hands of our

enemies, should serve him without feare, 75 All the dayes of our life, in the holinesse and

rantome, thatis to righteoufnesse 1 before him. 76 And thou, m babe, shalt be called the Prophet of the most High : for thou shalt goe before

This word Horne the face of the Lord to prepare his wayes, 77 And to a give knowledge of lalvation unto his people, by the o remission of their sinnes,

78 Through the tender mercy of our God, whereby * the r day-fpring from an high hath vifited us. To give light to them that fit in darknesse. and in the shadow of death, and to guide our feete into the way of q peace.

80 And the childe grew, and waxed strong in kingdome of Ifrael spirit, and was in the wildernesse, till the day came the enemies thereof that he fould fhew himfelfe unto Ifrael,

soe chemies increos

Alid on the ground, even theo when the fiteogth of Israel seemed to be vitetly decayed.

Sere. 23, 9, and 30, 10. k Declared indeede that he was mindfull. * Gen. 22, 16. ier. 31, 33, heb. 9, 13, 17. * x 1. Pet. 1, 15. l To God good liking. m Though thou be at this presentnever fo litle. o Forgivenesse of finnes, is the D Open the way. meanes whereby God faveth us, Rom. 7.4. * Zach. 3.8. and 6. 12. mal. 4. 2. bud, or branch bee alludeth unto the placesio Ier. 23.5. Zach. 3,8, and 6,12. and bee is called a bud from an high , that is fent from God unto us , and not as other buds which bud out of the earth. q Intothe way which leadeth unto true happinetie.

CHAP. II.

Christ is borne. I Augustus Cefartaxeth all the world. and the design as the first period. 7 Christ themsels 3 The Angelsong. a 1 Christ intermetical. a Moreo purified. a 8 Simon taketh Christ in his armet. a 9 His fong. 36 Innathe Prophers . 40 The childe Christ. 36 Estat diputes with the delivers.

Nd , it came to passe in those dayes, that there of God, taking up. A came a decree from Augustus Cesar, that all the a world should be b taxed.

2 (This first taxing was made when Cyrenius was governour of Syria.)

3 Therefore went all to be taxed, every man

in poorely borne 3 Therefore v in a stable : and by to his owne citie,

4 And Ioseph also went up from Galile out of a citie called Nazareth, into Iudea, unto the citie of & David, which is called Beth-leem (because he nothing leffe) hath was of the house and linage of David,)

To be taxed with Mary that was given him to wife, which was with childe.

6 And fo it was, that while they were there. the dayes were accomplished that shee should be Empire of the Rodelivered. manes did ftretch.

7 And thee brought foorth her first begotten fonne, and wrapped him in swadling cloathes, and laid him in a cratch, because there was no roome sheir names taken, for them in the Inne. and theirgoods ra-

walue , that the Emperous might understand , how rich every countrey, citie, family, and c . Which David was borne , and brought up in. house was, & LOBB 7.42.

8 1 2 And there were in the fame countrey a The Angels shepheards, dabiding in the fielde, and keeping themselves declare watch by night over their flocke.

9 And loe, the Angel of the Lord came up heards (nothing on them, and the glory of the Lord shone about regarding the them, and they were fore afraid.

tie) the Godhea 3 10 Then the Angel faide unto them , Be not a- and office of the fraid: for behold, I bring you glad tidings of great childelying in ioy, that shall be to all the people, the crib

II That is, that unto you is borne this day in doores, and open in the citie of David, a Saviour, which is Christ the the aire.

12 And this stallbe a figne unto you, Yee shall upon them, when finde the babe swadled, and laid in a cratch. 13 And straightway there was with the Angel f whole armies

a multitude of heavenly fouldiers, praifing God, of Augels, which 14 Glory be to God in the high heavens, and about, asit were

15 And it came to passe when the Angels were 8 God ready, peace in earth, and towards men a good will. gone away from them into heaven, that the shep- good, infinite, and heards faide one to another, Let us goe then unto towards men. Berh-leem, and see this thing that is come to passe,

which the Lord hath fliewed unto us. 16 So they came with haste, and found both levis. 12,3. Mary and Ioseph and the babe layd in the cratch,

And when they had feene it, they published of the Church abroad the thing that was tolde them of that childe, made subject is . 18 And all that heard it, wondred at the things the Law, to deli-

which were tolde them of the shepheards, 19 But Mary kept all those fayings, and pondred curse of the Law,

them in her heart. 20 And the thepheards returned glorifying and clare) being cit-

praifing God, for all that they had heard and feene, cumcifed, doesh as it was spoken unto them. 21. C & 3 And when the eight dayes were ac - circumcifion of complithed, that they thould circumcife the child, the fathers.

his name was then called & Ielus, which was na- + Chap.1.31. med of the Angel, before he was conceived in the matth. 1.1. wombe, And when the dayes of h her purificati- whom all our fins

on, after the Law of Moyles, were accomplished, were layd, being they brought him to Hierusalem, to prefent him to offered to God, the Lord.

23 (As it is written in the Lawe of the Lord, both Mary and us * Every man childe that first openeth the wombe, all in himfelfe. (hallbe called holy to the Lord.)

24 And to give an oblation, & as it is comman- the Law: for otherded in the Law of the Lord, a paire of turtle doves, wife the virgin was or two yong pigeons.

And beholde, there was a man in Hierufa-cleane, by thebists lem, whose name was Simeon: this man vvas iuft, # Exod.t3.2. and feared God, and waited for the confolation of num. 8.16.

Ifrael, and the i holy Ghost was upon him. 26 And it was declareth to him from God by 5 Simeon doth 26 And it was declareth to him from God by openly in the the holy Ghoft, that he should not see death, be— Temple foretell the deate, of the

27 And he came by the motion of the spirit in- comming of Melto the Temple, and when the k parents brought in out of the greatest the babe Ielus, to doe for him after the custome of part of ficael, and the Law.

28 Then he tooke him in his armes, and praifed the Gemiles. God, and fayd,

od, and layd,

29 Lord, now | lettest thou thy servant depart the boly Good, and in peace, according to thy m word,

30 For mine eyes have feene thy of alvation, figure Metonymie.

gie : and fo be speaketh, at it was commonly taken. d Lettest me depart out of this life, to be joyned peakers, it were commonly death of the common to my fathers. In Assessment to my fathers. In Assessment to my fathers, in That is, for I have feen with my very eyes. for he faw hefore in minde, as it is faid of Abraham, He faw my day, and rejoyed, o That, whitesin thy falvation is conteined.

d Lodging without e Came fuddenly fuch marter. compaffe the Ma-

ieftie of God round

4 Gen.17:12. iobn 7,28

uer us from the Iefus doth well dea ratifie and feale in

his avvoe felb, the

4 Cheift, upon Law, doth purific

b. This is meant, for the fulfilling of not defiled , not vo-

* Levit. 11.6.

of the calling of i He was indued

this is fpoken by the

31 Which

31 Which thou haft prepared p before the face p As a figne fet up 31 Which in an bie place, for of all people, all men to lacks

....

Bate, which perifts chrough their owne

rifing of the elect, unto whom God shall give faith to beleeve.

Bribe carnefty

E Shall wound

and griebe most

Sharpely ..

neffe belide Sime-

on, sgainft whom

no exception may

be brought , invi-

receiving of the

more and more.

up to heare the

io his time, by an

extraordinary

& Deut.16,2.

8: All dueties

which we owe to men as they were

not to be negle-

ded, fo are they sc.

cording to our vo-

cation, not to be

she glory of God.

9 Chrift very man

is made like uoto

us in all things,

ezcept finne.

preferred before

deede.

7 The Scribes and Pharifer are ftirred

wifedome of Christ

to hic.

A light to be revealed to the Gentiles , and 32 the glory of thy people Ifrael.

33 And Ioseph and his mother marveiled at those things, which were spoken touching him.

34 And Simeon bleffed them, and fayde unto

A Annother before them, sink ayee mine Mary his mother, beholde, this child is a appointed of 11 appointed and for the & r fall and rifing againe of many in Ifrael, and for a figne which that the before againff, market.

5 [5]: 3,14. rem.

4 [5]: 3,14. rem.

5 (Yea and a (word that) reparce through thy foule) that the thoughts of many heattes may 2,32. 1. petr. 2.8. T Fall of the repro-

be opened. 36 6 And there was a Prophereffe, one Anna the daughter of Phanuel, of the tribe of Afer, which default : and firthe was of a great age, after the had lived with an huf-

band feven yeeres from her virginity : 37 And the vvas widow about fourescoure, and foure yeeres, and went not out of the Temple, but which all men fhat ferved God with fastings and prayers night and day.

38 She then comming at the fame inftant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierufalem. 39 And when they had performed all things, ac-

cording to the Law of the Lord , they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wifedome, and the grace of God was with him. riog all men to the

41 \$ 7 Now his parents went to Hierufalem. every yeere, s at the feast of the Passeover.

42 And when hee was twelve yeere olde, and

Messias.

u As Christ erem
up in age, fothe
verine of his Godthey were come up to Hierufalem, after the custome head Shewed ie felfe of the feaft,

43 And had finished the dayes thereof, as they returned, the child Iefus remained in Hierufalem,

and Ioseph knew not, nor his mother, 44 But they supposing that he had bene in the company, went a dayes journey, and fought him

among their kinsfolke, and acquaintance. 45 And when they found him not, they curned backe to Hierusalem, and fought him.

46 And it came to paffe three dayes after , that they found him in the Temple, fitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard no understanding and answeres. And all that heard him, were affonied at his

48 So when they faw him, they were amafed, and his mother fayd unto him, Sonne, why haft thou thus dealth with us ? behold, thy father and I have fought thee with very heavie hearts.

49 Then fayd he unto them, How is it that ye fought me knew yee not that I must goe about

my Fathers bufines ?

50 But they understood not the word that hee

fpake to them.

51 9 Then hee went downe with there, and came to Nazareth, and was subject to them: and his mother kept all these sayings in her heart.

5 2 And Iesus increased in wiledome, and stature, and in favour with God and men.

CHAP. III.

Ichn exhibited repentance. 25 Histefilmony of Chrift. 20 Herod putteth him in grifen. ax Chrift is baptifed. A John exherteth to repentance. 13 His pedegree.

N Ow is in the Effecth years of the reigne of Tiberius Cafar, Pontius Pilate being gover-Toba commoth a the time fore. solds of the Pro-

Phetriand layers the foundation of the Goffel which is exhibited unto us, fetting forth the true observing of the Law, & free mercyclo Christ, which commeth a first him, using also baptilme the electric well ague both of regeneration and also of forgivenette of finnes, nour of Indea and Herod being Tatrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfanias the Terratch of Abilene.

Tenarch of Abnene,

2 (4 When a Armas and Calaphas were the A acceptable Prieftes) the word of God came ngo Iohn, the a Iofephus celest him windows, fonne of Zachatias in the wildernesse.

3 & And he came into all the coaffes about & Matth. 3, 2; Iordan , preaching the baptisme of repentance for marke 44. the remission of finnes,

4 As it is written in the booke of the fayings of Esaias the Propher, which faith, * The voyce of * Esai 40, \$ him that crieth in the wildernes is, Prepare ye the iohu s, 230 way of the Lord : make his paths straight.

Every valley shallbe filled and every mountaine and hill shall be brought low and crooked things shallbe made straight, and the rough wayes Shall be made smooth.

6 And all flesh shall fee the falvation of God.

Then fayd he to the people that were come out to be baptized of him , & Ogenerations of vi- & Math, 3.25 pers, who hath forewarned you to flee from the wrath to come

8 Bring foorth therefore fruites worthy amendement of limit and beginne not to say with your felves , We have Abraham to our Father ; for I fay unto you that God is able of these storaise

Now also is the axelayde unto the roote of the trees : therefore every tree which bringeth not & Tames 2.15 foorth good fruit, shallbe hewen downe, and cast 1.iohn 3.17.

orth good fruit, shallbe newendowne, and can 1.10nu 3.17.
to the fire,

10 1 Then the people asked him, saying, What that is appointed for into the fire. thall we do then ?

II And he answered, and sayd unto them , & He c Which was paye that hath two coates, let him part with him that them, partly in n hath none: And he that hath meat, let him doe ner, and partly in likewife.

12 Then came there Publicanes also to be ly, and freitfully baptized, and fayd unto him, Mafter, what shall receive the facta-

13 And he fayd unto them, Require no more figues, neither in then that which is appointed unto you.

14 The fouldiers likewife demanded of him, fireth the figures, faying, And what shall we doe? And he fayd unto them, Do violence to no man, neither accuse any is the authour of falfely, and be content with your e wages.

15 a As the people waited, and all men mufed the giver of that in their hearts of John, if he were not that Christ.

16 Iohn answered, and saydto them all, * In- meats. deed I baptize you with water, but one ftronger # Matth. 3, 11? then I , commeth , whose shooes latchet I am not marke 1,8. iohn 23 worthy to unloofe: hee will baptize you with the 26.act.1.6.and 8.4. holy Ghoft, and with fire.

make cleane his floore, and will gather the wheate world. into his garner, but the chaffe will hee burne up & Marth. 14.30 with fire that never fhallbe quenched.

18 Thus then exhorting with many other things, he preached unto the people. 19 4 4 But when Herod the Tetrarch was re-

buked of him, for Herodias his brother Philips 1132. wife, and for all the evils which Berodhad done, 20 He addeth yet this above all , that he flut up

Iohn in prison.

21 & Now it came to passe, as all the people were baptized, and that lefus was baptized and did the voyce of the

pray, that the heaven was opened: 22 And the holy Ghoff came downe in a bo- everlating Kings dily shape like a dove upon him, and there was a phes,

Ddd

the tribute money. If we will righte

ments, we must neither reft in i bim that minio but lift up our the facraments , and which is represent

sed by the factas The Gofpelia

17 3 Whofe fanne is in his hand, and hee will the fanne of the 4 Johns preaching is confirmed with

bis death. 2 Manb. 3.13. marke 1,9. iohn S Our baptilme is fandined in the

head of the Churche and Christ alfo io pronounced, by Father, to be our

6 The frocke of Christ according to the fleth , is brought by order pren to Adam, and fo m God, that it might appeare, that he only it was, whem God promifed to Abrabam and David, and appointed from everlasting to his Church. which is garbered together of all

Lors of men.

voyce from heaven, faying, Thou art my beloved Sonne : in thee I am well pleafed.

23 4 And Iefus himfelfe began to be about thirtie yeeres of age, being as men supposed the fonne of Lofeph, which was the fonne of Eli.

24 The finne of Matthat , the fonne of Levi , the fonne of Machi, the fonne of Ianna, the fonne of Ioleph,
25 The fonne of Mattathias, the fonne of Amos,

the fonne of Naum , the fonne of Elli , the femie of

26 The forme of Maah , the forme of Matthathias,

the some of Semei , the some of loseph , the some 27 The fonne of Ioanna , the fonne of Rhefa, the some of Zorobabel, the some of Salathiel, the

Conne of Neri, 28 The foune of Melchi, the forme of Addi, the

fonne of Cofam , the fonne of Elmodam , the fonne of Er,

The fame of lofe, the fame of Eliczer, the 29 fonne of lorim, the fonne of Matthat, the fonne of Levi,

30 The forme of Simeon , the forme of Iuda , the fonne of Ioseph, the some of Ionan, the some of

Eliacim.

31 The fonne of Melea . the fonne of Mainan. the fonne of Mattatha , the fonne of Nathan , the fonne

32 The some of Ieste, the some of Obed, the some of Booz, the forme of Salomon, the forme of Naulion, 33 The fenne of Aminadab, the fonne of Aram.

the fonne of Ekron , the forme of Phares , the forme of

34 The some of Iacob, the some of Isac, the forme of Abraham, the forme of Thara, the forme of Nachor.

35 The forme of Saruch, the forme of Ragau, the forme of Phalec, the forme of Eber, the forme of Sala, 36 The forme of Cainan, the forme of Arphaxad, the forme of Sem, the forme of Noc, the forme of La-

The forme of Mathulefa, the forme of Enoch, the some of lared, the some of Maleleel, the some of Cainan.

38 The forme of Enos, the forme of Seth, the forme of Adam, the forme of God.

CHAP.

Of Christee temptatien, and fusting. 26 He Nuz areth to the great admiration of all. 2a shat teacheth in his open country is contemped. 16 Henteachethin 24 A Prophet poffeffed of the debill is cured. 38 Peter, mother in lare aled, 40 and divers ficks persone are restored to beatth, The debils asknowledge Christ.

A Nd 1 Iefus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wil-

B Chrift beingean

sied sway (as it

world, into the

defen)afresthe

falt of fourtie

dayes, and the

oversomming of

ming as it were

fuddenly from

market 12.

wed up of Sa:an, arft to diaruft in

his office. & Mat.4.1.

Satan thrife , com-

And was there fourtie dayes tempted of the devill, & in those dayes he did ear nothing, but when they were ended, he afterward was hungry.

3 2 Then the devill fayd unto him, If thou be the fonne of God, command this stone, that it be

4 But lesus answered him, saying, It is writ-Beaven, beginneth ten , & That man shall not live by bread onely , but by every word of God,

Then the devill tooke him up into an high a Chiff being fire mountaine, and shewed him all the kingdomes of the workl, in the twinkeling of an eye.

the defire of riches and bonous , and liftly to a vaine confidence of himfelfe, syctome math him thrife by the word of Godg. & Deut, 8,3 math. 419.

6 And the devill fayde unto him , All this a power will I give thee, and the glory of thefe kingdomes : for that is b delivered to me : and to a By this werd whomfoever I will, I give it.

If thou therefore wilt worthip mee , they shallbe all e thine.

8 But Iefus answered him, and tayo, rience in populary in from me, Satan; for it is written, & Thou shall gave Miton mic. 8 But Iesus answered him , and fayd , Hence is spoken by the fiworship the Lord thy God, and him alone thou thalt ferve. 9 Then he brought him to Hierusalem, and absilutely, and as

fet him on a pinacle of the Temple , and fayd un- the foutraigne over to him, If thou be the Sonne of God, cast thy felfe

downe from hence,

to For it is written, I That hee will give his fire to faith not negels charge over thee to keepe thee: Angels charge over thee to keepe thee :

gels charge over thee to keepe thee:

11 And with their handes they shall lift thee give it to whom

12 And with their handes they shall lift the force he will. up , least at any time thou shouldest dash thy foote c Out of an high place which bad & against a stone.

12 And Iesus answered, and sayd unto him, It is layd, * Thou shalt not tempt the Lord thy God. 13 And when the devill had ended all the ten-

tations, he departed from him for a little feafon. 14 9 And Lefus returned by the power of the & Deut. 6,13.

fpirit into Galilea : and there went a fame of him and 10.10.
throughout all the region round about : \$\frac{1}{2}\text{Ffal.9:11.2}\$

For her runt in what Surgeones 2.2.

Deut.6.16. If For hee taught in their Synagogues , and * Matth. 13, 548

was honoured of all men.

16 * 3 And hee came to Nazareth where hee 4.43 had bene brought up, and (as his custome was) 3 Wh went into the Synagogue on the Sabbath day , and came, he flewers floode up to reade.

17 And there was delivered unto him the Ety.

18 And there was delivered unto him the Ety.

19 And there was delivered unto him the Ety.

19 And there was delivered unto him the Ety.

20 And there was delivered unto him the Ety.

21 And there was delivered unto him the Ety.

22 And there was delivered unto him the Ety.

23 And there was delivered unto him the Ety.

24 And there was delivered unto him the Ety.

25 And there was delivered unto him the Ety.

26 And there was delivered unto him the Ety.

26 And there was delivered unto him the Ety.

27 And there was delivered unto him the Ety.

28 And there was delivered unto him the Ety.

28 And there was delivered unto him the Ety.

29 And there was delivered unto him the Ety.

29 And there was delivered unto him the Ety.

20 And there was delivered unto him the Ety.

20 And there was delivered unto him the Ety.

29 And there was delivered unto him the Ety.

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20 And there was delivered unto him the Ety.

20 And there was delivered unto him the Ety.

20 And there was deliv

was written.

18 * The Spirit of the Lord is upon mee, be-s- Christ unrolled, use he hath anounted mee, that I should preach or unfolded it, cause he hath anounted mee, that I should preach the Gospellto the poore: he hath sent mee, that I opened. should heale the broken hearted, that I should * Elai.or. preach deliverance to the captives, and recovering & Familiaritie of fight to the blinde : that I should fet at libertie caufeth Christo be contemped, and them that are bruifed :

19 And that I should preach the acceptable times goeth to

yeere of the Lord.

20 And hee closed the booke , and gave it . Appropriately againe to the minister, and fate downe: and the eyes fake, with common of all that were in the Synagogue were fastened on confine and voyes ;

Then hee began to fay unto them, This day neffe, fignifieth in is this Scripture fulfilled in your eares.

22 And all e bare him witnes, and f wondred approope athing at the g gracious words , which proceeded out of with open confession his mouth, and fayd, Is not this Iofephs fonne?

23 Then he fayd unto them , Ye will furely fay unto me this Proverbe , Physician, heale thy selfe : the common prople what soever we have heard done in Capernaum, doe were present at this it here likewise in thine owne country. it here likewise in thine owne countrey.

24 And hee fayd, Verely I fay unto you, * No Scriptures: and be-Prophet is accepted in his owne countrey.

ropnet is accepted in his owne countrey.

iher songue was

25 But I tell you of a trueth, many widowes wild, for els how were in Ifael in the dayes of & Elias, when hea- could the people ven was thur three yeeres and fixe moneths, when have upobled be great famine was throughout all the h land:

16 But unto none of them was Elias fent, fave Church at Cariniba.

into Sarepta, a civice of Sidon, unto a certaine 1. Certain wildowe.

27 Alfo many lepers were in Ifrael, in the time God, which episters

popper, are the king dimes themfel Des engant, which have the pareer : and Gie for hee is prince of the world, yet not it, but by fufferance, and way of

> sountrey under-neath it , he [hewed him the fituation of all countreyer.

goodly champion

marke 6.3. john 3 Who Chrift its and or berefore be out of the Prophet

mbich is here called therefore be oftene

fteangere. for the word, witether to allow and

f Not onely the dectours, but alfo

as well , and allured men marbeiloufy unto him . Pfal . 45. a. Prace is powered into the lipper, + Ioh 14144 & s. King 1717, tames 5,27, h Land of Ifract, Looke Marke 25,384. the pleasure of

be they never fo

the devilratfo.

or no.

whetherthey will

Marth. 3, 14.

In that, that

Christ bealeth the

difeafes of the body with his word

onely , be prooverh that he is God Al-

mighry, fent for

Marke 1.35, 8 Satan, who is a continual enemie

to the trueth,

ought not to be

when he freaketh the truerh.

9 No colour of

biuder us in the

E Chrift adverti-

feth the foure dif-

ciples, which he

of the Apokle-

zeale ought to

race of our vo-

extion.

mensfalvation.

marke 1.30.

\$ 1,Ring. 5.14. of & Elifeus the Prophet: yet none of them was made cleane, faving Naaman the Syrian.

28 , Then all that were in the Synagogue, when The more harpely the world they heard it, were filled with wrath, is rebuked, the 29 And rose up, and thrust him out of the citie, more ir rageth

morely: but he life and led him unto the edge of the hill, whereon of the godly is not their citie was built, to cast him downe headlong. of the godly is not fimply fubied to 30 But he paffed through the mids of them, and

went his way,

the wicked. 31 F And came downe into Capernaum a ci-Matt.4,14. tie of Galile, and there taught them on the Sabmarke 1,22.

bath dayes.

32 * And they were aftonied at his doctrine: # Marth. 7, 19. for his word was with authoritie. marke Laz.

33 * And in the Synagogue there was a man # Marke 1,13. which had a spirit of an uncleane devill, which

cried with a loud voyce, & Chrift aftonift-34 6 Saying, Oh, what have we to doe with thee, eth not onely mena thou Iefus of Nazareth art thou come to defrey blockifh, but even

us? I know who thou art , even the Holy one of God. 35 And Iefus rebuked him , faying , Hold thy

peace, and come our of him. Then the devil throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they fpake among themselves, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out ?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 1 And he rose up , and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her,

39 Then hee stood over her and rebuked the fever, and it left her, and immediatly shee arose, and

ministred unto them.

40 Now at the Sunne fetting, all they that had ficke folkes of divers difeafes, brought them unto him, and he layd his handes on every one of them, and healed them.

41 * 8 And devils also came out of many, crying, and faying, Thou art that Christ that Sonne of God : but he rebuked them , and fuffered them not to fay that they knew him to be that Christ.

heard , no not then, 42 9 And when it was day, he departed, and went foorth into a defart place, and the people fought him, and came to him, and kept him that he should not depart from them.

43 But hee faid unto them , Surely I must also preach the kingdome of God to other cities : for therefore am I fent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.
2 Christeachth are fish sips. So of the draughs of sight,
22 The Laper. 15 Christ passeth in the desert. 15 One sipe,
estite passe. 12 Christ Publicane. 34 The splings
and affiliation of the Angellus after Christ as seeinger.
25.37,38 Faint bearted and weak disciplinative christivened to old bottels and worne garments.

T Hen : * it came to patie, as the people a preaffed upon him to heare the word of God, that

he flood by the lake of Gennesaret,
2 And sawe two ships stand by the lakes side, ad taken uoto him of the office but the fishermen were gone out of them, and were faip, which foould washing their nets. Deteafter be com-

3 And hee entred into one of the thips r which

mirred unto them. d Did as it were lie upon bim, fo defirems they were to Matth 4,13. marke 1,16. fee him, and heare him, and therefore he tanght them out of a fhip.

was Simons, and required him that he would thrulk off a little from the land; and he fate downe, and saught the people out of the thin.

4 1 Now when bee had left speaking, he saide unto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

Then Simon answered, and faid unto him. b-Mafter , we have traveiled fore all night, and have b The word figure taken nothing: neverthelefic at thy word I will let fieth him that bath downe the net.

6 And when they had fo done, they enclosed a thing. great multitude of fifthes, fo that their net brake,

7 And they beckened to their parteners, which were in the other thip : that they thould come and helpe them, who came then, and filled both the thips, that they did finke.

8 Now when Simon Peter faw it, he fell downs at Iefus knees, faying, Lord, goe from me : for I are

9 For hee was utterly affonied, and all that were with him, for the draught of fifthes which they

And fo was also Iames and Iohn the fonnes of Zebedeus, which were companions with Simon. Then Iesus faid unto Simon , Feare not : from henceforth thou shalt catch men.

And when they had brought the thips to land, they forfooke all, and followed him.

12 9 4 Now it came to paste, as hee was in a 4 Matth. 1,52 certaine citie, beholde, there was a man full of le-marke 1,40. profie , and when hee faw Iefus , he fell on his face, ling theleper and befought him, faying, Lord, if thou wilt, thou with his onely canst make me cleane.

23 So he firetched forth his hand, and touched him to the Priesa him, faying, I will, be thou cleane. And immediatly it is he, through the leprofie departed from him.

14 And he commanded him that he fhould tell whom apprehens it no man: but, Goe, faith he, and shew thy selfe to ded by faith all was the Priest , and offer for thy cleaning , as & Moles cleane, according hath commanded, for a witnesse unto them.

15 3 But fo much more went there a fame abroad the winnesse of of him , and great multitudes came together to God himfelfe, are heare, and to be healed of him of their infirmities.

16 But he kept himfelfe apart in the wildernes, & Levit.14.4. and prayed.

17 1 4 And it came to paffe, on a certaine day, ther to be famous as hee was teaching, that the Pharifes and doctours then by miracles of the Lawe fate by , which were come out of eve- and therefore he ty towne of Galile, and Indea, and Hierufalem, depasteth from and the power of the Lorde was in him, to heale them that feeke

18 * Then beholde, men brought a man lying not as the authous in a bed, which was taken with a palfie, and they of falvation fought meanes to bring him in , and to lay him be- 4 Chrift, in healing fore him.

19 And when they could not find by what way thewerh the cause they might bring him in , because of the preasse, of all difeases, and they went up on the house, and let him downe the remedie, through the tyling, bed and all, in the mids before power of Christes.

20 And when he saw their faith, hee said unto it selfein him at him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharifes began to marke 213. reason, saying, Who is this that speaketh blasphemies ? Who can forgive finnes , but God onely ?

22 But when Iefus perceived their reasoning hee answered, and said unto them, What reason ye in your hearts ?

23 Whether is easier to fay, Thy sinnes are forgiven thee, or to fay, Rife and walke ?

Ddd 2 24 Bus

touch , and fending whom and by orbich are unto the Lauve, by

pure and cleane. Chrift bad raof the body, and icke of the palie.

pronounced to bo

Matth. 9,24

in Matth. 9.9.

The Church is

s company of Gu-

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E z.Tim. 2,19.

@ Matth.9,14,

& It is the puint

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2 Lawes general-

By made without

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fort, are not one. Ly tytannous, but

& Matth. 19.1.

marke a.a3.

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ception : much

leffe that the fal. varion of man

Brould coulift in

for fasting and

Church.

and envious eporldlings.

marke a.t.4.

But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he faid unto the ficke of the palfie) I fay to thee, Arife: take up thy bed, and goe into thine house.

25 And immediatly hee rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amaled, and praised God, and were filled with feare, faying, Doubtleffe wee have feene ftrange things to day.

27 9 # , And after that , he went forth and faw a Publicane named Levi , fitting at the receit of cuflome, and faid unto him, Follow me.

28 And he left all, role up, and followed him. Then Levi made him a great feast in his owne house, where there was a great company of

bonquet with him, Publicanes, and of other that fate at table with fence of the proud

30 But they that were Scribes and Pharifes among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicanes and finners?

31 Then Iesus answered, and saide unto them, They that are whole, neede not the Physician , but

they that are ficke.

32 \$ I came not to call the righteous, but fin-

ners to repentance.

33 4 Then they faid unto him, Why do the disciples of John fast often, and pray, and the disciples of the Pharifes also, but thine eate and drinke? 34 7 And hee fayd unto them, Can ye make the

children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shallbe taken away from them : then

thall they fast in those dayes.

36 Againe hee spake also unto them a parable. No man putteth a piece of a newe garment into other things of like an olde vefture : for then the newe renteth it, and the piece taken out of the newe, agreeth not with very buttfull in the the olde.

37 Also no man powreth new wine into oldeveffels : for then the new wine will breake the veffels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vef- . fels: fo both are preferved.

39 Alfo no man that drinketh old wine, ftraightway defireth new : for hee faith , The olde is more profitable.

CHAP. VI.

3 The disciples pull the eares of corne on the Sabbath. bim that had a withered hande. 13 The el 6 of I re argispiet you ince care of every one to a abouts. Of the third that had a withered hande. 13 The election of the Apostlee. 20 The blessings and curses. 27 Weet must love our enemits. 46 With what fruit the word of God is

A Nd + it came to passe on a second solemne Sabbath, that he went through the cornesields. Ricions , who Riche and his disciples a plucked the eares of corne, and

did eate, and rub them in their hands. very Sabbath, was 2 And certaine of the Pharifes faid unto them. Why doe ye that which is not lawfull to do on the Rept veithout ex-

Sabbath dayes ? 3 Then Iefus answered them, and said, & Have yee not read this , that David did when he himfelfe was an hungred, and they which were with him,

the oveyward keeps 4 How hee went into the house of God, and a Eplohanius noteth well in his treatife , where hee confuteth Ebion, that the time, when a Diphaman metern mentan net temper, proves net conjuscen action, some time, some who differs pulsed the autre of come, your in the final fundament detail. News, opheres in their final fundament detail of Taker-molites and the final fundament has perfect months and the fill further perfect perfect and the first fill further fill for the fill mry other of them athat followed the firft . 2. Sam. 2216.

tooke, and are the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the & Priests onely ?

5 And he faid unto them, The Sonne of man levic. 8.22. is Lord also of the Sabbath day.

6 (1 It came to passe also on another Sab- Matt. 22,29. bath, that hee entred into the Synagogue, and a Charitieit the taught, and there was a man, whose right hand was role of all crics

And the Scribes and Pharifes watched him. whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and faide to the man which had the withered hand, Arife, and stande up in the middes. And hee arose, and stoode 9 Then faid Iesus unto them, I will aske you

a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evill? to fave life, or to b profo helpeth b deftrov ?

10 And hee behelde them all in compasse, and when he can, he faid unto the man , Stretch foorth thine hand. And 3 In that, that hee did fo, and his hand was restored againe, as Christ weeth earwhole as the other.

Then they were filled full of madnesse, and in choosing twelve communed one with another, what they might do pany, to the office

12 9 And it came to paffe in those dayes , that thip, be theweeh hee went into a mountaine to pray, and spentthe we ought to be-

night in prayer to God. 13 And when it was day, thee called his difei- the choife of Ecples, and of them hee choic twelve which also hee elefanticall persons.

called Apostles: 14 (Simon whom hee named also Peter, and and 6.7. Andrew his brother, lames and Iohn, Philip and a From all the fes

Bartlemew, 15 Matthew and Thomas : Iames the fonne of the Syropanne

Alpheus, and Simon called Zelous, 16 Iudas Iames brother, and Iudas Iscariot, against all Philosowhich also was the traitour.).

17 Then he came downe with them, and stood in ally the Epicures, a plaine place with the company of his disciples, felicitie of man is and a great multitude of people out of all Iudea, laid up in no place and Hierusalem, and from the elea coast of Tyrus here in earth, but and Sidon, which came to heare him, and to be perfecution for healed of their difeafes:

18 And they that were vexed with foule spirits, is the right way and they were healed.

19 And the whole multitude fought to touch * Efai.65.23. him : for there went vertue out of him , and healed & March . 5, 1 t.

them all:

20 2 * 4 And he lifted up his eyes upon his dif. their spangents ciples, and faide, Bleffed to yee poore: for yours is it, 26, 2, which is the kinedome of God the kingdome of God.

11 * Bleffed are yee that hunger now : for yee mens the Church

when d they separate you, and revile you, and put e Leaps (ascattell out your name as evill, for the Sonne of mans sake, doe, which are pro-

out your name as evil, for the Sonne of mans lake, any monaute 23 Reioyce yee in that day, and e be glad: for beder picked) for beholde, your reward is great in heaven: for after secting its.

this maner their fathers did to the Prophets: That is, on yeaps this maner their fathers did to the Prophers :

24 \$ But woe be to you that are riche: for yee new of your riches, have freceived your confolation.

ve freceived your confolation.

and blefing: 304

Woe be to you that are full: for yee shall are ever like to hunger. Woe be to you that nowe laugh : for yee have, and therefore finali waile and weepe.

26 Wee be to you when all men speake well of looke for any other you : for fo did their fathers to the faife prophets. # Efai. 61,13

and 24,9.

neft & long prayer of the Apostle-

have our felves in 10.1. marke 13.3.

esaft, which is called Syrophenicia. Chrift teacheth phers, and efpeci-

zighteoufoer fake. unto it

27 9 + 5 But

& Matth. 5:44. Chriftes o eie, which differeth much from the world, doth not onely not revenge iniuries, but comprehended even our most grievous enemies and that for our Fathers

fake, which it in heaven : fo farre is it. from feeking it owne profit in doing well. # Marth. 5:39 . I.Cozin.6.7. 36 Marrb.7,13.

Marth 5.46.
g What is there in
this your worke. that is to be accounted of a for if you moditie by loving, feeke those commodities, which are oommodities inthall they to the world that you looke for those commodities, which come from God.

* Matth. 5,42. deut. 1 5,8 benefit and pleafure withall, and not for hope to receive the principall agaioe.

Marth. 5.45. 6 Brothetly reprebenfion muft not proceed of curiofitie nor churlifhoeffe, nor malice, but they muft' be juft , moderate, and loving. i Helpeaketh not

ments, and therefore by the worde, forgive, is meant that the Chriftians ufe pardoniog wrongs. thers eye.

marke 4,24. k Thefe are borowed kinder of Speaches taken from them which nfe to meafuredry thirgs. nor of buffies gather they grapes. like, who use a Shake it together, and preffe it and

7 Vnskilfull re-

prehenders burt both themfelves and other : for foch so the mafter is fuch in the fchoffer, # Mat. 25.84. # Mart 7,16. # Marth 7,22. som. 2,23. iam, 2,30,

27 9 4 , But I fay unto you which heare, Love your enemies : doe well to them which hate you.

28 Bleffe them that curse you, and pray for .. them which hurt you.

29 \$ And unto him that fmiteth thee on the one cheeke, offer also the other, * and him that taketh away thy cloake, forbid not to take thy coate alfo.

30 Give to every man that asketh of thee : and of him that taketh away the things that be thine,

aske them not againe. 31 * And as ye would that men should doe to you, fo doe ye to them likewife.

32 * For if yee love them which love you, g what thanke shall ye have : for even the finners love those that love them.

33 And if yee doe good for them which doe good for you, what thanke shall ye have ? for even the finners doe the fame.

34 * And if ye lend to them of whome ye hope to receive, what thanke shall ye have? for even looke to bavecom. the finners lend to finners, to receive the like.

35 Wherefore love yee your enemies, and doe good, and lend, hooking for nothing againe, and your reward shallbe great, and ye shall be the children of & the most High : for he is kind unto the deede: love your dren of & the most Hi

36 Be ye therefore mercifull, as your Father al.

fo is mercifull.

37 \$ \$6 Indge not, and ye shall not be judged : condemne not , and yee shall not be condemned :

i forgive, and ye shall be forgiven. 38 Give, and it shallbe given unto you: * a good b When you will 38 Give, and it iname given unto you. I a good lend doe it onely to measure, k pressed downe, shaken together and running over shall men give into your bosome : for with what measure ye mere, with the same shall

men me e to you againe. 39 2 And he spake a parable unto them , * Can the blind leade the blind ? shall they not both fall

into the dirch ? 40 * The disciple is not above the master: but whofoever will be a perfect disciple, shallbe as his

41 C *8 And why feeft thou a more in thy brothers eye, and confiderest not the beame that

is in thine owne eye?

42 Either how canst thou say to thy brother, bere of civill sudge- Brother, let mee pull out the mote that is in thine eve, when thou feest not the beame that is in thine owne eye Hypocrite, cast out the beame go charture, which out of thine owne eye first, and then shalt thou see perfectly to pull out the more that is in thy bro-

> 43 f & 9 For it is not a good tree that bringeth foorth evill fruit: neither an evill tree, that bringeth

footth good fruit.

44 For every tree is knowen by his owne fruit: * for neither of thomes gather men figges,

A good man out of the good treasure of his franke kind of des-franke kind of des-of the evill treasure of his heart bringeth foorth thruft it downe and evill : for of the abundance of the heart his mouth

> 46 1 & But why call ye me Lord, Lord, and doc not the things that I fpeake?

47 10 Whofoever commeth to mee, and hez- 10 Affiction do th reth my words , and doth the fame , I will shew you at the length difcerne true godlito whom he is like: pes from faile and

48 He is like a man which built an house, and faired, digged deepe, and layd the foundation on a rocke : and when the waters arose, the flood beat upon that house, and could not shake it : for it was grounded upon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beate, and it fell by and by : and the fall of that house was great.

CHAP. VII.

1 Of the Centurium ferbane. 9 The Centurions faith.

11 The midswest finne saifed from death at Nain. 19 Ichn fendeth his difficient to Chift.

31 His peculiar kind of living. 37 The finfull, woman was heeth lesses feete. W Hen * 1 he had ended all his fayings in the * Matth.8.5.

audience of the people, hee entreth into Cafleth the Lewer.

2 And a certaine Centurions servant was ficke them the example

and ready to die, which was deare unto him. And when he heard of Iefus , he fent unto him the Elders of the Iewes, befeeching him that fion, he will go to

he would come, and heale his fervant. 4 So they came to Iesus , and besought him instantly, saying that he was worthy that he should

doe this for him : For he loveth, fayd they, our nation, and he

hath built us a Synagogue.

6 Then Ieius went with them : but when hee was now not farre from the house, the Centurion fent friends to him , faying unto him , Lord , trouble not thy felfe : for I am not worthy that thou shouldest enter under my roofe :

7 Wherefore I thought not my selfe worthy to come unto thee: but lay the word, and my fer-

vant thall be whole

8 For I likewife am a man fer under authority, and have under mee fouldiers, and I fay unto one, Goe, and hee goeth : and to another, Come, and he commeth: and to my fervant, Doe this, and hee doeth ir.

9 When Iefus heard thefe things, he marveiled at him, and turned him, and fayd to the people that followed him, I say unto you, I have not found so great faith, no not in Ifrael.

10 And when they that were fent, turned backe to the house, they found the servant that was ficke,

2 And it came to passe the day after , that he 2 Christ avoucheth went into a citie called a Nain, and many of his difciples went with him, and a great multitude.

12 Now when hee came neere to the gate of of a towne in Gathe citie, behold, there was a dead man caried out, lile, which was fiwho was the onely begotten fonne of his mother, tuate on the other which was a widow, and much people of the citie which falleth late was with her.

13 And when the Lord faw her, hee had compassion on her, and sayd unto her, Weepe not;

14 And hee went and touched the coffin (and they that bare him , flood fill) and he fayd , Yong man, I fay unto thee, Arife.

15 And he that was dead, fate up, and began to speake, and he delivered him to his mother.

16 . Then there came a feare on them all, and they glorified God, faying, A great Prophet is rifen among us, and God hath visited his people.

17 And this rumour of him went foorth tho-Ddd 3

Christ admoniby fetting before of the Centution, that for their oh. flinacie and rebel the Gentilet.

Nain is the name

the fea of Galilra,

firmed.

& When Tohns dif-

. That which the Prophets flewed

long before, loho

fliewed at hand :

felle dont prefeut

the most part in

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ny ferke nerhing

els, but foolith

soyes and vaine

Maeth. 314.

Said that he was

Il good , fai hfull , and merci; ull .

d To their crone

Matib.23.16.

S What way foe-

ath in offering us

the Cotyell, the

moll part of men procure offences

Burt.

and Corid bun-

exples camets

Ciril.

rowout all Iudea, and thorowout all the region round about.

18 3 And the disciples of John shewed him of all thefe things.

Iobn fendeth anbeleving difci-ples , to Chrift kim-felfe, to becon-19 So Iohn called unto him two certaine men of his disciples, and fent them to Iesus, saying, Art thou he that should come, or shall wee wait for

> 20 And when the men were come unto him, they fayd, John Baptist hath fent us unto thee, faying, Art thou he that should come, or shall wee

wait for another? 21 And b at that time, he cured many of their ficknesses, and plagues, and of evill spirits, and un-

to many blind men he gave fight freely. 22 And Iefus answered, and sayd unto them, Goe your wayes and shew tohn, what things yee have feene and heard, that the blind fee, the halt goe, the lepers are cleanfed, the deafe heare, the dead are rifed, and the poore receive the Gospel.

23 And bletted is he, that shall not be offended

in nice.

24 4 And when the messengers of John were departed, hee begin to speake unto the people of Iohn, What went ye out into the wildernes to fee? A reede thaken with the wind ?

25 But what went yee out to fee ? A man cloait day!y unto us . in the Golpel bar for thed in fost raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye foorth to fee ? A Prophet? yea, I fay to you, and greater then a Prophet.

This is he of whom it is written, 4 Behold,

I fend my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you , there is no greater Prophet then Iohn, among them that are begotten of women; neverthelesse, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes c inflified God, being baptized with the

baptisme of John.

30 But the Pharifes and the expounders of the Law despited the counsell of God against themfelves, and were not baptized of him.

31 & And the Lord fayd, Whereunto Mall I liken the men of this generation and what thing are they like unto?

32 They are like unto little children fitting in

yer norwith Randing faying, We have piped unto you, and yee have not fome Chunch is danced; we have manufed to a read yee have not the market place, and crying one to another, and Zathered together,

not wept.

For John Baptist came neither eating bread, 33 nor drinking wine; and ye fay, He hath the devill.

34 The Sonne of man is come, and eateth, and drinketh : and yee fay , Behold , a man volich is a glutton, and a drinker of wine, a friend of Publicanes and finners:

35 But wisedome is justified of all her children. 36 9 6 And one of the Pharifes defired him that he would ease with him : and he went into the Pharifes house, and fate downe at table.

37 And behold, a woman in the citie, which was a finner, when thee knew that Iefus fate at table in the Pharifes house, shee brought a boxe of

38 * And thee flood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kiffed his feete, and anointed them with the 7 Raffineffe is the

39 7 Now when the Pharifes which bade him, feeligh the Lame. faw it, he fpake within himselfe, saying, If this man which held th them were a Prophet, hee would furely have knowen defiled, that test the who, and what maner of woman this is which tout the defiled. cheth him: e for the is a finner,

is a fure and per-40 s And Iefus answered and sayd unto him, perual with effect Simon , I have formewhat to fay unto thee. And hee remiffion of tins. faid. Mafter, fav on.

41 There was a certaine lender which had two hath the weth her debters : the one ought five hundreth pence , and faith abundantly and Pafil in his fere the other fifty:

42 When they had nothing to pay, he forgave mon of Baptifme them both : Which of them therefore, tell me will faith, He that love him most :

4? Simon answered, and faid, I suppose that he that he may tobe to whom he forgave most. And he said unto him, much mere: And Thou hast truely judged.

44 Then he turned to the woman, and faid un-by the similande, to Simon, Seeft thou this woman ; I entred into that it is a winder thine house, and thou gavest me no water to my to fee the enemies feet : but thee hath wathed my feete with teares, of the trueth deary and wiped them with the haires of her head.

45 Thou gavest me no kisse: but she, since the their meriterials.

time I came in, hath not ceafeth to kiffe my feet. me I came in, hath not ceafeth to kifle my feet. worker for the 46 Mine head with oyle thou didit not anoint: greater furme a man hath for, iven

but the hath anointed my feet with ointment. 47 Wherefore I fay unto thee, many finnes are byth him that

forgiven her: f for the loved much. To whom a hath bene fo gracilittle is forgiven, he doth love a little.

48 And he fayd unto her . Thy finnes are for- eth by due ies of given thee.

49 And they that fate at table with him , began benefit was fhee to fay within themselves, Who is this that even therefore the charforgiveth finnes ?

50 And he fayd to the woman , Thy faith hath focken of, is not to faved thee : g goe in peace.

figne : fer Chrift fayth not as the Pherifes did , that the was a finner , but hearth her writte e that the finnes of her lift past are for you her. 2 He confirme the binefit phich he had before of with a hiefing. CHAP. VIII.

Women that minister unto Christ of their fub?anet. 4. The parable of the fower. 16. The candle. 29. brists une to and brethren. 29. He technical the words. 26. Of Legion. 37. The Gadarents reied Christ. 41. were damptice 37 The Gadarenes reiest Christ.

healed 43 The woman delivered from the if me of blood. Nd it came to palle afterward, that he himfelfe A ent through every citie and to vice preaching and publishing the kingdome of God, and the

twelve vvere with him. 2 And certaine women, which were healed of evill spirits , and infirmities , as & Mary which & Marke 16.36 was called Magdalene, out of whom went feven

devils. 3 And Ioanna the wife of Chuza Herods fleward, and Sufanna, and many other which ministred unto him of their fubstance.

4 \$ a Now when much people were gathered & Manth. 13.3. rogether, and were come unto him out of all cities, marke 4, 2. he ipake by a parable.

5 A fower went out to fowe his feede, and as corpel is fowen be fowed, forme fell by the way fide, and it was not with the fruit: troden under feete, and the foules of heaven de- and that through youred it up.

6 And some fell on the stones, and when it men themselves, was forung up, it withered away, because it lacked

moistnesse. 7 And fome fell among thornes, and the thornes

fprang up with it, and choaked it, And fome fell on good ground, and fprang

much forgiven bims

im, the more he ous to him : And this moman Sherpe

I be, how great the vitie that is here

te caken for the canfe, butas 4

the onely fault of

exhen he is at home with them in their boufes , which the bumble and bale

Marke 1 5,43. iohn 20,11s

B Proud men de-

prive themselves of the benefits of

abs prefence of

Chrift, even then

dn eoioy.

up, and bare fruite, an hundreth folde. And as he faid thefe things, he cried, Hee that hath eares to heare, let him heare,

9 Then his disciples asked him, demanding

what parable that was.

a Thofe things are ediled fecret, which may not be wetered : 10 And he fayd, Unto you it is given to know for the word wied here, is as much as the a fectets of the kingdome of God , but to other in parables, that when & they fee, they thould not fee, and when they heare, they should not unmans peace. . . Efai.6,9, matt. derstand.

The parable is this, The feede is the word of God.

wefay in our songue, to hold a

33,14. m.11.4,22. 30hn 12,40.

A Matth. 13,8.

as they have heard

she word, they goe about their bu fines.

c They bring not forth perfect and full fruit to the

not to an end .
d Which feebesh

not oneig to feeme

good is referred to the good gifts of the minde.

for the devill and the flesh fight against the spirit of od, which is a

mew gheft. * Chap. 12.33.

a That that every

man hath received

in priva e, he ought to bekow

fite of all men.

marke 4.12.

chap.12.8. 3 Heavenly gifts

beralitie.

Matth.10,26.

are loft with ai-

gardlineffe : and

encrease with li-

f That is, with

what mindes you

come to heare the

Behabe your felves

when you have heard it.

* Matth. 13,12.

and 25,39 mar .45 25.chap.19,26.

Either to himfelfe, or to other,

erd, and boro you

math, s. 15.

marke 4, 21.

afts 28,26.

rom. 11,3.

12 And they that are beside the way, are they that heare; afterward commeth the devill, and raketh away the word out of their hearts, least they marke 4,15. D That is, fo foone thould believe, and be faved.

13 But they that are on the stones, are they which when they have heard, receive the word with ioy : but they have no rootes : which for a while beleeve, but in the time of tentation goe away.

14 And that which fell among thornes, are they interior or, they which have heard, and after beheir departure are begin, but they being choked with cates and with riches, and voluptuous

living, and ching foorth no fruit.

15 But that which fell is good ground, are they which with an d honest and good heart heare the fuch a one, but is for inverd: for that this mord, Honest. respeword , and keepe it , and bring foorth fruite with etech the outward life, and the word.

16 1 * 2 No man when he hath lighted a candle, covereth it under a veffeil, neither putteth it under the bed, but fetreth it on a candlefticke, that they that enter in, may fee the light, e With much adot :

-17 * For nothing is fecret, that thall not be evident : neither any thing hidde , that shall not be

knowen, and come to light.

18 3 Take f heede therefore how ye heare : for * whofoever hath, to him shallbe given : and whofoever hath not from him thailbe taken even that g which it feemeth that he hath.

19 1 *4 Then came to him his mother and his brethren, and could not come neere to him for

the preasse.

so the use and pro-20 And it was told him by certaine which faid, Thy mother and thy brethren stand without, and would fee thee.

21 But he answered, and faid unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 § 4 s And it came to passe on a cettaine day, that he went into a thip with his disciples, and he faid unto thom, Let us goe over unto the other

fide of the lake. And they lanched forth. 23 And as they failed, hee fell hafleepe, and there came downe a storme of winde on the lake, and i they were filled with water, and were in

24 Then they went to him, and awoke him, faying, Master, Master, we perish. And he arose, and rebuked the winde, and the waves of water:

and they ceased, and it was calme. or to both : for there are none fo proud, 25 Then he faide unto them, Where is your as these fellowers if faith; and they feared, and wondered among them-

felves, faying, Who is this that commandeth both

ie were possible to ecessae, sinal unit.

eloke: neithee are there that deceive the fimple more then they dee.

Matt. 12 46.

marke 3:32. 4 There is no knot of fields and blood, among men fo nigh and firsts, as the band which is betweene Christ, and them who imbrace him with a true faith.

Matth 3.3 mark 4,16.

Matth 3.3 mark 4,16.

It is expedien; for u formittened the who imbrace him with a true faith.

Matth 3.3 mark 4,16.

It is expedien; for u formittened the who is the service of t

the windes and water, and they obey him?

him a certaine man out of the citie, which had devils Legion of devils long time, and he wate no garment, ne her aboade by his word onely. in house, but in graves. thar his beavenly

28 And when he faw Iefus , hee cried out , and vertue was ap fell downe before him, and with a loud voyce faid, menfrom the fla-

What have I to doe with thee , Iefus the fonne of very of the devill: God the most High? I beseech thee torment me bur foolish mea

29 For he commanded the foule spirit to come this so excellent out of the man : (for oft times hee had caught him : grace freely offetherefore hee was bound with chaines, and kept in red unto them, fetters : but he brake the bands , k and was caried with the leaft lotte of the devilling wilder of the control of their pelving

ferrers: Dur ne Orace une conditions of the devillation wilderneffes.)

30 Then Lefus asked him, faying, What is thy k 22 force and name ? and he faid, Legion, because many devils wildeness as he he name ? and he faid, Legion, because many devils wildeness as he he name?

31 And they befought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many fwine feeding on an hill : and the devils befought him, that hee would fuffer them to enter into them. So he fuffered them.

33 Then went the devils ont of the man, and entred into the fwine: and the heard was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the heardman fawe what was done. they fled : and when they were departed, they told it in the citie and in the countrey

35 Then they came out to see what was done, and came to Iefus, and found the man, out of whom the devils were departed, fitting at the feete of lefus, cloathed, and in his right mind: and they

36 They also which saw it , tolde them by what meanes he that was possessed with the devill, was

37 Then the whole multitude of the countrey about the Gadarenes, befought him that liee would depart from them : for they were taken with a great feare : and he went into the fhip , and

38 Then the man, out of whom the devils were departed, befought him that hee might be with I To wit, the rive him: but Iefus fent him away, faying, of the Gadarenes

him: but reins tentrini away, saying,

9 Reins enterini away, citie, what great things Iesus had done unto him. for Plinte recer-

40 4 And it came to pane, when terms was that Cauarsia come againe, that the people m received him: for that Cauarsia terms of Decapility they all waited for him.

41 \$ 7 And beholde, there came a man was restly or his named I airus, and hee was the ruler of the factor law, and Synagogue, who fell downe at Iefus feere, and party with other befought him that hee woulde come into his m The multimate

house.

42 For hee had but a daughter enely, about come agains, and twelve yeeres of age, and she lay a dying (and as strong great).

Matthe, 18. he went, the people thronged him.

marke 5.22. 43 And a woman having an iffue of blood, 7 Chia fleweth twelve yeeres long, which had fpent all her n fub- by a double miraflance upon physicians, and could not be healed of ele, that he is Lord

When the came behinde him, the touched n will that fle had the hemme of his garment, and immediatly her to the upon.

Ddd 4 iffue

26 1 5 So they failed unto the region of the 4 Math. 2, 28.

Gadarenes, which is over against Galile.

Marke 5, 1.

Ghill Bases 27 6 And as hee went our to land, there met by calling our

noft pareredeeme

iffue of blood stanched.

45 Then Iefus faid, Who is it that hath touched me ? When every man denied , Peter faid and they that were with him, Mafter, the multirude thrust thee, and treade on thee, and fayest thou,

Who hath touched me?

46 And lefus faid, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman fawe that thee was not hid, the came trembling, and fell downe before him, and tolde him before all the people : for what cause the had touched him, and how the was healed immediarly.

48 And he faid unto her , Daughter, be of good comfort : thy faith hath faved thee: goe in peace.) 49 While he yet fpake , there came one from

the ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the Master.

50 When Iefus heard ir, he answered him, faying, Feare not : beleeve onely, and shee shall be

faved. . The word fignifi-

And when he went into the house, he fufseh to beate and fered no man to goe in with him, fave Peter, and ferred to the mourn. Iames, and Iohn, and the father and mother of the

52 And all wept, and o forowed for her : but he faid, Weepe not : for she is not dead, but sleepeth. 53 And they laught him to scorne, knowing

that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, faying, Maid, arife.

55 And her spirit came againe, and she P rose world might fee, the ftraightway : and he commanded to give her meat. 56 Then her parents were aftonied: but hee commanded them that they should tell no man what was done,

CHAP. IX.

The Apolles are font operate. 7 and 39 The common peoples opinion of Christ. 12 Of the five locates and two files. 30 The spoiles confliction. 24 The left this fire, 35 We may be ease christ. 37 The pffffill of spirit. 45 Strift among the Apolles for the Primaries. 49 One coffing out strill in trective Christ. 58 Rebong forbidden. 75, 95, 61 Of three that mould follow Christ, but an diverse maintain.

T Hen 4 2 called hee his twelve disciples toge-ther, and gave them power and authoritie over all devils, and to heale difeafes.

2 & And hee fent them foorth to preach the

kingdome of God, and to cure the ficke. 3 And he faide to them, * Take nothing to your journey, neither staves, nor scrippe, neither

bread, nor filver, neither have two coates a piece. 4 And whatfoever house ye enter into , there a abide, and thence depart.

5 And how many foever will not receive you, when ye goe out of that citie, * shake off the verie dust from your feete for a testimonie against

6 And they went out, and went through every towne preaching the Gospel, and healing every

9 * 2 Nowe Herod the Tetratch heard of all that was done by him : and he b doubted, because that it was faid of some, that Iohn was risen

feft tooke up your Lattle that at was faid of foine, that tonn was then lodging: fo that in fewe words the Lord forbiddeth them to change their lodgings: for this publishing of the Gospell , was at it were a thorow passage , that none of Judea this publishing of the Gospett, was att were a morow passage, that none of ludes might pretend ignorance, as though he had not heard that Cariff was come. Chap.109, as. mat.10.14, marke 6.11, a63 13.51. Marth 14.1 mark 6.14, a So Goone as the world hearest ridings of the Gospet, it is divided into divers opinions, and the tymants especially are afraid. h He flucke as it were full in the myre,

againe from the dead :

8 And of some, that Elias had appeared: and of fome, that one of the olde Prophets was rifen

9 Then Herod faide , John have I beheaded : who then is this of whom I heare fuch things ? and nothing that fol-

he defired to fee him.

10 \$\% 3 And when the Apostles returned, they tolde him what great things they had done. marke 6, 32 * Then hee tooke them to him, and went afide : into a e folitarie place, neere to the citie called fieth a defertingte

II But when the people knewe it, they fol- but part of the lowed him : and received them, and spake unto fields belonging to them of the kingdome of God, and healed them thetowae.

that had neede to be healed.

12 * And when the day began to weare away, d This is unperfect. the twelve came, and faid unto him, Send the peo- ly spoken, and thereple away, that they may goe into the townes and deritand fore we must unvillages round about, and lodge, and get meate: as this, we cannot for we are here in a defert place.

13 But he faid unto them, Give yee them to unleffe we goe and eate. And they faide, Wee have no more but five loaves and two files, d except we should goe and

buy meate for all this people.

14 For they were about five thousand men, and withall prayed then her faide to his disciples. Cause them to see him to feede this so Then hee faide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did fo , and caused all to fit downe.

16 Then he tooke the five loaves, and the two fishes, and looked up to heaven, and e blessed them, God. and brake, and gave to the disciples, to set before * Manth 16.13. the people.

17 So they did all eate, and were fatisfied : and 4 Although the there was taken up of that remained to them, up and downe, betwelve baskers full of broken meate.

18 4 % And it came to passe, as hee was fa- tots, yet we ought lone praying, his disciples were with him: and he the trueth, but be asked them, faying, Whom fay the people that fo much the more

19 They answered, and faid, John Baptift: and others fay, Elias: and fome fay, that one of the old f Alone from the Prophets is rifen againe, 20 And he faid unto them, But whom fay yee; Christ himfelfe

that I am? Peter answered, and saide: That Christ attained to the of God.

And he warned and commanded have the crosse and in-

And he warned and commanded them, that vincible patience, they should tell that to no man,

ey should tell that to no man,

22 , Saying, * The sonne of man must suffer marke 3.31.

any things, and be reprooved of the Eiders, and man 1.0,38 and 16. many things, and be reprooved of the Eiders, and of the hie Priestes and Scribes, and be flaine, and a4.mar.8.34. the third day rife againe.

come after mee, let him denie himselse, and take follow another, and

up his croffe g dayly, and follow me.

24 4 For wholoever will fave his life , Chall figure Metonymie, lose it : and whosoever thall lose his life for my taken for the milefake, the fame shall fave it.

25 For what advantageth it a man, if he the forest and ora-win the whole world, and destroy himselfe, or lose elst puoishmen himfelfe?

For whosoever shallbe ashamed of mee. 4 Chap 17,33 and of my words, of him thall the Sonne of man matt-16.39 and 164 be ashamed, when hee shall come in his glorie, as, ioba 12,25. and in the glarie of the Father, and of the holy Math.

27 † And I tell you of a suretie, there be some mat. 10,33 matth: 8, standing here, which shall not taste of death, till as a tim a. 12. they have feene the kingdome of God.

Marke 6.30. law Christing not in the wilderuelle.

Matth.14.13. The word figure

this was not in be towne Bechfaida,

mar.6.35.iohu.6.5. give them to eare. buy,3cc. He gave God

thankes for thele loaves and fiftes . great a multitude with fo fmall a quantitie, and to

whole banket might be to the glory of

marke 8.27. world be toffed twixtdivers er-

delirous to know it and be more con-

Even as one day 23 1* And he faid to them all , If any man will follower another, the croffe is by the

> to be banged, was that year amongst

Matth. 16, 16; # Chap. 12,9

36 Matth. 16,38,

28 46 And marke see.

ings and lamenta. tions, that are at burials, at which zimes men ufe fuch kind of behaviour. p The corps was wench received life, and tole out of the bed, that all the was not onely seltozed to life , but alfo voide of all ficknede.

oth to beate and

mar 3.13. and 6,7. 3 The swelve Apoftles see fent Foorth at the onely commandement of Chrift, and furnished with the power of the boly Ghoft : both that none of the Meaelites might pretend igno. rance, and alfother abey might be betger prepared to abeir generali ambaiffe.

4 Manh. 10,7.

Matth. 10,7. marke 6,8. a When you depart out of any si-

zie, depart from shence where you

a Wee must raise

Hebrewer, that its

56 Mat. 17.2. 6 Leaft the difei. ples of Christ should be offended Pray. at the debafing bimfelfe in bis ffelhi he teacheth their that it is vo-Luotarie, fheyging therewithall for a fpace the brightneffe of his glorie

b What death bee

fhould die in Hie-

+ 1. Peter 2,27.

28 4 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went up into a mountaine to

And as he prayed, the fashion of his con-29 tenance was changed, and his garment was white and gliftered.

30 And beholde, two men talked with him. which were Mofes and Elias:

31 Which appeared in glorie, and tolde of his b departing, which hee should accomplish at Hie-

32 But Peter and they that were with him, were heavie with fleepe, and when they awoke, they faw his glorie, and the two men standing with him.

3 3 And it came to passe, as they departed from him , Peter faid unto lefus, Mafter, it is good for us to be here : let us therefore make three tabernacles, one for thee, and one for Mofes, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and overshadowed them, and they seared when

they where entring into the cloud.

35 And there came a voice out of the cloud, faying, This is that my beloved Sonne, heare him. 36. And when the voyce was past, Iesus was

found alone : and they kept it close, and tolde no man in i those dayes any of those things which i Vntill Christ was they had feene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the companie cryed out, faying, Master, I befeech thee, beholdmy fonne : for he is all that I have.

39 And loe, a spirit taketh him , and suddenly he crieth, and he teareth him , that he fometh, and hardly departeth from him, when hee hath & bruifed him.

40 Nowe I have befought thy disciples to cast him out, but they could not.

41 Then Iefus answered and faid, O generation faithlesse, and crooked, how long now shall I be with you, and fuffer you? bring thy fonne hither.

42 And whiles hee was yet comming, the devill rent him , and tare him ; and lefus rebuked the uncleane spirite, and healed the childe, and delivered him to his father.

43 1 2 And they were all amafed at the mightie power of God : and while they all wondered at al things which tefus did, he faid unto his disciples, 44 1 Marke these wordes diligently : 4 for it.

shall come to passe, that the sonne of man shall be delivered into the hands of men. 45 But they understood not that worde : for it

was hid from them, for hat they could not perceive it : and they feared to aske him of that word. 46 1 * 9 Then there arose a disputation among

them, which of them should be the greatest. 47 When lefus faw the thoughts of their hearts, he tooke a little child, and fet him by him,

48 And saide unto them, Whosoever receiveth this little childe in my Name, receiveth mee; and wholoever shall receive me, receiveth him that fent me : for he that is least among you all, hee thall be

to Extraordinarie 49 9 * 10 And John answered and sayde, Mafler, we fawe one caffing out devils in thy Name, and we forbad him, because he followeth size not with us ..

Then lefus faide unto him, Forbid yee kim not: for he that is not against us, is with us.

GI ! " And it came to paffe , when the dayes without for word were accomplished, that he frould be received up, he bardered his he m fetled himfelfe fully to goe to Hierufalem, face, that is, he re-

52 And fent meflengers before him, and they folved with himwent and entred into a towne of the Samaritanes, therefore ventured to prepare him lodging. moon his ionmen

53 But they woulde not receive him , because and cast away all his behaviour was as though he would goe to Hie- feare of death, and rufalem.

54 12 And when his disciples , James and John heed of the imfaw it, they faid, Lord, wilt thou that we command, moderatenede of that fire come downe from heaven, and confume zeale, and foode them, even as 4 Elias did? good canfes: that

But Iefus turned about, and rebuked them, whatfoever we and faid, Ye know not of what a spirit ye are. doe, we doe it to

56 For the Sonne of man is not come to de- Gods glory, and stroy mens lives, but to save them. Then they went the profit of our ceighbour. to another towne. # 2 Kings.1,10.

5.7 13 And it came to passe that as they went 13.13. In the way, 4 a certaine man saide unto him, I will a Sospeake the follow thee, Lord, whitherfoever thou goeft-

you know not what 58 And Iefus faide unto him, The Foxes have will, minde, and holes, and the birdes of the heaven neftes, but the counfell you are of: fo the gifts of God are called the spi-rite, because they Sonne of man hath not whereon to lay his head,

59 14 But hee faid unto another, Followe mee. And the fame faid , Lord , fuffer me first to goe and are given of Gods burie my father. Spirit, and so are

60 And tefus faid unto him. Let the dead burie they , that are con-

Itatie to them o their dead: but goe thou, and preach the kingdom which proceed of of God. 61 19 Then another faid , I will followe thee, as the spirit of co-

Lord : but let me first go bid them farewell , which vetoufnes, of pride, r are at mine house. ra Such as follows

62 And Iefus faide unto him, Noman that put- Chrift, muft preteth his hand to the plough, and looketh backe, is pare themselves, to fuffer all difapt to the kingdome of God. commodities.

Matth. 8,19. 14 The calling of God ought to be preferred. without all controversie before all ducties that we owe to men. o Who notwithflanding that they live in this fraile life of man, yet are strangers from the reue life, which is everlasting and heavenly a 25 Such as follow Christ, must at once renounce all worldly cares,

CHAP. X.

1 The schentre disciples. 10 The unthankesfull civies charged with impicie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her silter Marie.

A Fter * 1 these things, the Lord appointed other * Math 10.72
feventie also, and sent them, two and two be- 1 The seventie fore him into everie citie and place, whither hee cond forewarners of the comming himfelfe should come. 2 And bee faide unto them, * The harvest in of Christ.

great, but the labourers are fewe : pray therefore & Matth. 10,16 the Lord of the harvest to fent fort labourers into a The fairbfull his harveft. miniflers of the s harvett.

3 * Goe your wayes: beholde, I fende you word are in this worlde at lamber.

forth as lambes among wolves:

4 Beare no bagge, neither scrippe, not shoes, but if they be dili-* falute * no man by the way.

* falute * no man by the way.

* And into whatfoever house yee enter, first ductie, hee that feet them will. and * falute * no man by the way.

fay, Peace be to this honse. alfo preferve

6 And if b the fonne of peace be there , your them peace shall rest upon him, if not, it shall turne to * a.King.4,29. you againe.

after the maner of a figure, which men

among wolves

vie, when they put downe more in wordes, then is meant : vitall among the Hebrewes when they command a thing to be done speedily without elley a 2. King, 4,32, for oberwise course out for a three control of the control of th

7 And.

rifen againe from the dead. 7 Chrift is offend. ed with nothing fo much as with incredulitie, alshough he beare with it for a ume. marke 9.27 . k Azit fareth in rice falling bekneffe. 9 We Have no cause to promise our felves reft and quiemelle in this world, feeing that they themselves which feemed to fawne upon Chrift, dee fortly after. exucifie him I Give diligent sare unto tirem. and when you have feethat you keeps shem. 4 Mat. 17, 11. marke 9,31. A Mat. 18,1..

marke 9,35. 9 The ende of ambition is igno-

minie, but the

dience is glory.

* Marke 9,38.

things are orither

ed, nor condema-

and of modell obe-

e Tabo up your tadging in that house, which ye feit enter into , that for comm dions if they tell ledging, as men dee fore you. which purpofe to gary long in a place: for here is not infli-

ented that folemne preaching of the Gefpell, which was ruled afterward, when the Churches were ferled: bus shefe are fens abroad to all the easses of Indea, to

gibe them to under-Inbile is at hand. # Deut.24.14. matth. 19.29. 1.tim. 5.18. d Content your felves with that

meat that is fer before you. God is a most Severe revenger of the ministerie of the Gofpell. * Chap.9.5. a&s 33:51.

and : 3.6. 4 Maub. 21,21. 4 Matth. 10,40. fotn 14.20. 4 Neither the gifral miracles neither what els foever excellent gife, but onely our election giverb us occasion of true ioy : and the onely publipell is the deftru-Sion of Satan. e For Christes dif-

eiples bfed no abfomrought fuch mivacles as they did, by calling upon Christes Name. f Paul placesh the devill and his ungels, in the agre, Ephe.6,12. and hee is faid to be caft dozone from thence by force when his porote is abolished by the voice of the

Cofpel. 2 Shalds you roreze 5 The Church is contemptible, if we behold the outward face of it, but the wifedome of God is not for marveilous, in any thing , as in it.

I Then hee turned to his disciples, and faid, Is read in some copies. Whofoever feeketh the Parker without the Sonne , wandereth nut of the wa

7 The direct enter the Oil Language and the new Committee in the measure Jairion. 8 Mai 1,31,35 mar. (3,18. 8 Faith doth not take aways buestabilitheth the dictation of the Law. in One of them that professed himselfeto be learned in the rites and layers of Mosses. Dout, 6.5.

7 And in that house crary still, eating and drinking such things as by them shall be see before you: for the labourer is worthie of his wages. Goe not from house to house.

8 & But into whatfoever citie yee shall enter, if they teca ve you, deate fuch things as are fet be-

9 And heale the ficke that are there, and fay unto them, The kingdome of God is come neere unto you.

10 3 But into what foever civic ye shall enter, if they will not receive you, goe your wayes out into

the freets of the fame, and tay,

1 1 Even the verie * dult, which cleaveth on us of your citie, wee wipe off against you : notwithflanding know this , that the kingdome of God was come neere unto you.

12 For I say unto you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe le to thee, Chorazin, woe be to thee, Beth-faida: for if the miracles had beene done in Tyrus and Sidon, which have beene done in you, they had a great while agone repented, fitting in. fackcloath and aihes.

14 Therefore it shall be easier of Tyrus, and

Sidon, at the judgement, then for you, 15 And thou, Capetnaum, which art exalted to

heaven, fliait be thrust downe to hell. 16 1% Hee that heareth you, heareth me ; and he that dispifeth you, dispifeth me : and he that despiserh me, despiseth him that sent me.

17 94 And the seventie turned againe with ioy, faying, Lord, even the devils are subdued to us ethrough thy Name.

18 And hee faide unto them, I fawe Satan, like lightning, f fall downe from heaven.

19 Beholde, I give unto you power to tread on Sorpents, and Scorpions, and over all the power of the enemie, and nothing thall ghurt you.

20 Neverthelesse, in this reloyce not , that the spirites are subdued unto you : but rather resoyce, because your names are written in heaven.

21 9 5 That fame houte reloyced lefus in the spirite, and faid, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the b wife and understanding, and hast revealed them to babes : even so, Father, because it so pleased thee.

22 6 All things are given me of my Father : and no man knoweth who the fonne is , but the Father: neither who the Father is, fave the Sonne, and he to whome the Sonne will reveale him.

23 1 2 And he turned to his disciples, and said fecretly, Bleffed are the eyes, which fee that ye fee.

24 For I teli you that many Prophets and Kings have defired to fee those things, which ye fee, and have not feene them and to heare those things which ye heare, and have not heard them.

25 3 * 8 Then beholde, i a certaine Lawyer floode up, and tempted him, faying, Mafter, what shall I doe to inherite eternall life ?

26 And hee faide unto him , What is written in the Law? how readeft thou? 27 And hee answered and faide, & Thou shalt

The difference of the old Testament and the new confisteth in the measure of reve-

love thy Lord God with all thine heart, and with all thy foule, and with all thy firength , and with all & Levit. 19,18. thy thought, & and thy neighbour as thy felfe.

28 Then he faid unto him, Thou haft answered right: this doe, and thou shalt live.

29 9 But hee willing to k inflifie himfelfe, faide 9 Allthey are unto Tefus, Who is then my neighbour? 30 And Iesus answered, and saide, A certaine neighbour by the

man went downe from Hierufalem to Iericho, and Lawe, whomfore fell among theeves, and they robbed him of his ver we may helpe. raiment, and wounded him , and departing , leaving httribeconfuelle. him halfe dead.

31 Now fo it fell out , that there came downe a void of all faults: certaine Priest that same way, and when hee sawe and James 5 beth him, he paffed by on the other fide.

32 And likewise also a Levite, when hee was cation in this soft. come neere to the place, went and looked on him, and paffed by on the other fide.

33 Then a certaine Samaritane, as he ioutneyed, came neere unto him, and when he fawe him,

he had compassion on him. 24 And went to him, and bound up his wounds. and powred in oyle and wine, and put him on his owne beaft, and brought him to an Inne, and made

provision for him. 37 And on the morrow when he departed, hee tooke out two pence, and gave them to the hoft, and faid unto him , Take care of him , and what foever thou fpendeft more, when I come againe, will recompense thee.

36 Which nowe of these three; thinkest thou, was neighbour unto him that fell among the

37 And he faid, He that thewed mercie on him. Then faid Iefus unto him, Goe, and doe thou like-

38 f 10 Now it came to passe, as they went, that pot to be enterhee entred into a certaine towne, and a certaine rained delicately, woman named Martha, received him into her butto bebeated house

39 And the had a fifter called Mary , which also cially requirech. fate at Iefus feet, and heard his preaching.

40 But Mariha was combred about much ferving, and came to him, and faide, Master, doest thou not care that my fifter hath left mee to ferve alone? bid her therefore, that shee helpe me.

41 And Iefus answered, and faid unto her, Martha, Martha, thou carest, and art troubled about many things :

42 But one thing is needfull, Marie hath chofen the good part, which shall not be taken away from her.

CHAP. XI.
2 He teacheibhis Apostes to peay. 14 The dumbe devill driven out. 27 A woman of the companie lifted up her Dence. 49 The lewes require firmes, 37 Hebeting feafled of the Phanie, reproducts outward flow of helinife.

A Nd fo it was , that as hee was praying in a cer- i A forme of true taine place . when hop on the control is a control in a cer- in A forme of true taine place, when hee ceased, one of his disci- a That is, as much ples faid unto him , Lord, teach vs to pray , as John as is needfull for us alfo taught his disciples.

2 & And he faid unto them, When ye pray, fay, we are not debarred Our Father which art in heaven, ballowed be thy eare for the main Name. Thy kingdome come : Let thy will de done, tenance of cur euen in earth, as it is in heaven

3 Our daily bread give us a for the day :

Our daily bread give us a for the day:

And forgive us our finnes: for even we for- of men, is cut of give everiementhat is indebted to us : And leade undrefferined. us not into temptation : but deliver us from evill. a Wemust pray

5 2 2 Moreover he faid unto them , Which of with faith,

diligently that is

it. wnich beefpi.

lives, but that car- 1 ping care , which

is spoken of bere.

is not to be found

importunitie.

21.marke 1 1.44

23.iames 1.5.

Manh 7,8. Matth.7.9.

9 Matth. 9,31. and 11,21.

An example of

upon an evil con-

tended malice, the power of God is blasphemed.

4 The true way to know the true

Chrift. from the

the true Chrift

falfe, iathis, that

hath no accord or

agreement with

Saian : And icre-

Watth. 12,25.

power of Beelze-

d That is, by the

fieth properly an

roome before an

house, and f. by

for noble mens

as love to have

a meane which

feeke meanes to

reconcile Chrift

and Satan toge-

9 Manh. 12.43.

not continue is in

& He that doeth

* Hebr 6:4

a.Pr: 1.10

2 Chrift fer keth

not praile in him. felfe, but in our Glyazion

ther.

tranflati n istaken

s Againft indiffe.

rent men , and fuch

fcience, and pre-

you shall have a friend, and shall goe to him at midnight, and fay unto him, Friend, lend mee three

loaves? 6 For a friend of mine is come out of the way to me, and I have nothing to fet before him :

7 And hee within should answere, and fav. Trouble me not : the doore is now that , and my children are with me in bed : I cannot rife and give

8 I fay unto you . Though he would not arise b Word for word, and give him, because he is his friend, yet doubties impudency:but that because of his b importunitie, hee would rife and impudencie which give him as many as hee needed.

9 4 And I fay unto you, Aske, and it shall be fault withall, but it given you : feeke , and ye shall finde : knocke , and

very commendable it shall be opened unto you. before God, for he 10 & For every one thar asketh, receiveth : liketh well of fuch and hee that feeketh, findeth: and to him that

Mat.7.7.20d as. knocketh, it shall be opened. 11 * If a sonne shall aske bread of any of you john 14,13,20d 16. that is a father, will be give him a stone; or it hee aske a fish, will be for a fish give him a serpent?

12 Or if he aske an egge, will hee give him a

If ye then which are evill, can give good 3 An example of giftes unto your children; how much more thall and fuch as caonor your heavenly Father give the holy Ghoft to them be healed, when as that defire him?

14 1 * Then hee cast out a devill which was dumbe; and when the devil was gone out, the dumbe spake, and the people wondred.

a Bot fome of them layd , & He caffeth out % Manh. 9,34. and devils through Beelzebub the chiefe of the de-12.24 marke 1.22.

> 16 And others tempted him, feeking of him a figne from heaven.

17 4 But he knewe their thoughts, and fayd un-to them, * Every kingdome divided against it felfe, shalbe desolate, and an house divided against

maineth that after 18 So if Satan also be divided against himselfe, we know bim , we acknow.edgehim. how thall his kingdome fland, because ye fay that I cast out devils ethrough Beelzebub?

enathe 3,24. 19 If I through Beelzebub cast out devils , by whom doe your children cast them out ? Therefore hall they be your judges.

20 But if I by the d finger of God cast out depower of Cod: foit is faid , Exed. 8,19.
e The word fint. vils, doubtleffe the kingdome of God is come unto you.

21 When a ftrong man armed keepeth his e palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth upon him, and overcommeth him: hee taketh from him all his armour wherein hetrofted, and divideth his spoyles.

23 , He that is not with me, is against me; and he that gathereth not with me, fcattereth.

24 4 6 When the vncleane spirit is gone out of a man, he walketh through dry places, tecking reft: and when he findeth none, he fayth, I will returne unto my house whence I came out.

25 And when he commeth, the findeth it fwept

and garnithed.

Then goeth hee , and taketh to him feven worfe cafe, then be other spirits worse then himselfe : and they enter that never begun. in , and dwell there : \$ fo the last state of that man is worfe then the first.

> 27 17 And it came to paffe as he faid these things, a certaine woman of the company lifted up her voyce, and faide unto him, Bieffed it the

wombe that bare thee and the paps which thou haft fucked.

28 But he faid, Yea, rather bleffed are they that heare the word of God, and keepe it.

29 1 4 8 And when the people were gathered thicke together, he began to fay, This is a wicked generation : they feeke a figne , and t gre shall no 4 Mat. 12.38.39, figne be given them, but the figne of & Ionas the 8 They that are

30 For as Ionas was a figne to the Ninevites : for of initacles shall fhali also the some of man be to this generation.

31 4 The Queene of the South shall rife in ment. indgement, with the men of this generation, and & Tonar 1, 11. thall condemne them: for the came from the vt- a Garon 9,1. most parter of the earth to heare the wisedome of \$ 1000 3.7.
Salomon, and behold, a greater then Salomon is \$Cap.S.16.

32 The men of Nineve shall rife in judgement of Opr minde are with this generation, and shall condemne it : for therefore lightned they " repented at the preaching of Ionas; and withthe knowbehold, a greater then Ionas is here.

33 14 9 No man when he hath lighted a can-light unto others,

dle, putteth it in a privie place, neither under a and therefore our buthell: but on a candlefficke, that they which chiefel labour come in, may fee the light. ought to be to 34 * The light of the bodie is the eye: there- pray for that light.

fore when thine eye is fingle, then is thy whole bo- to Thefervice of die light : but if thine eye be evill , then thy bodie God confiles is darke. Take heede therefore, that the light which deviled river or

is in thee, be not darkenefle. 36 If therefore thy whole bodie shall be light, the spiritual righ-

having no part darke, then shall all be light, even teousnesse of the as when a candle doth light thee with the bright- 4 Matt. 23, 25.

37 9 10 And as he spake, a certaine Pharise be to your abilines at fought him to dine with him : and he went in ,and who would fay, in

fate downe at the table. 38 And when the l'harife faw it , he marveiled dred you , that you

that he had not first washed before dinner. 39 * And the Lord faid to him , Indeede yee clearly of chari-Pharifes make cleane the outfide of the cup, and as your abilitie shall of the platter: but the inward part is full of rave-ferve you, be good

ning and wickednesse. 40 Yee fooles, did not he that made that which mall that, that is is without, make that which is within alfor

41 Therefore, give almes f of those things the platter be true which you have, and behold, all things shall be washed.

cleane unto you. 42 11 But wo be to you, Phatifes: for ye g tithe fertie of hypothe mynt and the rew, and ball manner herbs, and noutly for little paffe over i judgement and the love of God : thefe trifles, and let paffe ought ye to have done and not to have left the greater matters g Your detide by

other undone. Gods Lawthat the 43 4 12 Who beto you , Phatifes : for ye love tent part is due the uppermoft feates in the Synagogues, and greet-to be payed ings in the markets.

44 13 Woe be to you, Scribes and I harifes hy-herber, fome, as Ave pocities : I for yeare as graves which appeare not, in his Encharidion and the men that walke over them, petceive not. to Laurence, cap

45 (14 Then answered one of the Lawyers 99 werebe thewand faid unto him, Mafter, thus faying thou putreft the piace of Paul. us to rebuke also.

46 And hee faid. Who to to you also, yee Law have a I men to be yers, & for yee lade men with burthens grievous faved, is to be exfame manner, i That is to fay, that that is right and reason to doe for this word Judge ment conteiners the commandements of the fecond table, and the other words, The love of G-d. common the common terror of the common terror of G-d. graph terror of G-d. gr

miracles, to flead

ledge of God , that we froud give

Toat is, according tions, which bincould noteate

tie, and according to the poore, and fo

be fanetified though

T.Tim. s.4 God will

Hypocrites bo- to bee borne, and year our felves tough not the nuur tholefa:nts burdens with one of your fingers. orbon they are

47 15 Wobe to you: + for you build the fepuldead whom they

chres of the Prophets, & your fathers killed them. most cauelly perfecute, when they 48 Truely k ye beare witnesse, and allow the were alive. deedes of your fathers : for they killed them , and k when you per-fecute Godsfer 49 Therefore fand the

49 Therefore layd the wifedome of God, I will vanis, like mad men, fend them Prophets and Apostles, and of them they

even as your fathers thall flay, and perfecute away. did, though you co-That the blood of all the Prophets, in shed lour is with a presence of godlineffe, from the foundation of the world, may be required

yet corwitaliza- of this generation.

dog, in that you 51 From the blood of Abel unto the blood of * Zacharias, which was Ilaine betweene the alchies of the Prophen, what doe you tar and the Temple: verely I fay unto you, it shall elaborglory in your be required of this generation.

farbers cruelty, and 52 16 Wo be to you , Lawyers : for ye have "ta-(as it were linglory ken away the key of knowledge: ye entred not in your felves, and them that came in, ye forbade. and triumph of it?

53 17 And as hee flyd thefe things unto them, were them and the Scribes and l'harifes began to urge him fore, trouble themabat at length they shall and to o provoke him to speake of many things,

54 Laying waite for him, and feeking to catch fome thing of his mouth, whereby they might acen That you may be called to anac-

banill ibem.

& Matchas. 5.

seachers of Gods

word, which are

appointed by him

which corrupt the

yuritie of dodrine

with goodly glo-

fes, and alfo take

abe belpe of God,

20 fet foorth fin-

openly and with-

ten thoufands of

people, a certaine

number for an un-

marke 4. 22.

cere dod:ine.

out feare.

certains

paines through

marke 8.14. 2 The faithfull

count for it, yea, and cufe him. be punished for the sheading of that blood of the Prophet. \$ Gen. 4 8. * 2. Chton. 24.11. 16 They have of long time cutery matter the people of the Church.

Tou have hidden and taken away, to that it cannot be found an where. 17 The mote the world is represented, the world it, and yet mult we contestay the truth. They provoted many questions to him , to draw tome thing out of his mouth, which they might traiterouffy carpe at.

CHAP. XII.

The leaven of the Pharifes. 5 Who is to be feared. 8 To confesse Christ. 17 The parable of the rich many public land was bery fertile. 11 Note care for carryly things. 32 Busto fiele the kingdome of Ged. 39 The thiefe in the might. 52 Lebute for the Cofoels fake.

1 3 4 the meanetime, there gathered together an innumerable multisude of people, fo that they trode one another: and he began to fay unto his disciples first, Take heede to your selves of the leaven of the Pharifes, which is hypocrilie.

for his people, 2 \$ For there is nothing covered, that shall good bred of them, not be revealed: neither hidde, that shall not be

3 Wherefore whatfoever yee have spoken in darkenesse, it shalbe heard in the light: and that which ye have spoken in the eare, in tecret places, shalibe preached on the houses.

* And I fay unto you, my friends, be not afraide of them that kill the bodie, and after that

are not able to doe any more.

a Word for word, 5 But I will b forewarne you, whom ye that feare feare him which after he hath killed, hath power to cast into hell : yea. I say unto you, him feare.

6 Are not five sparowes bought for two far-Matth. 10,26. things, and yet not one of them is forgotten be-

7 & Yea, and all the haires of your head are a Although hyponumbred : feare not therefore : ye are more of vaerhes have princes

lue then many fparowes.

8 \$3 Alio I fay unto you, Whofoever shall

to execute their is no cause why

we could be afraid of them , the leaft to ethat may be, feeing they can do nothing, hur what pleafeth God, and God well not any thing that may be against the falvation of his elect. b He and so with the arming that they beginn the invalidation of accretion.

The warmeth them of dioget that prefemily bang over their beads, for those to stoome upon the fudden, do emike the greater wound. § 1.5am.; 144.1, 26 az 27.34. § Chap. 3.6. mith 1,032. mit 3.5. a.tim 1,12. § Great in the terror of a confidence of the first of the stoom of the confidence of the densitying of Christ, year impossible the pushfirment of the densitying of Christ, year impossible to the pushfirment of the densitying of Christ, year impossible to the pushfirment of the densitying of Christ, year impossible to the pushfirment of the densitying of Christ, year impossible to the pushfirment of the densitying of Christ, year impossible to the pushfirment of the density of the christ of to be called backe againe shall the punishment be , if upon fet purpose, both with mouth and heart we blafpheme a knowen truesh.

confesse me before men, him shall the Sonne of 4 Mat. 17/3t. man conferie also before the Angels of God.

But he that thail deny me before men, thall Matth. 10 19. be denied before the Angels of God.

10 * And whosoever shall speake a worde * Irina great and against the source of man, it shall be forgiven him: consess the truth, but unto him that shall biaspheme the holy Ghost, yetherbat can it shall not be for given.

11 \$ 4 And when they shall bring you unto their almighter will Synagogues, and unto the rulers and Princes, take the weakfit which no thought how, or what thing ye shall answere, arive and contend or what ye shall speake.

12 For the holy Ghost shall teach you in the time.

fame houre, what ye ought to lay. 13 s And one of the company faid unto him, fes bea judge to. Master, bid my brother divide the inheritance divide an inheriwith me,

14 And he faid unto him , Man , who made mee that he would not folter up and the a judge, or a divider over you?

Is Wherefore he faid unto them. Take heed, and opioion that the beware of covetousnesses is for though a man have leves has of Macaboundance yet his 4 life standard not in his riches. Has be would distance with the would distance when we would distance with the work would be with the work work would be with the work would be w

16 6 And he put footh a parable unto them, Ringuille the civil faying, The eground of a certaine rich man brought governance, fear forth truits pienteoufly.

rth fruits pienteously.

Thirdly, to teach

Therefore hee fthought with himfeife, fay-us to beware of ing, What shall I doe, because, I have no roome them which abuse where I may lay up my fruites?

18 And he faid This will I do I will pull down Gafpell, and alfo my barnes , and builde greater , and therein will I flers to their gather all my fruits, and my goods.

19 And I will fay to my foule; Soule , thou haft commodiness much goods laid up formany yeeres, live at eafe, e Bycoverousner is

eate, drinke, and g take thy pattime. 20 But God faid unto him, O foole, this night monty worth other will they fetch away thy foule fro thee : then whose mens burn thall those things be which thou halt provided?

all those things be which thou half provided a and presence of 21. So it he that gathereth riches a to himselfe, man life, goods are and is not rich in God.

22 7 And he spake unto his disciples, Therefore 6 There are none I fay unto you, * Take no thought for your life, more mad, theo what ye thall eat : neither for your bodie, what ye rich men which shall but on.

23 . The life is more then meat: and the body e Or rather counmore then the rayment.

24 Confider the ravens : for they neither fowe forth a man that nor reape: which neither have florehouse nor mice of growth barne, and yet God feedeth them: how much morely; bu as whole are ve better then foules?

And which of you with taking thought, can which to you boufe and neld to adde to his flature one cubite?

26 If ye then be not able to do the least thing, f Made his reckowhy take ye thought for the remnant?

27 Confider the lillies how they grow: they la- felfe weigh is the bour not neither fpin they : yet I fay unto you, that propertie of cove-

Salomon himfelfe in all his royaltie was not cloa-foend their life in thed like one of thefe. 28 If then God fo cloath the graffe which is to g Br merry & make good cheare,

day in the field, and to morow is cast into the oven, a Caring formo how much more will hee cloath you, O yee of hit man but for him. tle faith >

29 Therefore aske not what yee shall eate, or trust in himselfe. what ye shall drinke, neither i hang you in suspence. King upon the pro-

30 For all fuch things the people of the world vidence of God is fecke for ; and your Father knoweth that ye have a present remedie Romerds Aniaga need of thefe things. foolish and pining

earefulnelle of men for this life. " Matth. 6,ag. 1.pet. 5.7; pfal. 55. aa. i A Metaphore taken of things that hang in the ayre, for they that are careful! for this worldly life, and hang upon the arms of man a have alwayer wavering, and doubtfull minds. fwaying fometimes this way, and fometimes thetway.

in his appointed

not for three cau-

5 Christ would

re Eccletisiticall :

the thew of the OWNE PENALO

delire to get, comd God is the author

riches trey for bere is fer

countrey as: bey do, field Efai. s. 8.

thofe triffes.

felfe; and minding to

which perteine to

kingdome of

heaven. 9 It is a foolilir thing not to looke his hands , which giveth us freely the greateft things. 20 A godly boun-

gray to get true M etonymie, for by this word, Almes, 33 meant that compassion and friend-senesse of an hears that tendereth the miserie and poore astate of man, and Sheweth foorth it felfe by Some gift, and hath the name given it in the Greeke tongue, of mercie and com-

paffion : and sheteforehee is fand to give almes, who parteth with some thing to another, and gibeth to the poore, shewing thereby, that he pi-tieth their poore estate. 3 1. Pet. 1,13. faithfull fervants

of God , to this smovid is a cere taine watchfull peregrination, baving the light of the word going hefore is * Matib. 14.43. zevel.16,15. and 3.3aa None have

more neede to watch, then they shat have fome degree of honour in the bousholde of God. I That is, every

moneth fuch meafure of corne as was appointed them.

m Morethen of him to whom fo much was not gi-

33 The Gofpel is the onely cause of peace betweene the godly: and fo it fi the occasion of great trouble amoug the wicked. Watth. 10:34.

onthing, which are God, and all these things thalbe cast upon you. 31 8 But rather feeke yeafter the kingdome of 32 9 Feare not , little flocke : for it is your Fa-

thers pleafure to give you the kingdome.

33 1 4 10 Sell that ye have , and give k almes: make you bagges which waxe nor olde : a treafure that can never faile in heaven, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is , there will your hearts be alfo.

35 9312 Let your loines be girded about, and

your lights burning. 36 And ye your felves like unto men that wait riches.

36 And ye your lelves like tinto men that wart k This lashs figure for their mafter, when hee will returne from the

wedding, that when hee commeth and knocketh they may open unto him immediatly.

37 Blefied are those servants, whom the Lord when hee commeth shall finde waking: verely I fay unto you, hee will girdhimfelfe about, and make them to fit downe at table, and will come forth, and ferve them.

38 And if hee come in the fecond watch, or come in the third watch, and shall finde them fo,

bleffed are those fervants.

* Now understand this, that if the good man of the house had knowen at what houre the thiefe would have come, he would have watched, and would not have fuffered his house to be digged

40 12 Be yee also prepared therefore : for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter fayd unto him , Master , telleth thou this parable unto us, or even to all?

42 And the Lord fayd, Who is a faithfull fleward and wife, whom the mafter thall make ruler over his houtholde, to give them their portion of meat in feafon?

43 Bleffed is that fervant, whom his mafter when he commeth, thall finde fo doing.

44 Of a trueth, I say unto you, that hee will make him ruler over all that he hath.

45 But if that fervant fay in his heart, My master doth deferre his comming, and thall begin to finite the fervants, and maidens, and to ear and drinke,

and to be drunken. 46 The mafter of that fervant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbeleevers.

47 And that fervant that knew his mafters will, and prepared not himfelfe, neither did according to his will, thalbe beaten with many stripes.

48 But he that knew it not, and yet did commit things woorthie of flripes, shall be beaten with few ftripes a for unto whomfoever much is given, of him thall be much required, and to whom men much commit, m the more of him will they aske.

49 1 3 I am come to pur fire on the earth , and what is my defire, if it be already kindled?

50 Notwithstanding I must be baptized with a

baptisme, and how am I grieved till it be ended? 5.1 * Thinke yee that I am come to give peace on earth ? I tell you , nay, but rather debate.

For from hencefoorth there shall be five in one house divided , three against two, and two against three.

53 The father shalbe divided against the sonne, and the fonne against the father : the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in + Mat. 16,2. law, and the daughter in law against her mother in 14 Men which are

54 \$ 4 14 Then fayd he to the people, When fight in earthly ye fee a cloud a rife out of the Welt, straightway things, are blinde ye fay, A showre commeth : and fo it is)

55 And when ye fee the South winde blow, ye the heavenly life, fay , that it will be hore : and it commerh to passe, and that through 56 Hypocrites, yee can different the face of the their owne malice.

earth, and of the fkie: but why discerne ye not this reth, and gathereth it felfe together in

57 15 Yea, and why judge ye not of your felves that part of the what is right? gire

58 15 While thou goest with thine adversarie blinded with the to the ruler, as thou art in the way, give diligence love of themelyes, in the way, that thou mayest be delivered from and therefore are him; leaft he draw thee to the judge, and the judge detertable and deliver thee to the o jayler, and the jayler caft thee heart the reward. into prison.

to priion.

1 tell thee, thou shalt not depart thence, till \(\frac{1}{2}\) Matth. 15, 25.

1 Tell thee, thou shalt not depart thence, till \(\frac{1}{2}\) Matth. 15, 25. thou hast payed the vtmost mite.

To-demand and ga oher the americaments which they were condemned unto that had wrongfully troubled men: moreover other magifest exceptions make them which are none prong may that there
they owe 1714, and often times if they be obstinate, they doe not onely take the coff and charges of them, but also imprison them.

of the Calileans, 4 and these that were staine under Siloam. 6 The figge tree that he fe that were staine under Siloam. 6 The figge tree that her no fruit. 11 The mo-Sneam. 6 In professional pare no fruit. 17 The mo-man waxed with the spirit of informitie, that is, with a dispassion of the profession of the party of the rable of the graine of mustardied. 21 Of leaden, 23 Horn that before fero Shalbe faved. 32 Herod that Foxe .

Here i were certaine men present at the same i Wee must not There I were certaine hier present at the lain, rejoyee at the just feasion, that shewed him of the Galileans, punishment of whose blood a Pilate had mingled with their others, but rather

2 And Iefus answered, and fayd unto them, Suppose ye , that these Galileans were greater fin- a Pontius Pilate ners then all the other Galileans, because they have mas governour of fuffered fuch things ?

3 I rell you, nay : but except ye amend your seeres, and about lives, ye shall all likewise perith.

4 Or thinke you that those eighteene , upon which might be a whom the tower in b Siloam fell , and flew them, but the fittenth were functor about 15 and 16 with the fittenth were finners above all men that dwell in Hierufale; seere of Tyberius I tell you , nay : but except yee amend your fhed the works of

lives, ye shall all likewise perish.

6 1 = He spake also this parable, A certaine man bisdeath. had a figge tree , planted in his vineyard : and hee b To wit, in the came and fought fruit thereon, and found none.

7 Then fayd he to the dreffer of his vineyard, river, from where Beholde, this three yeeres have I come and fought the conduits of the fruit of this figge tree, and find none : cut it downe: cite came , whereof why keepeth it also the ground o barren ?

And he answered , and sayd unto him , Lord, it was a tower or let it alone this yeere also, till I digge round about caffe, built upon it, and dung it.

and dung it.

9 And if it beare fruit, vell: if not, then after fuddenly, and kilthou shalt cut it downe.

10 \$3 And he taught in one of the Synagogues a Great and long on the Sabbath day.

11 And beholde, there was a woman which had but yet fo hat ar a dispirit of infirmitie eighteene yeeres, and was length be execubowed together, and could not lift up her felfe in ted iudgement. any wife.

12 When Iesus saw her, hee called her to him, char part, which and favd her . Woman , thou art e loofed from thy otherwise were

13 And he layed his hands on her, and imme- 3 Christcame to the bands of Satan. d Troubled with a differ which Satan beought. e For Satan had the woman bound, as if for had benein changes sinfomuch that for eighteen greess fracts for evald not bolde up her head.

be infleuded thereby to repen-

tance. Indea, almost zin the fourth yeere of

ur redemption by

Siloam was a small 8,6. and therefore the conduit fide.

led fome.

c Makethile

good for vines.

diatly

4 A lively image of hypocrifie, and reward thereof. & One of the ru-

and Alter 13.05. sharthere were many rulers of the Synacogue. markt 4.31. 5 God beginnerh his kingdom with finall beginnings that the unlookee for proceding of it may beiter fet for:h his power. Matth. 9,31. Maub-13:33. marke 6,6.

6 Azdinft ibem which had rather erre with many, then goe.right with a few, and by that meaces flowneffe , are fhut out of God. 56 Matth-7,83 Z He is in vaine io the Church, which is not of the Church, which shing the cleannes 26 Mais 7.23.

2 5,42 . Pfal.5,8. 8 The calting off of the lewes , & the eiles is forezolde. g From all the quarters of the world, and these are foure of the chiefeft. Mat.19,30. and 40,16.mark.10,31. 9 Weemust goe Sorward in the

cale of our calling, in our freets. shrough the midft of terrours , whether they be wie of fained. bThat deceitfull and areacherous man. i That is, a Small Sayth, it is a pro-Derbe : or els, by To

day, we may underfland the time that nery is , and by To more to she time so come, meaning eher:by all the time to come , meaning shereby all the time To wit, when the

Jaceifice for Sinne is ended. 10 There are no where more crueli enemies of the godfeetb ke, and will bje time bave account of it.

@ Matth, 23, 37 9

diarly the was made fireight againe; and glorified

14 4 And the fullet of the Synagogue answeto our of the ru.

length's year.

red with indignation, because that lefus healed on
gague, for in appear the Sabbath fay, and sayd unto the people, There
reth by Mark, 1,122 are fixed dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and fayd. Hypocrite, doth not ech one of you on the Sabbath day loofe his oxe or his affe from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be leofed from this bond on the Sabbath day

17 And when he fayd thefethings all his adverfaries were ashamed : but all the people rejoyced at all the excellent things that were done by him.

18 14 Then faydhe, What is the kingdome of God like? or whereto shall I compare it?

19 , It is like a graine of mustard seed , which a man tooke and fowed in his garden, and it grew, and waxed a great tree, and the fowles of the heachrough their owae ven made nelts in the branches thereof.

20 And againe he fayd, Whereunto shall I

liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flouwre, tiltall was leavened.

22 9 * 6 And hee went thorow all cities and

townes, teaching, and journeying toward Hieru-

23 Then fayd one unto him, Lord, are there few that shalbe faved ? And he fayd unto them,

24 * Strive to enter in at the frait gate: for macalling of the Gen- ny, I fay unto you, will feeke to enter in , and thall not be able.

25 When the good man of the house is rifen up. and hath thut to the doore, and ye begin to fland without, and to knocke at the doore, faying, Lord, Lord, open to us, and he shall answere and say unto you, I know you not whence ye are.

26 7 Then shall ye begin to fay, We have eaten and drunken in thy prefence, and thou hast taught

27 * But he shall fay , I tell you , I know you not whence ye are : depart from me, all ye workers

28 8 There shall be weeping and gnashing of teeth, when ye shall fee Abraham, and Ifaac, and Iasime, and Theophyl. cob, and all the Prophets in the kingdome of God, and your felves thruit out at doores.

> 29 Then shall come many from the g East, and from the West, and from the North, and from the South, and shall fit at Table in the kingdome of

30 * And beholde, there are last, which shall be first, and there are first, which shalbe last.

31 9 The same day there came certaine Phariof his minifery and fes, and fayd unto him, Depart and go hence: for Herod will kill thee.

32 Then fayd he unto them, Goe yee and tell that h foxe, Behold, I cast out devils, and will heale ftill 1 to day, and to motow, and the third day I Mallbe k perfected.

or, men usey wates are within the San. to morow, and the day following; for it cannot be dusty and Chusch that a Propher thould perith out of Hierufalem, it falls: but God 34 2 O Hierufalem. 33 30 Nevertheleffe I must walke to day, and

the Prophets, and Ronest them that are fent to thee, how often would I have gathered thy children together as the henne gathered her I brood I Word for words theneft : n: the held in the h under her wings, and ye would not.

late: and verely I tell you, ye shall not see me un-till the time come that ye shall say. Blessed is he that commeth in the name of the Lord.

CHAP. XIIII.
The deopsie bealed on the Sabbath. 3 The chiefe places at The apopte beated on the saccours. So I nectore places at bankees. 12 The poor must be called to our feafit. 16 Of the freat supper. 13 Some compelled to come in. 28 One about to build a towar.

A into the house of a one of the chiefe Pharises I The Lawe of on the Sabbath day, to eat bread, they watched the very Sabbath

2 And beholde, there was a certaine man be-charitie. fore him, which had the dropfie.

fore him, which had the grophe.

3 Then Ielus answering, spake unto the Law- Elder, mbom they yers and Pharifees, saying, is it lawfull to heale on distributions one of the the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them , saying , Which of you Mallhave an affe, or an oxe fallen into a put, and will not firaightway pull him on the Sabbath day?

6 And they could not answere him agains to the Pharifes were those things.

7 1 Hee spake also a parable to the ghests,

when hee marked how they chose out the chiefe , The reward of soomes, and fayd unto them,

8 When thou shalt be bidden of any man to a and the reward of wedding, fet not thy felfe downe in the chiefest true modestie is place, least a more honourable man then thou be glorie, bidden of him,

9 Andhe that bade both him and thee, come, and fay to thee, Give this man roome, and thou then begin with shame to take the lowest roome.

10 # But when thou art bidden, goe and fit downe in the lowest roome, that when he that bad thee, commeth, he may fay unto thee, Friend, fit up higher: then that thou have worthip in the presence of them that fit at table with thee,

11 + For whofoever exalteth himfelfe, shall be 3 Against them brought low, and he that humbleth himfelfe, shall which lavish our

be exalted.

12 4 3 Then faid he also to him that had bidden hope of recomhim, * When thou makeft a dinner or a supper, call penfe, where as northy friends, northy brethren, neither thy kinf. Christian charity men, nor the rich nighbours, left they also bid thee respect to onely the glory of Gode againe, and a recompense bee made thee. aine, and a recompense bee made thee.

and the profit of
But when thou makest a feast, call the poore, our perghbour.

the maimed, the lame and the blinde.

14 And thou shalt be bleffed, because they can tob. 4.7. not recompense thee : for thou shalt be recompenfed at the refurrection of the inft.

15 Now when one of them that fate at table even of them to heard thefe things , he fayd anto him , Bleffed is he whom God bath that eateth bread in the kingdome of God.

16 Then faid he to him, & A certaine man made fuch helps at they a great supper, and bade many,

17 And feat his fervant at supper time to fay God, they willing. to them that were bidden , Come : for all things and hinderappees.

are now ready. 18 \$ But they all with a one minde beganne to pofe, and a thing make excuse: The first said unto him, I have bought

a farme, and I must needs go out and see it: I pray leggstoral canthee have me excufed.

19 And another fayd, I have bought five yoke agree in this, that of oxen, and I goe to proove them : I pray thee they have their exhave my excused.

Nd i it came to passe that when hee was entred

ought not to hinder the offices of

a Either one of the chiefe of the Synas gogue, Ichn 7,48. for this word Pharise was the name of a sect, though it appeare by the

sphile history that in great credit.

pride is ignominy

Prov. 25.79

- Chap. 28, 14. their goods either ambittoully, or for # Prov.3,27.

* Matt. 22, 8, revel, 19.9.

4 The most part revealed himfelfe ate fo mai, that have received of ly turne into lets b As offerpuragreed upon befores fes , yet all of them sufes sthat they may

20 And an cometo Suppers

e Widt and broad

g Even thofe af.

are of themselves worthy of praife

and commendati-

on, muft be ruled

and ordered, that

hand and preemi-

Matth. 20,47.

shefe mords are not

marke 8,34.

d The true fol-

lowers of Christ

fore be ready and prepared to fuffer

all kinde of mile.

e Athome, and

maketh all his coffe

before he begin the

morke. # Matth. 5,83.

marke 9.5.

of Chrift muft be wife, both for

shemfelves and

3 We muft not

out of the way,

but according
the example of

Chrift, we muft

about them.

anke great paines

& Some Publicans

and finners came

80 Christifrom all

despaire of them,

which have gone

for others others

Tier.

muft at once build

godlineffe may

nence.

quarters.

20 And another fayd, I have maried a wife, and therefore I cannot come.

21 So that fervant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his servant, Goe out quickly into the offreetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the fervant faid , Lord , it is downe as thou hast commanded, and yet there is roome,

23 Then the mafter faid to the fervant, Goe out into the bie waves, and hedges, and compell them to come in , that mine house may be filled

24 For I say unto you, that none of those men which were bidden, shall taste of my supper,

25 % Nowe there went great multitudes with him, and he returned and faid unto them,

26 # If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and fifters : yea, and his owne life alfo, he cannot be my disciple.

26 \$ 6 And whofoever beareth not his croffe, and commeth after me, cannot be my diffland betweene God ciple.

Whim, as Theophyl. faith : and therefor &

28 For which of you minding to builde a towre, efitting not downe before, and counteth the cost, whether he have sufficient to performe

Spoken simply, but by compartion. \$ Chap. 9,29. matth. 26,24. 29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began te build, and was

not able to make an end.

and fight, and there-3 . Or what king going to make warre against another King, fitteth not downe first, and taketh counfell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an amballage, and defireth peace.

33 So likewise, whosoever he be of you, that forfaketh not all that he hath, hee cannot be my

34 * 2 Salt is good : but if falt have loft his favour, wherewith shall it be falted ?

wife they be come 35 It is neither meete for the faint, not yet to 35 It is neither meete for the land, not yet for eares to heare, let him heare.

CHAP, XV.

4: Theparable of the lost fleeps. 8 Of the groate. 18 And of the pronizall fonne.

ar, drew neese, T Hen * reforted unto , him a all the Publicanes and finners, to heare him.

Therefore the Pharites , and Scribes murmured, faying, Hee receiveth finners, and eareth with them.

Then fpake he this parable to them, faying, 4 * What man of you having an hundreth sheepe, if hee lose one of them, doeth not leave

ninetie and nine in the wildernesse, and goe after that which is loft, untill he finde it? 5 And when he hath found it , hee layeth it on

his thousders with ioy ... 6 And when he commeth home, he called together his friends and neighbours, faying unto

them , Rcioyce with mee : for I have founde my theepe which was loft.

7. I fay unto you, that likewife ioy shall be in

heaven for one finner that converteth, more then for ninerie and nine iust men, which need none amendment of life.

8 Either what woman having tenne groates, if thee loofe one groate, doeth not light a candle, and fweepe the house , and seeke diligently till she findeit ?

9 And when the hath found it , thee calleth her friendes, and neighbours, saying, Reioyce with me: for I have found the groat which I had lost.

Io Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that

11 1 2 Hee faid moreover, A certaine man had 2 Men by their voluciary failing to fonnes. two fonnes.

12 And the yonger of them fayde to his father, spoiled themselves Father, give mee the portion of the goods that of the benefits falleth to mee. So hee divided anto them his fub-ved of him, call

So not many dayes after, when the yonger loog into infinite 13 fonne had gathered all together, he tooke his jour-ealmines but ney into a farre countrey, and there hee wasted his lar goodesse, offer the lar goodesse, offer his fagure to the lar goodesse, offer his fagure his factors. goods with riotous living.

14 Nowe when hee had fpent all , there arose a ly to them, whom great dearth thorowout that land, and hee began hecalled to repento be in necessitie.

be in necessitie.

15 Then hee went and clave to a citizen of that miferie wherewith countrey, and hee fent him to his farme, to feed they were tamed,

16 And hee would faine have filled his bellie them, but also enwith the huskes that the fwine ate; but no man gave sicheth them with them him.

fare greater gifts,

17 3 Then he came to himselfe, and sayd, How and blesset them

any hired for the came to himselfe, and sayd, How and blesset them many hired fervants at my fathers have bread blog. enough, and I die for hunger ?

18 I will rife and go to my father, and fay unto of repentance is him, Father, I have finned against b heaven, and the acknowledbefore thee.

19 And am no more worthy to be called thy reth as to hope fonne : make my as one of thine hired fervants.

20 So he arofe and came to his father, and when b signiff God 20 So he arofe and came to his father faw him, and breau he be is fayd he was yet a great way off, his father faw him, and to dryll in heaven. had compassion, and ran and fell on his necke, and

21 4 And the fonne faid unto him, Father, I have 4 To true repenfinned against heaven, and before thee, and am no time there is a feemore worthy to be called thy fonne.

22 Then the father fayd to his fervants , Bring row and shame, foorth the best robe, and put it on him, and put a from whence ring on his hand, and froes on his feet.

23 And bring the fat calfe, and kill him, and let which followers us eat, and be mery:

24 For this my fonne was dead , and is alive againe : and he was loft, but he is found. And they began to be mery.

25 Now the elder brother was in the field, and when he came & drew neere to the house, he heard feare God, defire

26 And called one of his fervants, and asked besheir fellowers what those things meant.

27 And he fayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him fafe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres have I done thee service, neither brake I at any time thy commandement, and tthou never gavest me a kid that I might make mery with my friends,

shemfelves head-

ring themfelfe free? doeth not onely

The beginning ging of the mercy of God, which fire well.

ioyaed with forfpringeth a con-

forgiveneffe.

to have all men to

30. But.

30 But when this thy fonne was come, which hath devoured thy goods with harlots, thou hast for his take killed the fat calfe.

3t And he faid unto him . Sonne, thou art ever with me, and all that I have, is thine. It was meete that we should make mery, and bee glad; for this thy brother was dead, and is alive againe : and he was loft, but he is found.

CHAP. XVI.

13 To The parable of the flew and accused to his mafter . ferbe 1700 mafters. 16 The law and the Prophets. 19 Of Liber and Lazariss.

A Nd he fayd also unto his disciples, . There was a certaine rich man, which had a steward, I Seeing that men and he was accused unto him, that hee wasted his goods. to themfelves, by

And hee called him, and fayde unto him, it is a flame for us. How is it that I heare this of thee? Give an acif with a free and count of thy stewardship: for thou mayest be no of the goods which longer fleward,

Then the steward sayde within himselfe, What shall I doe ? for my master taketh away from methe stewardship, I cannot digge, and to begge

I am ashamed.

oftenennes purchafe friendflip

other mens cofts,

the Lord barb gi-

pole, we doe not

procure the good

please him, nor

by this onely

meanes, riches,

vehich are often-

zimes occasious of finne, are turned to

another ende and

net approobethe

pables are fee ferth,

Reach was that worldly men are

affaires of this

merld, then chil-

dren of God are carefull for ebee-

Panleallesh thofe

Spiritual, and the

other carnall.

rifulneffe to the

poore, from a good fountaine : but he

Lafling life.

ven us to that put-

4 I knowe what I will doe, that when I am put will of our neighboun freing that out of the flewardship, they may receive me into their houses.

Then called he unto him every one of his mafters debters, and fayd unto the first, How much

owest thou unto my master? 6 And he fayd, An hundreth measures of oyle. a This parable doth And he faide to him , Take thy writing , and fit downe quickely, and write hfiie.

7 Then faid he to another, How much owest fferrand naughtie 7 Then faid he to another, How much owelf dealing, for it was thou? And he fayde, An hundreth measures about the state of the faydre, then They have the faydre him. Take the writing and wheate. Then he fayd to him, Take thy writing and

write fourescore. so there a thing co-8 And the Lord commended a the vniust vertly, or asis were under a figure to steward, because he had done wifely. Wherefore shough it agree not the b children of this world are in their generation

wifer then the children of light. chroughly withshe matterit felfe : fo 9 And I fay unto you, Make you friends with that Christ meaneth the riches cofiniquitie, that when ye shall want, by this parable so

they may receive you into everlasting 4 habita-10 2 He that is faithfull in the least, he is also more heedie in the

faithfull in much, and he that is vniust in the least, is vniust also in much. 11 If then yee have not bene faithfull in the

wicked tiches, who will trust you in the e true b Menthat are gitreasure? Den to this present 12 And if yee have not bene faithfull in fanolife, contrary to whom the children

ther mans goods, who shall give you that which is of light are fet : 5 . 13 4 3 No servant can serve two masters : for either he shall hate the one, and love the other : or

e This is not spoken els he shall leane to the one, and despise the other. of goods that are will gotten, for God will have our boun-Ye cannot serve God and riches. 14 All these things heard the Pharises also which

were covetons, and they scoffed at him. 15 4 Then hee faide unto them, Yee are they, which instifie your selves before men, but God knoweth your hearts: for that which is highly

callet thefe riches of miquitie, which o impaire for naughtils. d To wit, the poore Christiane : for they are the inheritere of these Talernacles. The phila a We ought to take becelest for abuling our earlishy simili-on and duriet, week on to deprive of the rank gifter. For bowe can they we spring the first angle, who abuse worldly things? e That its beatenly and traverices; which gits angles, voto dout evorally coulge? E I hat the bedochty and trate richer; points are converted to worldly and fitting fabilance. I in worldly good fitting fabilance. I in worldly good fab, points are called other members of they are committed to surrectaits. A Matth 6,14. 3 Norman can love Cog and richer together. A Our fonces are not hidden to God, although they be hidden to them who le finite they are, esteemed among men, is abomination in the fight * Matth. at. 14. of God. 16 %, The Lawe and the Prophets endured cellencis of the

untill Iohn : and fince that time the kingdome new Covenant, of God is preached, and every man preasfeth into olde bring 1900

17 \$ Now it is more easie that heaven and earth feet righteouf. should passe away , then that one title of the Lawe nesse of the Lawe thould fall.

ould fall. 18 5 * Whosoever putteth away his wife, and were of the Laws marrieth another, committeth adulterie : and who- Christ declareth foever marrieth her g that is put away from her by the feventh husband, committeth adulterie.

isband, committeen adulterie.

19 § 6 There was a certaine rich man, which Matth. 5,18.
Matth. 5,18. was cloathed in a purple and fine linnen, and fared 19,9, 1, co. 7, 11.

g This that gather

20 Also there was a certaine begger named by this place, that a 20 Alfo there was a certaine begot full of mar cannot full actions, which was layde at his gate full of ried against after that he hash put

21 And defired to bee refreshed with the away his wife for crummes that fell from the rich mans table : yet, adulteric, while the and the dogges came and licked his fores.

22 And it was fo that the begger died : and beth of the fe die was carried by the Angels into Abrahams bofome, porces which the The rich man also died, and was buried.

23 And being in hell in torments, the lift up not take the dihis eyes , and faw Abraham a farre off , and Lazatus porcement for adin his bosome.

his bosome.
24 Then hee cried, and fayd, Father Abraham, terr mere pures
death by the law. have mercy on me, and fend Lazarus that he may 6 The end of the dip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and coole my poverile and middip the tip of his finger in water, and the coole my poverile and middip the tip of his finger in water, and the coole my poverile and middip the tip of his finger in water, and the coole my poverile and middip the tip of his finger in water and the coole my poverile and middip the tip of his finger in water and the coole my poverile and middip the tip of his finger in water and the coole my poverile and middip the tip of his finger in water and the coole my poverile and middip the tip of his finger in water and the coole my poverile and middip the tip of his finger in water and the coole my poverile and the coole my poverile and middip the tip of his finger in water and the coole my poverile and t

25 But Abraham fayd, Sonne, remember that halbe everlaffing thou in thy life time received thy pleasures, and the riotous effe likewise Lazarus paines : now therefore is he com- and cruell pride forted, and thou art tormented.

26 Beside all this, betweeney ou and us there everlasting mise. is a great gulfe fet, fo that they which would goe hope of mercy. from hence to you , cannot ; neither can they come h Very gorgeoutle

from thence to you cannot recentle cannot you and simply and simply and simply are to a first the fact of the fact of the simply are the simply and simply house,

28 (For I have five brethren) that he may to have a some fifthe unto them, left they also come into this place of Achaia, was as dear a golde,

torment.

29 Abraham fayd unto him, They have Moyfes formul things are hom hearen hem. expressed, and fee and the Prophets : let them heare them.

30 And he fayd, Nay father Abraham : but if one forth under coloure 30 And he fayd, Nay father Abraham: Dut it one and refemblances come unto them from the dead, they will amend fifer curfence. their lives.

31 Then he faid unto them, If they heare not have a most fure Moyfes and the Prophets, neither will they be per-rule to live by, layer forth unto utin the fuaded, though one rife from the dead againe. .

offinee. See mail feeje which that tress a feel against mee seeke so when the seeke for other no. 10 Wee are unpossibility states. 11 Of the ten separate revolutions. 30 Of the comming of the kingdome of seaden. 33 Fall Chiffs. 35 After what maner Christian maning shall be. ** Matth. 18,7,

T Hen fayd hee to his disciples , 4 : It can not be marke 9,46.

avoided, but that offences will come, but woe : The Church is be to him by whom they come.

2 It is better for him that a great milftone but the Lord will were hanged about his necke, and that hee were not fuffer them upo cast into the sea, then that he should offend one punished, if any all the least beofen. of these little ones;

3 1 2 Take heed to your felves : if thy brother 2 Our teprehentrelpasse against thee, rebuke him : and if hee re- foor must be inte pent, forgive him.

4 And though hee finne against thee seven pove and chartry.

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> Commandement. mancannot be man

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\$ Gen.19,15.

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10,39. mar. 8,35.

That is, thall fave

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12 The onely way

* Matth,4,28.

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times in a day, and feven times in a day turne againe to thee, faying, It repenteth mee, thou shalt forgive him.

4 3 And the Apostles fayd unto the Lord,

Increase our faith.

6 And the Lord faid , 4 If ye had faith , as much as is a a graine of mustard feed, and should fay unto this mulberie-tree, Plucke thy felfe up by the rootes, and plant thy felfe in the fea, it should even

7 9 4 Who is it also of you, that having a fervant plowing or feeding cattell, would fay unto him by and by, when hee were come from the field,

Goe, and fit downe at table ?

8 And would not tarher fay to him . Dreffe more faith but the wherewith I may suppe, and gird thy selfe, and ferve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

o Doeth hee thanke that fervant, because hee did that which was commanded unto him ? I trow

s So likewise yee, when yee have done all 10 those things, which are commanded you, say, We are unprofitable fervants : we have done that which was our duetie to doe.

11 \$ 6 And fo it was when he went to Hierufalem, that hee passed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne. there mette him ten men that were lepers, which flood a farre off.

13 And they lift up their voyces and fayd, Ic-

fus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, to falvation, which & Go , thew your felves unto the Priefts. And it came to paffe, that as they went, they were clenfed. 15 Then one of them, when hee faw that hee

was healed turned backe, and with a loud vovce prayfed God.

16 And fell downe on his face at his feete, and gave him thanks : and he was a Samaritan. 17 And letus answered, and fayd, Are there not

ten cleanfed ? but where are the nine ? 18 There is none foundthat returned to give

God prayle, fave this stranger. 19 And hee fayd unto him, Arife, goe thy way,

thy faith hath faved thee.

20 \$ 7 And when hee was demaunded of the Phatifes, when the kingdome of God flould come, he answered them, and sayd, The kingdome of God commeth not with b observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is a within you. 22 8 And he fayd unto the disciples, The dayes

will come, when ye shall defire to fee d one of the dayes of the Sonne of man , and ye shall not see it.

23 & Then they shall fay to you, Behold here, place of those figures or behold there: but goe not thither, neither follow

24 For as the lightning that lightneth out of the one part under heaven, thineth unto the other part under heaven, fo shall the Sonne of man be in Youlooke about his day.

25 But first must be fuffer many things, and be though he were ab- reprooved of this generation.

among it you in the middes of you. 8 Wee oftentimes neglect those things when they be grefent , which wee afterward delire when they are gone, but in vaine. be prefettly which we attended one when day she goes our in value. — I have sime well come that you final fee ke for the Sonne of man, with great forow of heart, &thall out finde him — Mat. 24,33, mar. 13 21. — 9 Christ forowarmeth us that falle Christs shall come, and that his gloty shall suddenly be spread farre and wide through she world, after that the ignominie of the croffe is put out and extinguilled,

26 \$ 18 And as it was in the dayes of Noe, fo & Gen. 7,5. mat. shall it be in the dayes of the Sonne of man. 24,38. 1. pet. 3,100

They ate, they dranke, they married wives, fhallbe taken us. and gave in marriage unto the day that Noe went wares with the into the Arke : and the flood came , and destroyed sudden judgement of God : and

28 & Likenesse also as it was in the dayes of Lot: therefore the faithe They are, they dranke, they bought, they fold, they continually, planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimflone from heaven, and destroyed them all.

30 After these ensampels shall it be in the day er We mustrake when the fonne of man revealed. good heed, that

31 is At that day he that is upon the house, and his stuffe in the house, let him not come downe to this world, nor take it out; and he that is in the field likewife, let apyrefreet of him por tune backe to that he left behinde.

32 * Remember Lors wife.

Whosoever will seeke to save his soule, * Gen. 19,26. shall lofe it; and who soever shall lofe it, shall e get # Chap. 9, 24. man 34 R I tell you, in that night there shall be two iohn 12,25.

in one bed : the one shallbe received, and the other it fo Matthew exihallbe left.

35 Two women shallbe grudging together, the life that is tree one shallbe taken, and the other shallbe left. spoken of, is ever-

36 Two shallbe in the field:one shallbe received, Matth, 44,44. and another shallbe left.

37 12 And they answered, and fayde to him, to continue is to Where , Lord ? And he fayd unto them , Where- cleave to Christ. foever the body is, thither shall also the egles be gathered together.

The parable of the unrighteens Indge and the widow.

To of the Pharife and the Publicane, 15 Children a or the Pharife and the Publicane. Is Children are of the kingdome of healthm. 22 Tofil and give to the poore, 23 The Applies for fake all. 31 Child forced that death. 25 The Simble man receiveth fight. Not 1 thee Taske allow.

A Nd 1 hee spake also a parable unto them, to this 1 God willbare end , that they & ought alwayes to pray , and not prayer, notes to a waxe faint,

2 b Saying, There was a judge in a certaine city, which feared not God, neither reverenced man.

3 And there was a widow in that city, which came unto him, faying, Doe mee inflice against delay cause us on mine adverfarie.

4 And hee would not of along time : but af- course of our terward he fayd with himfelfe, Though I feare not Prayers. God, nor reverence man,

5 Yer because this widow troubleth mee, I will a Yeslde to affile it doe her right, left at the last shee come and e make ons, and advertime weary.

6 And the Lord fayd, Heare what the unrigh- heart, teous Iudge faith.

7 Now shall not God avenge his elect, which comparethings cry night and day unto him, yea, though 4 he fuffer long for them?

8 I tell you he will avenge them quickly : but If a man gethis when the Sonne of man commeth, shall hee finde right at a most

faith on the earth?

9 1 Le spake also this parable unto certaine shall the propers which trusted in themselves that they were suff, and of the gody prevaile the state of the

Two men went up into the Temple to pray : c Word for words

Eee

with the greater's unrighteous iudges with her blowers.

and it is a metaphore taken of wreftlers, who beate their adverfaries with their fiftes of clubbes: so due they that are importunate beare the radges eares with their integers, even as it were with blowes.

d Though he freme flowe in revening the integers. with blowes. d Though he feeme flowe in revenging the injuric a Two things especially make our prayers voyde and of none essent. done to his. confidence of our owner righteoulnesse, and the contempt of other : and an humble bears as contrary to both thefe.

a God will never be unterly lacking so the Godly (although be be not fo perfitly with them, as they gvould) even in thofe difficultier, which cannot be overcome by main geafon. Marth. 17,20.

quantitie of the grame of muftard 4 Seeing that God may chalenge un. so himfelfe of gight, both us and all that is ours, he can be debter unto us for nothing, although we labour manfully even unto

a If you had no

death. 5 The most perfit keeping of the Lave which we can performe, deforward no reocard. Chrift dorth well even unto fuen, as quill be unthanki ull. but the henefits of God profite them onely

4 Levis.14.2. The kingdome of God is not marked of many, although it be moft presentbefore their eyes: because they foodly per-f wade themielves, that it is ioyned with outward

are thankfull.

pompe. b With any outward pompeand flew of maieftie, to be knowne by : for there were other wife many & laine and evident rokens whereby meo might have underflood, that Christ was the Meffias, whose

long looked for: but which the Phatifes thein, dreamed of which looked for an earthly kingdome of

kingdome was fo

For Melfins as fent, but be is

a Although we forever we have we have in of God yet God as a proude pur never fo liule

are we despited of and arrogan: if we TINR in our owne workes before God

e Farre from the Phaeife in a lower 2 Chap 14-11. mat. 23,12. ₩ Mat.# 9:13-

mar 10,13.
f The children were render and youg , in that they were brought, which apprateth more ette they were infants, eweich is to be mar. ked apainft them abat are enemies to the baptizing of children. 4 Toiudge or

thinke of Chrift af-

ser the realon of our fiefh. in the cause of infinite corruptions Tae children alfo of the faithfull are comprehended in the free covemant of Gcd. 2 Them that cawied the children. whom the disciples my youth. drove avvay 5 Childlike in nocencie is an ore nament of Chris

Bians. * Matt 19.16. marke 10,17. % Exod. 22.30. 3 The intifement of riches carie h neway many from theright way. & To be both rich and godly is a fingalar gift of God.

% Mat.19:37. mar.20,28.

5 They become the riched of all. which refule not en he more for Chriftsfake.

Mat. 20:17. miske 10.32. 10 At fore and cereaine as perfecutiglory which remaineth for the conquezones.

b Hereby we fee bow ignorant the difcibles Mets!

the one a Pharife, and the other a Publican. II 3 The Pharife floode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, uniust, adulterers, or even

as this Publican. 12 I fast zwife in the weeke : I give tithe of all

that ever I potteffe.

13 But the Publican standing ea farre off, would not lift up so much as his eyes to heaven, but smote his brest, saying, O God, be mercifull to mee a finner.

14 I tell you, this man departed to his house, iustified rather then the other: + for every man that exalteth himfelfe shall be brought low, and he that humbleth himselfe shalbe exalted.

15 9 &f They brought unto him also babes that he thould touch them, 4 And when his difci-

ples faw it, they rebuked them.

16 5 But Iesus g called them unto him, and faid, Suffer the babes to come unto mee, and forbid them not : for of fuch is the kingdome of God.

17 6 Verely I fay unto you, who foever receiveth not the kingdome of God as a babe, hee shall not enter therein.

18 * Then a certaine ruler asked him, faying, Good Mafter, what ought I to doe, to inherite eter-

19 And Iesus sayd unto him, Why callest thou me good, none is good, fave one, even God.

20 Thou knowest the commandements,* Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honow thy father and thy mother.

21 7 And he fayd, All thefe have I kept from

22 Now when lefus heard that, hee fayd unto him, yet lackeft thou one thing, Sell all that ever thou half, and distribute unto the poore, and thou that have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy : for he was marveilous rich

24 8 And when Iefus faw him very forowfull, he fayd, With what difficultie shall they that have riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then faid they that heard it , And who then Thall be faved?

27 And he fayd, The things which are unpoffible with men, are possible with God.

28 9 * Then Peter faid, Loe, we have left all,

and have followed thee. 29 2 And he fayd unto them , Verely I fay unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the king-

dome of Gods fake, 30 Which shall not receive much more in this

world, and in the world to come life everlatting. 31 (* 10 Then Iefus tooke unto him & twelve, and fayd unto them , Behold, we goe up to Hierufalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he fhall be delivered unto the Gentiles, and shall be mocked, and shalbe spitefully entreated, and thalbe spited on.

33 And when they have fcourged him, they will put him to death: but the third day hee thall rife againe.

34 But they understood a none of these things,

and this faying was hid from them, neither perceived they the things, which were spoken.

35 9 4 11 And it came to passe, that as he was & Matt. 20,29. come neere unto Iericho, a certaine blinde man fate by the way fide, begging. 36 And when he heard the people passe by , he cle, that he is the

light of the world. asked what it meant. 37 And they fayd unto him that Iesus of Na-

zareth passed by. 38 Then he cried, faying, Iesus the Sonne of David, have mercy on me.

39 12 And they which went before, rebuked 12 Themore him that hee should hold his peace, but hee cryed much more, O Sonne of David, have mercy on me.

40 And Iefus flood fill, and commanded him them which proto be brought unto him. And when hee was come felle Chriften neere, he asked him.

41 Saying . What wilt thou that I doe unto the more ought we to goe for thee ? And hee fayd, Lord, that I may receive my ward,

42 And Iefus fayd nnto him. Receive thy fight : thy faith hath faved thee.

43 Then immediatly he received his fight, and followed him , praying God: and all the people, when they faw this, gave prayfe to God. CHAP. XIX.

Zaccheus the Publican. 33 Ten pieces of meney delibered to fire hants to occupie with all. 29 tefu enterth into Hierafalen. 34 Hee foreteleth the destruction of the civie with tearer. 45 He casteth the sellers out of the Temple. B Zaccheusthe Publican. N Ow when Iesus entred and passed through a Christ prevented lericho.

2 Beholde, there was a man named Zaccheus, grace especially, which seemed to which was the a chiefe receiver of the tribute, and be furtheft from it. he was rich. 3 And hee fought to fee Iefus , who he should head of the Publi

be, and could not for the preasse, because hee was sans which were of a low stature.

4 Wherefore he ranne before, and climed up were divided into into a wilde figge-tree, that he might fee him: for companies: as we he should come that vvay. And when Iefus came to the place, hee loo- bis orarious.

ked up , and faw him , and faid unto him, Zaccheus, come downe at once : for to day I must abide at faketh the grace thine house. 6 Then he came downe hastily and received should be bestowed

him joyfully.

7 a And when all they faw it , they murmured, faying , that hee was gone in to lodge with a finfull knowed by the 8 3 And Zaccheus flood forth, and faid unto the b By falfely accuse

Lord , Behold , Lord , the halfe of my goods I give fing any man : and to the poore : and if I have taken from any man by b forged cavillation, I reftore him foure fold.

9 Then lefus fayel to him. This day is falvation person: for comcome unto this house, forasmuch as ne is also be- monly they have come the conne of Abraham.

10 \$ For the fonne of man is come to feeke, and spoile the come and to fave that which was loft.

11 4 And whiles they heard these things, hee bave nothing in continued and spake a parable, because hee was their moutes but the profit of the neere to Hierusalem, and occasio also they thought commonweale, and that the kingdome of God thould thortly appeare.

12 He fayd therefore, * A certaine noble man they play the 12 He fayd therefore, A certaine noble man thereis infomuch went into a farre countrey, to receive for himleste teat if mentreprove a kingdome, and fo to come againe,

redreffe their sobbe. rie, and fpoyling, they cry out the common-wealth is hindred. e Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that faivation came to that boufe, because they received the bleffing as Abraham had for all of the boufeholde were circumcifed.

Manh. 18.11.

We mult patiently waits for the independent of God, which Ralbererealed in his time.

Matth. 18.11.

flops and lets that Saran layerh io our way, even by Name fo much

Tr Chull Berrach

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The overfeer and there together; for

may gather by maby places of Ciceto a The world forof God, and yet is inwillingly that it upon other. 3 The example of

effect this agreeth mult

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4 Chap. 21,6.num

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formormen n one fort iail from Chrift whom they fee not : the other, which according eo their vocation. bestow the gifte which they have received of God. to his glory with great pamer and diligence : the third live d'ely. and do no good . As for the first the Lord ween bee commeth will auftly punish them in his time : the other be will bleffe, according to the paines which they have

taken : 20d as for the flourt full and idle verson be will punifn them d This was a piece of money. which the Greciaus ufed, and was in value about an hundred pence , which is about ten crownes. 6 Againftebem which freed their Ite idlely in delibera ing , and otherwise, in conremplation. e To the bankers and changers.

4 Chap. 8,18. M14tt 13,11a and 25 29. marke 4,25.

f The disciples arthematter hur Christ goeth on boldly though death were before de Matth.zz.z. marke 11.1. 7 Chrift fbeweih in his owne perfon, that his king dome is not of abis world.

Wanh.23,7. åchn 13,14.

s And he called his ten fervants, and delivered them ten pieces of money, and faid unto them, Occupy till I come.

14 Now his citizens hated him, and fent an ambaffige after him . faying , Wee will not have this

man to reigne over us.

15 And it came to passe, when he was come againe, and had received his kingdome, that he commanded the fervants to be called to him, to whom he gave his money, that he might know what every man had gained,

16 Then came the hrft, faying, Lord,d thy piece

hath encreafed ten pieces.

17 And he faide unto him, Well, good fervant : because thou hast bene faithfull in a very little thing, take thou authoritie over ten cities,

18 And the fecond came, faying, Lord, thy piece hath encreased five pieces.

19 And to the same he said, Be thou also ruler over five cities.

20 6 So the other came, and faid, Lord, beholde thy piece, which I have layd up in a napkin:

21 For I feared thee , because thou art a straite man : thon takeft up that thou laiedst not downe,

and reapest that thou diddest not fow.

22 Then hee faid unto him, Of thine owne mouth will I judge thee, O evill fervant. Thou knewest that I am a straite man, taking up that I laid not downe, and reaping that I did not fow.

13. Wherefore then gavest nor thou my money into the e banke, that at my comming I might have

required it with vantage?

24 And hee faid to them that flood by , Take from him that piece, and give it him that hath ten. pieces.

(And they faide unto him, Lord, he hath ten 25 pieces.)

26 & For I say unto you, that unto all them that have, it shallbe given : and from him that hath not, even that he hath, shallbe taken from him.

27 Moreover, those mine enemies, which would not that I should reigne over them, bring hither, and flay them before me,

28 And when he had thus spoken, shee went ftaggered and staired foorth before, ascending up to Hierusalem.

29 \$ 7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Olives , he fent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein affoone as ye are come, ye shall finde a colt tied, whereon never man fate : loofe him, and bring him lither.

31 And if any aske you, why ye loofe him, thus shall ye say unto him , Because the Lord hath need of him.

32 So they that were fent, went their way, and found it as he had faid unto them.

33 And as they were loofing the colt, the owners thereof faid unto them, Why loofe yee the colte ?

34 And they fayd, The Lord hath neede of

The So they brought him to Iefus, and they

35 4 So they brought num to zero. cash their garments on the colt, and set Iesus there-

36 And as hee went, they fored their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had feene,

38 Saying Bleffed be the King that commeth in the Name of the Lord : peace in heaven, and glory in the highest places.

39 8 Then fome of the Pharifes of the compa- 8 When they line ny faid unto him, Mafter, rebuke thy disciples.

40 But he answered, and said unto them , I tell preschen and fere you, that if thefe faould holde their peace, the ten foorth of the ftones would cry.

he will raife up 41 149 And when he was come neere, he be- ne will railreup held the Citie, and wept for it, garily, iu defpite

42 g Saying , h O if thou haddeft even knowen of them. at the least in this k thy day those things , which 24.1. marke 13,50 belone unto thy peace ! but now are they hid from thine eyes. fireply delited with the deftru-

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and com- &ion, no not of palle thee round, and keepe thee in on every fide,

44 And thall make thee even with the ground, off his speech,
and thy children which can be about the ground, off his speech,

and thy children which are in thee, and they shall which shewerh not leave in thee a flone upon a flone, because thou partly how he was knewest not m that season of thy visitation.

45 1 \$ 10 Hee went also into the Temple, and Passion of the debegan to cast out them that fold therein, and them tie, that was like to that bought,

46 Saying unto them, It is written, * Mine to upbraid them house is the house of prayer, * but ye have made and Ruhburnnesse it a denne of theeves. against him, fuch

47 And he taught dayly in the Temple. And the as bath out lightly hie Friestes and the Scribes, and the chiefe of the people fought to destroy him.

48 But they coulde not finde what they might to whom this meldoe to him : for all the people hanged upon him fage was properly

when they heard him. i If after the flaying of fo many Prophets, and fo of: refufing mee the Lord of the Prophers, nowe efpeat cially in this my last comming to thee, thou hadt had any legard to thy selfer. k. The fit and commodious time is called the day of this citie. I That is, those things wherein rhy happineffettandeth. m That is this very inftant wherein God vilited thee. Mar. 11:13. to Christ thewesh after his entric into Hierofalem by a visible signe.
that it is his office enjoyeed him of his Father to purge the Temple. * Mar. 21:27. ifai. 56,7. # Terem.7,11

CHAP. XX. 4 From whence Johns Baptisme was. From whence Johns Baptisme was. 9 The welchednesse of the Friess is noted by the parable of the voltage and and the bushandmen. 21 Teptive ribus to Cefar. 27 He contineeth the Saddaces despins the resurrection. 41 Hosp Child is the Continue of the Saddaces despins the resurrection.

Christisthe Sonne of Dabid.

A Nd * 1 it came to passe, that on one of those * Matth. 21.23; dayes, as hee taught the people in the Temple, marke 11.27. dayes, as hee taugut the properties and the being overcome and preached the Gospel, the hie Priestes and the being overcome with the truesh of 2 And spake unto him , faying, Tell us by what Christes doftrine,

authoritie thou doest these things, or who is hee moove a question that hath given thee this authoritie?

And he answered, and faid unto them, I also overcome by the will aske you one thing : tell me therefore : 4 The baptisme of John, was it from heaven,

or of men? of men?
And they reasoned within themselves, saying, * Matth. 21.33. If we shall say, From heaven, he will say, Why then 5,1 I tem 2,210

beleeved ye him not? 6 But if wee shall fay, Ofmen, all the people thing to have them will stone us : for they be perswaded that Iohn was the chiefest ene-

a Prophet. his fervants which Therefore they answered, that they could not are conversacting

tell whence it wwas. 8 Then lefus faid unto them. Neither tell I you, of Gods holy

by what authoritie I doe these things.

9 1 * 2 Then began he to fpeake to the people notefcape upper this parable, A certaine man planted a vineyard, withed,

Eee z

Se Pfal. 118,22

@ Matt. 19.16.

3 The last refuge

grue Prophets, is

areafon m their -

a Afic time to

gake him in.

charge.

him.

death.

ebat falfe propbett

have to defiroy the

to lay fedition, and

b Whom they had

deceitfully hired.

That they might

naite forme holde in

accufation against

& To put bim to

wed by favour of

any : and by per-

ward circumftan-

have refped unto,

he will not judge

alike of them that

are indeede alike.

taine diligence and

wittineste doe,

4. Rom. 13,7.

of the fellt is

ayouthed agains

Deuliajis

50. Matth. 22,23.

mar. 12, 18.

evill gotten by

mattb.14,13

and let it foorth to husbandmen : and went into a ftrange countrey, for a great time.

10 And at the time convenient hee fent a fervant to the husbandmen, that they should give him of the fruite of the vineyard : but the husbandmen did beat him, and fent him away emptie.

11 Againe hee fent yet another fervant : and they did beate him, and foule intreated him, and fent him away emptie.

12 Moreover he fent the thirde, and him they wounded and cast out.

Then faid the Lord of the vineyard, What thall I doe ? I will fende my beloved fonne : it may be that they will do reverence when they fee him.

14 But when the husbandmen fawe him , they reasoned with themselves, saying, This is the heire: come , let us kill him , that the inheritance may be

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe unto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heardit, they faid, God forbid.

17 And he beheld them, and fayd, What meaneth this then that is written, & The stone that ifa.38,16. ad.4,11. the builders refused that is made the head of the com, 9:33, 1.Pel.2.

18 Whofoever shall fall upon that stone , shall be broken : and on whomfoever it shall fall, it will grinde him to powder.

Then the high Priestes, and the Scribes the fame houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 \$ 3 And they a watched him and fent foorth b fpies, which should faine themselves iust men c to take him in his talke, and to deliver him unto the power and d authoritie of the governour.

21 And they asked him, faying, Master, we know that thou fayest, and teachest right, neither doest thou accept eany mans person, but teachest the way of God truely,

12 Is it lawfull for us to give Cefar tribute or

23 But he perceived their f craftinesse, and said biazalke, and thereunto them, Why tempt ye me ? by forge fome falle

24 Shewe mee a pennie. Whose image and fuperscription hath it? They answered, and sayde,

27 Then hee faid unto them, * Give then unto Cefar the things which are Cefars, and to God a Thou art not mose

these which are Gods. 26 And they could not reproove his Lying befon he meaneth outfore the people : but they marveiled at his answere,

ees, which if a man and held their peace. 27 % 4 Then came to him certaine of the Sadduces (which deny that there is any refurrection) and they asked him,

28 Saying, Master, & Moses wrote unto us, If Crafiines is a cerany mans brother die having a wife, and hee die without children, that his brother should take his much use and great wife, and raise up seede unto his brother.

practife inmatters. 29 Now there were seven brethren, and the first tookea wife, and he died wishout children.

30 And the fecond tooke the wife, and he died childleste.

31 Then the thirde tooke her : and fo likewife the feven died, and left no children.

32 And last of all, the woman died alfo.

Therefore at the refurrection, whose wife of g They are called them shall she be ; for seven had her to wife.

34 Then Iesus answered, and saide unto them, world, which live The g children of this world marry wives, and are in this world; an married, But they which shall be counted worthy to

enion that world, and the refurrection from the chap. 16,8, which dead, neither marry wives, neither are married. 36 For they can die no more, forafmuch as children of light.

they are equall unto the Angels, and are the fonnes of God, fince they are the h children of the refur- redion, for as we

37 And that the dead shall rife againe, even shall live indeed, 4 Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of fo do they tife in Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of life, though if this them which live : for all i live unto him.

39 Then certaine of the Scribes answered, and it belongest also to faid, Master, thou hast well faid. 40 And after that , durft they not aske him any that rife to con-

3 % 5 Then faid he unto them, How fay they but death

that Christ is Davids sonne ? 42 And David himfelfe faith in the booke of the Pfalmes, * The Lord faide unto my Lord, Sit at

my right hand, Till I have make thine enemies thy foote- they die here on 43 Roole.

Seeing David called him Lord how is hee Matth. 42 44. then his fonne?

45 Then in the audience of all the people, he fonne of David fayd unto his disciples,

46 # 6 Beware of the Scribes , which willingly goe in long robes, and love falutations in the markets , and the highest seates in the assemblies , and sting sonne of the chiefe roomes at feasts:

47 Which devoure widowes & houses, and in to the spirit. fhew make long prayers : These shall receive greater damnation.

We must avoyd the example of the ambitious and covetous Pastours. Spoken by the figure Metonymie, houses, for the goods and Substances

CHAP. XXI. The widower liberalitie above her richte, g Ofthe time of the destruction of the Temple, to an as The fignes going before the last iudgement. to and Hitrufalem.

A Nd & , as he behelde , hee fawe the rich men 1 The pooremay which call their gifes into the treature. And hee fawe aifo a certaine poore widowe

which cast in thither two mires : And he faide, Of a trueth I fay unto you, judgement, that this poore widowe hath cast in more then they

For they all have of their superfluitie cast into the offerings of God : but shee of her penuric

hath cast in all the living that she had. 5 * a Now as some spake of the Temple, how 14.1 mar 13.1 it was garnished with goodly stones, and with a a The destruction

confectatethings, he faid, 6 Are thefe the things that yee looke upon? true feirituall builthe dayes will come wherein a stone shall not ding may be built be lest upon a stone, that shall not be throwen up who spead builders most and

7 Then they asked him, faying, Master, but cumspect. when shall these things be and what signe shall there be when thefe things shall come to passe ?

8 + And hee faid, Take heede, that ye be not pillare deceived: for many will come b in my Name, fay- | Fphelis, s. ing , I am Chrift , and the time draweth neere: fol- a.thef. a.3 low ye not them therefore,

not they, that whole ly are given to the are contrasy to the h That is , men pare takers of the refuray truely,that they everlaiting bliffe, deed , which tife to word refurredion. be taken generally, demnation , which 4 Exod.3.6. i That is, before him : a notable faye

the children of this

Christ is fo the according to the fleft , that he is allo his Lord (because be is the everla-Gud) according # Pfal. 110, 1.

ing, the godiy dos

not die, though

* Chap 11,43.mat, 23.6 mar. 12,38. k This is

-X Marke 12.40. exceed in bougtie and liberalitie even the richeft, according to God?

4 Chap. 19:43 mate of the Temple is forecold, that that ought to be cira There werethings chat were hauged upon walles and

b Vingmy Name 9.3 And

3 The isue Temup even in the mieidelt of incredible tumulte, and most Il arpe mifezies, through invincible patience, fothat the end zhereof cannot be

but moft baspy. of Mar. 14.7. marke 13,15. c This thalbethe end of your troubles and afflictions, bey fhalbe witteffes both before God and man, afwell of the recherous and cruell dealing of fo of your conftan. cie: A noble faying, that the affictions of the godly and holymen pergaines to the witnes of the trueth.

\$ Chap. 12, 12. mar 10,19. marke 13,17. # Mat .10,30. d Though you are all fides with many mileries, yet notwithflanding be waliant and couragious, and beare out thefe things manfully . # Dan.9.27. mat.14 15. marke 13,14. 4 The finall dewhole citie is foretold. e By wrath, those things are meant, whichGod fenderh

f Word for word, mouth, for the Hebrewe call : beedge of a fword the mouth because the edge biteth. * 1fa.13, 10.ezek. 31.7 mat. 24:29. marke 13.14 g When the times are expired.appoinzed for the falvation of the Gentiles and punishment of the lewes : And fo he paffeth from the deftrudion of Hierufalem , to the biftorie of helatter iudgemeo . 5 After divers tempeft, the Lord will at the length

whe be is difpleafed.

plainly appeare za deliver bis Church. # Rom.8,27 6 We muft be fober and watchfull both day and night for the Lords comming, that we be not taken at unwares. 4 Rom,13,13.

9 3 And when ye heare of warres and feditions. be not afraid : for these things must hist come , but the end followeth not by and by.

10 Then fayd he unto them , Nation shall rife against nation, and kingdome against kindgome,

11 & And great earthquakes shall be in divers places, and hunger, and peffilence, and fearefull things, and great fignes shall there be from heaven.

12 But before all thefe, they shall lay their hands on you, and perfecute you, delivering you up to the affemblies, and into piifons, and bring you before kings and rulers for my Names fake.

And this shall turne to you, for a c testimo-

14 \$ Lay it up therefore in your hearts, that ye cast not before hand what ye shall answere.

15 For I will give you a mouth, and wifedome your enemies, as al- where against all your adversaties shall not be able

to speake nor relist. 16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinfmen, and friendes,

and some of you shall they put to death. 17 And yee shall be hated of all then for my Names fake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience d possesse your foules. 20 1 + 4 And when ye lee Hierufalem befieged with fouldiers, then understand that the defolation thereof is neere.

2.1 Then let them which are in Iudea, flee to the mountaines; and let them which are in the middes thereof, depart out : and let not them that

are in the countrey, enter therein: 22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But who be to them that be with child, and to them that give fucke in those dayes: for there shall be great diffresse in this land, and e wrath over this people,

24 And they shall fall on the f edge of the fword, and thall be led captine into all nations, and Hierufalem shail be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled,

25 * g Then there thall be fignes in the funne, and in the moone, and in the ttarres, and upon the earth trouble among the nations, with perplexitie: the fea and the waters thall roare.

26 , And mens hearts shall faile them for feare and for looking after those things which shall come on the world : for the powers of heaven thall be

27 And then shall they feethe Sonne of man come in a cloud, with power and great glory.

And when there things begin to come to passe, then looke up , and lift up your heads : * for your redemption draweth neere.

29 6 And he spake to them a parable, Behold,

the ngtree, and all trees, 30 When they now floor foorth, ye feeing them, know of your owne felves, that immmer is

then neere. 31 Solikewise yee, when yee see these things come to passe, know ye that the kingdome of God

32 Verely I fay unto you, This age shall not

patie, till all thefe things be done: 33 Heaven and earth shall passe away, but my words thall not paffe away.

34 & Take heed to your felyes, least at any time

your hearts be oppressed with surfeting and drun-kennesse, and cares of this life, and least that day come on you at vitwares.

35 For as a fnare shall ir come h on all them that hou all men where dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that may be counted worthy to escape all these things that shall come to passe, and that ye may i stand before the sonne of man.

37 I Now in the day time hee taught in the i You may so ap-Temple, and at night he went out, and aboade in abide the counter the mount, that is called the mount of Olives.

38 And all the people came in the morning to of the Indge with him, to heare him in the Temple.

CHAP. XXII.

3 Indar filleth Chrift. 7 The Applite prepare the Paffeobers.

14 They firine who shalke chiefest. 31 Satan essert in them.

35 Christ shreath that they wanted mediting. 43 He prayeth in the mount. 44 He spreater blend. 50 M aichter eare cut of and braid. 5753.60 Peter denieth Christ there. 63 Christ is mocked and freoken. 69 He confesseth himselfe

to be the Sonne of God. N Ow & the , feast of unleavened bread drew & Mat. 26, 1. neere, which is called the Passeover. And the hie Priests and Scribes fought how

they might kill him : for they feare the people. 2 Then entred Satan into Indas , who was ther by the provicalled Iscariot, and was of the number of the

4 And he went his way, and communed with the hie Priests and a captaines, how he might be-

tray him to them. 5 So they were glad, and agreed to give him

money. 6 And he confented, and fought opportunity to betray him unto them, when the people were

bread, when the Paileover e must be facrificed.

8 And he fent Peter and John, faying, Go and prepare us the d Paffeover that we may eate it.

9 And they faid to him , Where wilt thou, Bishops, as appeathat we prepare it?

10 Then he fayd unto them, Behold, when ye b Without tumult, be entred into the citie, there thall a man meet unwitting to the you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And fay unto the good man of the house, they watched their The Master faith unto thee, Where is the lodging where I shall eate my Passeover with my disciples?

12 Then he shall shew you a great high chamber trimmed : there make it ready. 13 So they went, and found as he had fayd unto

them, and made ready the Paffeover, 14 * 4 And when the choure was come, he fate

downe, and the twelve Apostles with him. 15 Then he fayd unto them , I have earnefly defired to cate this Paffeover with you, before I

f fuffer. 16 For I fay unto you, Hencefoorth I will not lingly to death. eate of it any more untill it be fulfilleth in the c Bytheorder 2p-

kingdome of God. 17 And he tooke the cup, and gave thanks, and

fayd, Take this, and divide it among you: 18 For I fay unto you, I will not drinke of the this is spoken by the

fruit of the vine, untill the kingdome of God be figure metonymie,

peare that you will

foever they be .

na nce 20d fentence

& Chrift is raken upon the day of the Palleover, radence of his Father, then by the will of men. ₹ Mat. 26.14. marke 14,10

a God by his wooderfull provi-dence, caufeib bim to be the minister ofour falvation. who was the authour of our de-OrnAign. a They that had

the charge of keeping the Temple. which were none of the Priefts and reth by the 52 verfe of this Chapter. people which used to follow him : and therefore indeed

time, when they knew he was alone in the garden. * Mat 26,17. marke 14,13 3 Chriftteacheth

his disciples by a manifest miracle, that although he he going to be crucified, yet no-

him : and therefore that be goeth wilinted by the Law. d The lambe which was the figure of the Pallsover : And

which isvery muall in the matter of

\$ Mat.26 to mat. 14:17. 4 Christ having ended the Passeover according to the order of the Lawe, forewarmen themsharehis shall be his last bacquet with thems a fter the maner and ne ceffitie of this life. e The evening and twilight, at what time this suppergras to be kegt, f I am fut to death. 19 4 5 And Eee 3

4 Mat. 26, 16. marke 14.22. 2. Cor 11,34

Christ ellablisheth his new Cove pant, and his communicating with MI with newe

g Here is a double Meionymie : for fift the veffell is raken for that which to conveined in the vellell, as the cup. for the wice which Is within the cup. Theathewine is called the Covemant or Tellament. ovbereas indeede it is hur the figne of

the Tellament, or father of the blood of Chrift , whereby the Tellament was made : neither is it a vaine figne, though it be not all one would the ching that is re-

lencie of the Tellament, and answeseth to the place of Jeremie,Chep 3t. 31. where the new Teffament is pto-Mat. 26.21.

marke 14.28. Tial 41,9. againe that be go-2:b to death wilbe not ignorant of Indastreafon. i That is, hisprabrewetto fpeake,

a. Kings 14 19. Is not the hand of loab in : his matter? 7 Although the decree of Gods providence come necollati'v to paffe, yet it excuterb not the fault . of the inftruments.
* Maich 20.15.

marke 10 4a. tre not called to role, but to ferve. k Have great tirles for fo it was the cultome to hone or Princes

wi b fome great

19 4 And hee tooke bread, and when he had given thanks, he brake it, and gave to them, fay-ing, This is my body, which is given for you: doe this in the remembrance of me. 20 Likewise also after supper he tooke the cup,

faying, This & cup is h that new Testament in my blood, which is shed for you.

21 \$ 6 Yet behold , the i hand of him that betraveth me, is with me at the table,

22 7 And truely the Sonne of man goeth as it is appointed; but woe be to that man by whom he is berrayed.

23 Then they began to enquire among themfelves which of them it should be, that should doe 14 \$ * 8 And there arose also a strifeamong

them, which of them should seeme to be the greateft. 25 But hee faid unto them , The kings of the

Gentiles reigne over them, and they that beare rule over them, are called k bountifull.

26 But ye stall not be fo : but let the greatest among you be as the least, and the chiefest as he that ferveth. 27 For who is greater, he that fitteth at table,

preferreth.

or he that fervein ris notice.

h Thisword ibat, And I amamong you as he that ferveth. or he that ferveth? is not hee that fitteth at table?

28 9 And yee are they which have continued with me in my tentations. 20 Therefore I appoint unto you a kingdome,

as my Father hath appointed unto me, 30 * That ye may eate, and drinke at my table,

in my kingdome, and fit on feates, and indge the twelve tribes of Ifrael. 31 1 10 And the Lord fayd , Simon, Simon, be-

hold, 4 Satan hath defired you, I to winnow you as wheat.

32 11 But I have prayed for thee, that thy faith lingly, although be faile not : therefore when thou art converted, Arengthen thy breihren. 33 * 12 And he faid unto him : Lord, I am ready

Rife, fo we the He- to goe with thee into prilon, and to death, 34 But he faid, I tell thee, Peter, the cocke shall

no crow this day, before thou hast thrise denied that thou knewest me,

35 \$ And he faid unto them, 4 When I fend you without bag, and fcrip, and flooes, lacked yeany thing ? And they fayd, Nothing.

36 m Then he fayd to them , But now hee that hath a bagge, let him take it, and likewise a scrip : and he that bath none; let him fell his coate, and bny a fword,

3 7 For I fay unto you, That yet the same which is written, must be performed in mec, & Even with the wicked was he numbred : for doubtleffe those things which aren veritten of me, have an end.

38 And they fayd, Lord, behold, here are two fwords. And he fayd unto mem, It is enough.

39 9 * And he came out, and went (as he was wit blond greats

villes 9 Such as are passakers of the afficktions of Christ, thall also be passa kers of
bis kingdome. Mat. 19.18. To Weening alwayes thinks upon the wait that Satan
laise, b for cr. 18.1. Pet. 5.2. To testify you and feature you and also to cast you out. 11 It is brough the stayers of C'rift , that the elect doe never vtusty fall a way from is It is hough the faverand Could, shackbeeled doe never virily fall away some the faith; and dam for this count to that they though dirive upon a morber. Mut 15, 26, morth 14, 25, 10 h 13 s. Chellift throwed that faith differed much from a viaine fearnitie in flexing before out the grievous cample of Peter. Mut 16, 10 m a little faith with 18 in the way of an allegation at the faight of my friends and fellow foolings of the little faith 18 in the way of an allegation at the faith of my friends and fellow foolings of the little faith 18 in the way of the faith 18 in the way of the faith 18 in the morth 18 in the faith 18 in the fa battell at East to be toogst, and interest you include an order intige annex and thinks upon furnishing your februs in armour. And whethis armour is, he she week by his owne example, when he praved afterward in the garden, and reprodued Peter for firiking with the fixed.

Elsi 63.12, Match 26.36, mar. 14.32. ioka 18,1.

wont) to the mount of Olives, and his disciples # Mat. 46, 14. alfo followed him,

40 % 13 And when hee came to the place, hee fayd to them, Pray, least ye enter into tentation.

bout a stones cast , and kneeled downe , and prayed, 42 Saying , Father, if thou wilt, take away this which had loyded

cuppe from mee: neverthelesse, not my will, but with them the curse thine be done.

43 And there appeared an Angel unto him from 14 Prayers are a heaven, comforting him.

44 But being in an agonic, hee prayed more earnestly; and his sweat was like o drops of blood, trickling downe to the ground.

45 is And he rose up from prayer, and came to his disciples, and found them seeping for heavines. 46 And hee fayd unto them, Why fleepe vertile

and pray, least ye enter into tentation 47 1 And while hee yet fpake, behold, a company, and he that was called Iudas one of the ufeto doc.for fo twelve, went before them, and came neere unto many marryrs

Iefns to kiffe him. 48 And Iesus sayd unto him . Iudas , betravest thou the Sonne of man with a kiffe?

49 17 Now when they which were about him, faw what would follow, they fayd unto him, Lord, shall we smite with the sword?

50 And one of them smote a servant of the hie Priest, and strooke off his right eare.

51 Then Iefus aniwered, and fayd, Suffer them thus farre : and he touched his eare, & healed him. 52 18 Then Iefus fayd unto the hie Priefts, and

captaines of the Temple, and the Elders which Christ wastrue were come to him, Bee yee come out as unto a thiefe with fwords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me : but redemption of all this is your very houre, and the p power of darknes. f * Then tooke they him, and led him, and ned in the fonne of

brought him to the hie Prieft house. 19 And Peter bimfelfe to the ftate followed afaire off. * And when they had kindled a fire in the things as no man

middes of the hall, and were fet downe tegether, elare. Peter also sate downe among them. 56 And a certaine may d'beheld him as he fate fluggish, even

by the fire, and having well looked on him, fayd, in thir greatest danger until This man was also with him.

57 But he denied him, faying, Woman, I know him not.

58 And after a little while, another man fawe marke 14.43. him, and fayd, Thou art also of them, But Peter fayd, Man, I am not.

59 And about the space of an houre after, a taken that by bis cettaine other affirmed, faying, Verely, even this obedience hee man was with him: for he is also a Galilean.

60 And Peter fayd, Man, I know not what thou fayed. And immediatly while hee yet fpake, the ing of Gods glory.

cocke crew. 61 Then the Lord turned backe, and looked upon Peter: and Peter remembred the worde of the Lord , how he had fayd unto him , & Before the pleafethnor, cooke cross, thou first denie me thrife. Chrift. cocke crow, thou shalt denie me thrise

62 And Peter went out, and wept bitterly. 63 9 * And the men th at held lefus, mock- which tooke Chift, ed him, and frooke him.

their evil! confelence, and partly also that all these things were done by Gods providence p The power that was given to darkenelle, to op; reffe the light for a feefon. # Mar. 26. 18. of the figular anotherfie of God towards his elect. 4. Mat ad., \$2.50 mar. 1956. inhn 1833. Mat ad., \$2.50 mar. 1956. ao Chrift hare the fhame that was due to our finnes, 4. Mat b., 26,67 mar. 14.65.

marke 14.38. made death accepa table unto us, by 41 14 And hee was drawen afide from them a- overcomming in our came, all the horsours of death. of God.

gainft the most pe-

rillous all'aults of our enemies. This arooie fhewerh that Chrift, ftrave much . and tvas in great di-Rreffe : for Christ frove not onely with the feares of death, as other men might feeme more

coaftant then Chrift but with the feares full judgement of his angrie Father, which is the feares fulleft thing in the world; and the matter was , for that he tooke the burden of all our finges upon himfelfe. o Thefe doe not onely flew that man.but other

the godly have to confider of, wherein mankind iscontel-God his debefing of a fervant : fuch can fufficiently des Man are utterly

things alfo which

Chritt flirre them Mat. 26,47.

iohn 18,3. 16 Chrift is willingly berrayed and njight deliver us. tie for the betray-17 That zeale which carieth us out of the bounds

of our vecations 18 Eventhe very feare of them proceed partly

64 And

& Matth. 27.1.

wrongfully con-

demosed of blaf-

phemie before the

his Priettes indge-

ment feate, that we might be quit

before God from

mbich wedeler-

E Chrift, who is

now resdie to fuf-

fer tor the fediti-

on, which we rai-

fed in this world,

is first of all pro-

nounced guiltles, that it might ap-

peare that he fuf-fered not for his

wete none) but

Fot outs.

own funes which

them into erecues.

2 Matth. 22 21.

marke 12,17-

2 Chrift is a laugh.

ing Stocke to prin-

great imart. b This was Hered

ces , but to their

Antipasthe Te-

trarch , in the time

of whefe gover-

of 22 yeers, Ichn

Apoliles began to

slings were done

a Hierufalem al-

mef. feven geerer

into bazif ment

20 Lions , afoitt

Carus Cafar.

e A confuince

misshas metles

the found years of

the Baptifi prea-

aimoft the Space

marke 15,2.

dohu 18.23.

the blafphemie

markets.t.

As Chrittis

Sob n 18,28.

64 And when they had blindfolded him, they fmore him on the face, and asked him, faying, Prophecie who is that finote thee.

65 And many other things blasphemonsly

fpake they against him.

66 4 21 And affoone as it was day, the Elders of the people, and the hie Priests and the Scribes came rogether, and led him into their Councill,

67 Saying, Art thou that Christ; tell us, And he faid unto them, If I tell you, ye will not beleeve it. And if also I aske you, you will not answere

me, nor let me goe.

owne mouth.

69 Hereafter shall the Sonne of man fit at the right hand of the power of God.

70 Then faid they all, Art thou then the Sonne of God? And he faid unto them , Ye fay , that I am. 71 Then faid they, What neede we any further wirnesse; for wee our selves have heard it of his

CHAP. XXIII.

3 He is accufeth before Filate. 7 He is fent to Herede. 12 Ho is mocked. 24 Filate y celdeth him up to the lowes request. 27 The women betwaile him. 33 He is consisted 39 One of the theever reviteth him. 43 The other is faved to faith. 45 He dieth. 53 He is Luried.

T Hen the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, faying, We have found this man a perverting the nation , & and forbidding to pay tribute to Cefar, faying, That he is Christ a King.

* And Pilate asked him, faying, Art thou the King of the Iewes ? And he answered him, and

faid, Thou fayest it. 4 Then faid Pilate to the hie Priestes, and to

the people, I finde no fault in this man. 5 But they were the more fierce , faying , Hee

people, and leading mooveth the people, teaching throughout all Iudea, beginning at Galile, even to this place.

6 2 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

And when he knew that he was of b Herodes inrifdiction, hee fent him to Herod, which was also

at Hietusalem inthose dayes. 8 And when Herod faw Iefus, he was exceedingly glad: for hee was defirous to fee him of a long feasion, because he had heard many things of him,

and truffeth to have feene fome figne done by him, 9 Then questioned hee with him of many things : but he answered him nothing.

10 The hie Priestes also and Scribes stoode

foorth and accused him vehemently.

to death, and I fee fed him, and mocked him, and araied him in white, Griff alf died and, and feet him againe to Pilate. 11 And Herod with his omen of warte, defpi-

made friends together: for before they were ene.

preach , and dibees mies one to another. 13 3 4 Then Pilate called together the high

Priefts, and thed rulers, and the people. 14 . And faid unto them , Yee have brought after Chr fts ceath. This Herod was fint this man unto me, as one that perverted the peo-ple; and beholde, I have examined him before you, and have found no fault in this man, of those things whereof yearcufe him:

15 ,No , nor yet Herod : for I fent you to him :

and fouldiers which The harred of godlinede toyneth the wicked together. foli. wed him from is quir the fectod time + even of him of whem he is condemned, that it might appeare, how he being just, redeemed us which were unjust. d These when the leves & Matth. 27,13. marke 18,14, ishn 18,34. sulled the Sanbeagin.

and loe, nothing worthy of death is done of him. 16 s I will therefore chaftife him, and let him of the wifedome

(For of necessitie hee must have let one leste, but Godentloofe unto them at the feaft.)

18 Then all the multitude cried at once, faying, Away with him , and deliver unto us Parabbas :

19 Which for a certaine infurrection made in demoed once, that the citie and mutthet, was cast in prison.

20 Their Pilate spake agains to them, willing how that our to let Iefus loofe.

21 But they cryed, faying, Crucifie, crucifie him. 22 6 And he faid unto them the third time, But marke 15.21. what evill hath hee done ? I finde no cause of death 7 An example of in him : I will therefore chaftife him , and let him and diforder of

23 But they were instant with loud voyces, and 8 The triumph of required that he might be crucifie; and the voyces, and the wicked bath a required that he might be crucifie; and the voyces, and borrible end.

of them and of the hie Priefts prevailed. them and of the hie Priests prevailed.

24 So Pilate gave fentence, that it should be bos. 10,8. as they required.

25 And hee let loofe unto them him that for infurrection and murther was cast into prison, they doe thus to me whom they defired, and delivered Iefus to doe that am fruitfull, with him what they would.

26 147 And as they ledde him away, they fine and she live caught one Simon of Cyrene, comming out of foreverby reason the field, and on him they laid the craffe. The high she had been shaden they laid the craffe. The high she had been shaden they laid the craffe. The high she had been shaden they laid the craffe. The high she had been shaden they laid the craffe. the field, and on him they laid the croffe, to beare what will they doe it after lefus.

27 s And there followed him a great multi- fruitfull and voide tude of people, and of women, which women be- outside? wailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your felves, and for your children.

29 For behold, the dayes will come, when men upon the Croffee shall fay , Blested are the barren , and the wombes suffering the puthat never bare , and the pappes which never gave niftiment which fucke.

30 Then shall they begin to say to the mountaines, & Fall on us ; and to the hilles, Cover us.

* For if they doe these things to ae greene tree, what shall be done to the drie?

32 4 And there were two others, which were evill doers, led with him to be fluine.

33 9 And when they were come to the place, which is called Calvarie, there they crucified him, and the evill doers : one at the right hand, and the other at the left.

34 10 Then faid Iefus, Father forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people flood, and beheld; and the rulers mocked him with them, faying, Hee faved others : let him fave himfelfe, if he be that Chrift both of them moca the f Chosen of God.

36 The fouldiers also mocked him, and came one of them are the and offered him vineger,

37 And faid, If thou be the King of the Iewes, fave thy felfe.

38 11 And a superscription was also written confession worthy over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF midt of bek THE IEWES.

39 9 g And 12 one of the evill doers, which upon the croffe, were hanged, railed on him, faying, If thou be that Chritt, fave thy felfe and us.

40 But the other answered , and rebuked him, favethe beleevers faying , Fearest thou not God , feeing thou art in and of death to the same condemnation?

Lee 4

erilr chufeth the

6 Cheift is quit the third time, before he year con if might appeare, boy that our demaed in him.

4 Matth 27-32. the our ragioufnes fould:ers.

revel.6,16.

* 1. Pet.4.17. e As ifhe faid, If and alwayes flourie

to you, that are unof all lively righte-Maith 27,38.

ma ke : 5, 27. iohn 19-18. 9 Chrift became

accurfed for us ro Chrift in pray-

ing for his ene mies , fnewerh that he is both the facrifice and the Prieft.

f Whom God loverb more then all others. Bt Pilate at uo water is made a preacher of the kingdomeof Chrift.

g Therefore either eve must rake that fpoken by Syuete thew faith, or that ked Chrift. But with the great pa tience of God, brake foorth intothat ta Chrift in the

midit of the burne bling of himfelfe theweth indeede that he bath both power of life to

41 We bellious,

which we behold

of everlasting icy

shrough the good-

God . 4 mof plea-

foules of the godly ,

in full dwelling.

13 Chrift being

even ar the point

bimfelfe to be

God almightie,

even to the blind,

14 Chrift entreth

very darkeneffe of

death . for to over-

come death even

within his moft

his very enemies

witneffe on his

fide, lo oft as it

36 Chrift gathe-

retb together , and

17 Chaift through

Lis favous buriall

waeth boto of his

death , and telus.

witnesse of Pilate.

rection , by the

confirmeth the

pleafeth him.

fecres places.

fourly into the

of death , thewesh

and most unies and

and faluation

We are in deede righteoully here : for we & Mere then he receive things worthy of that we have done: but on, ht. this man hath done nothing hamitle.

42 And hee faid unto lefus, Lord, remember me, when thou commest into thy kingdome. Then Iefus faid unto him, Verely I fay unto

fible paradife in sice East part of the world but that thee, to day shalt thou be with me in i Paradise. with the eyes of our 44 (13 And it was about the fixt houre : and minde is the place

there was a darkenesse over all the land, untill the 14 And the Sunne was darkened, and the nefle and mercy of

vaile of the Temple rent through the middes. 46 And Iefus cried with a loud voyce, and faid, . Father , into thine handes I commend my spirit.

And when he thus had faid, he gave up the ghoft. 47 1 15 Now when the Centurion fawe what

was done, he glorified God, faying, Of a furetie this man was jult.

48 And all the people that came together to that fight, beholding things which were done: fmote their breafts, and returned.

49 16 And all his acquaintance flood afarre off, and the women that followed him from Galile, beholding the things.

50 18 17 And beholde, there was a man named Ioleph, which was a counfeller, a good man

s Chrift caufeth 51. Hee did not confent to the counfell and to give honourable deede of them, vuhich vuas of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went unto Pilate, and asked the bodie of lefus.

defenderh his little 53 And tooke it downe, and wrapped it in a flocke in the midft of the cormentours, linnen cloath, and laide it in a tombe hewen out of * Watt. 17.57. mat. a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath k drew on.

55 28 And the women also that followed after, which came with him from Galile, beheld the fepulchre, and how his body was laid.

56 And they returned and prepared odours, plaine and evident and oyntments, and resteth the Sabbath day accork H'ord'for word, ding to the commandement.

dawning, as now the integral new beginning of the letters of the deepe towards the going downer, and that was the day of preparation for the fear of the was to be kept the day following. 18 Child being fer upon by the denill and all his influments, and being even in deaths mouth, ferreth weake women in his foreward , minding thraigh wayes to triumph over those zeerible enemies without any great endeuour.

CHAP, XXIV.

The roomen come to the fipulchee. 9 They report that which they heard of the Angels, your othe Applites. 13 Chrift-delth accompanie two genge to Emmatis. 13 He experiments the exiptures unto them.
3 the effects bringlet in the Applies to be handled.
49 He premifted the body Golgie. 51 He is caried up into heaven.

N Ow the * 1 first day of the weeke 2 earely in the morning, they came unto the sepulchre. and brought the odours which they had prepared, and certaine voomen with them.

And they found the stone rolled away from the fepulchre.

3 And went in , but found not the body of the Lord lefus.

4 And it came to passe, that as they were amafed thereat, behold two men fuddenly flood by them in fhining vestures.

And as they were afraid, and bowed downe their faces in the earth, they faid to them, Why feeke ye him that liveth, among the dead ?

6 He is not here, but is rifen : remember & how & Chap. 9,22. he spake unto you, when he was yet in Galile,

Saying, that the Sonne of man must be delivered into the hands of finfull men, and be crucified, and the third day rife againe.

& And they remembred his words.

9 . And returned from the sepulchre, and told

all these things unto the eleven, and to all the and dastardly minde 10 Nowit was Mary Magdalene, and Ioanna, and

Mary the mother of lames, and other women with them which told these things unto the Apostles. II But their words feemed unto them as a fai-

ned thing, neither beleeved they them.

12 3 Then arose Peter and ran unto the sepulchre, and b looked in and faw the linen cloathes layd by themselves, and departed wondering in himselse at that which was come to passe.

13 9 * 4 And behold two of them went that fame day to a towne which was from Hierufalem about threefcore furlongs, called Emmaus.

out threefcore turiongs, called Emmaus.

fuller ferring forth
And they talked together of all thefe things of the true h of that were done.

15 And it came to passe, as rhey communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 But their eyes were holden, that they could not know him.

17 And he faid unto them, What maner of b Asit were holcommunications are thefe that ye have one to another as ye walke and are fad?

18 And the one (named Cleopas) answered and faide unto him, Arrthou onely a stranger in * Marker 6.12. Hierufalem, and haft not knowen the things which are come to paffe therein in thefe dayes?

19 And he faid unto them , What things ? And they faid unto him, Of lefus of Nazareth, which that is was no was a Propher, mightie in deede and in worde be- forged thing frafore God, and all the people,

20 3 And how the hie Priestes, and our rulers brainer, all the delivered him to be condemned to death, and circumlances hav ecrucified him.

21 But we trusted that it had beene hee that c Wereholden should have delivered Israel, and as touching all thefe things, to day is the third day, that they were

22 Yea, and certaine women among us made us aftonied, which came early unto the fepulchre.

And when they found not his bodie, they came, faying, that they had also seene a vision of fathers thinkes hat Angels, which faid, that he was alive. 24 Therefore certaine of them which were

with us, went to the sepulchre, and found it even numering against fo as the women had taid, but him they faw not. 25 Then hee fayde unto them, O fooles and faithit was Na-

flowe of heart to believe all that the Prophets have thanael, but all fpoken!

26 Ought not Christ to have suffered these 5 trappeareth by things, and to enter into his glory?

27 And he began at Mofes, and at all the Prophets, and interpreted unto them in all the Scrip- that all those tures the things which were veritten of him,

28 And they drewe neere unto the towne, which certaine, which the they went to, but he made as though hee would Enangelifts have

have gone further. 29 But they constrained him, faying, Abide with us, for it is towards night, and the day is farre

fpent. So he went in to tary with them. And it came to passe, as hee fate at table with them, he tooke the bread, and bleffed, and

of the difciples is upbraided by the Hout courage of gyomen, (fo Wrought by Gode great mercie) to thew that the kingdome of God confifteth in an extraordinarie power. S Iohn 20.6.

> incredulitie of hit difciples, to the his refusectionleaft they fhould feeme to have beleeved that too lightly , which they preached afterward to alr the world.

Christ uferh the

ding downe his head, and bowin his necke , looked diligently in. 4 Therefurrection

is produed by two other witnelles, which fave it, and med ofpurpole in their owne circumitances dor declare

backe and flaged. Ged fe appointing therefore his hody mas not in: ifibles Lut their eyes werd aimmed. d Some of the old

the other disciple was this our Euanthe o aturnilians,

the forewarnings of the Prophets,

things are true and purdowne in write ing of Christ.

men : even befile their expediation are chofen to be abr firit wienellet that there might

Se Mark. 16.1.

be no fufrition either of deceit, or violence. a Very earely as Marke faith or as John faith, while master darke, that is, when it mat

725 fearce the daw-

vanz of the day.

1 Poorefilly woof the refutrection. e Suddenly taken

we may not ima-

gine that he was there in fuch a bo-

die as could not be

steed that he chan-

When he brake

bread , which that

people bfed, asthe

this day at the be-

meales, and fay a

& Marke 16,14.

& The Lord him.

felfe theweth by

certaine and ne-

he was rifen a.

the fame bodie which beetooke

g Liversand

doubtfull thoughts

which fall oft into

any strange thing

cheec is no great

likely hood.

uponhim

game, and that in

ginning of their

prayer.

legoes bfed, yet at

ged his place.

brake it, and gave it to them.

31 Then their eyes were opened, and they away, and therefore knew him : and he was e no more feene of them.

32 And they faid betweene themselves . Did not our heartes burne within us, while he talked with us by the way, and when he opened to us the feene , but beiende in

33 And they rose up the same houre, and returned to Hierufalem, and founde the eleven gathered together, and them that were with them.

34 Which faid, The Lord is rifen indeede, and

hath appeared to Simon.
35 Then they tolde what things vvere done in the way, and how he was knowen of them in f breaking of bread.

36 4 6 And as they spake these things, Iefus himselfe stood in the mids of them, and said unto them , Peace be to you.

37 But they were abashed and afraid, supposing ceffarie fignes, that they hath feene a fpirit.

38 Then he faid unto them, Why are ye troubled? and wherfore do g doubts arife in your hearts? 39 Beholde mine hands and my feet: for it is I

my felfe : handle me, and fee : for a spirit hath not flesh and bones, as yee see me have.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleeved not for ioy, and wondered, hee faid unto them, Have ye here falleth out , whereof

42 And they gave him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eat before them. 44 7 And hee faide unto them, Thefe are the of the Gospell, wordes, which I spake unto you while I was yet which was premi-with you, that all must be fulfilled which are wri-fed to the proten of mee in the Lawe of Mofes , and in the Pro- phers and perforphets, and in the Pfalmes.

45 Then opened hee their understanding, that the Apostles : the they might understand the Scriptures.

46 And faid unto them, Thus is it written, and thus it behoved Christ to fuffer, and to rife againe from the dead the third day.

47 And that repentance, and remission of finnes should be preached in his Name among all nations, b beginning at Hierufalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe fend the & promise of tufalem. my Father upon you : but 22 e yee in the citie of Hiernfalem, i untill ye be endued with power from i Votill the boly

50 3 Afterward he led them out into Bethania, and lift up his hands, and bleffed them. 8 Chrift afcenderb

And it came to passe, that as hee blessed them, & hee departed from them, and was caried up into heaven.

52 And they worshipped him, and returned to Hierufalem with great joy.

ierufalem with great 10y,

52 And were continually in the Temple, prai- Marke 16,16.

621 1,9. fing, and lauding God. Amen,

fumme whereof. is repentance and remiffion of fins. h The Apofiles

med in bis time.

is committed unto

who are the prea-chets of the Gofpel beginning at Hie-# John 15,26. A&s 1.4. Ghoft came downe from beaven upon

into heaven , and departing bodily from bis disciples, fileth their hearts with the boly

is turned into

fo that there is

m They could not

unto it, to receive

any light of it, no,

much as acknow-

ledge bim.

marke 1,4.

Matth. 3,x.

the confidention

to make them

THE HOLY GOSPEL OF IESVS CHRIST, ACCOR-DING TO 10HN.

CHAP. I. That Worde begotten of God before all worldes, which was ever with the Father, 14 is made man, 6,7 For what end I ohn was fint from God. 16 His preaching

19,10 The record that he bare given
40 Theralling of Andrew, 42 out unto the Prieftes. of Peters: 43 Philip, 45 and Nathanael.

No. 16 a beginning b was that Word, and that Word was d with God, and that Word was God.

This fame was in the beginning with God.

3 4 2 All f things were made

by it , and g without it b was

made nothing that was made. 4 i In it k was life , and that life was 1 the light

said , that the world began not then to have his being , when God began to make all that was made for the word was even then whin all things that were made, began to be was made: for the word was even time with as time to make an interest to the standing to the standing to the standing of the standing of the standing of the standing along the standing along the standing along along along and the standing the standing along the standing along the standing t and partiet a uniferent.

Lawes of God, which other wife also are called the word of God.

d This word

(Wish) partieth out the destination of persons tous.

e This worde (Word) is the

Lawrete Gas, montenderwije and et lausen. (Vivid) patrels our he definition of perfori tous.

(With) patrels our he definition of perfori tous.

foss in order in the finitume, and is that which the learned call (Subicilium) and this ward (...d) is the latter in order, and the famer which the learned call (Viviliatum).

The some of God declareth that same his everlasting God.

Col. 116. 2 The some of God declareth that same his everlasting God.**

de del. 1:16.

The fonne of God declareth that same his everthing God head, both by the creating of all things, and all so by the pretiving of them, and depocially by the excellent gifts of reason and understanding, wherewith he the beautified man above all other creatures.

I had a spromitth risk places Colff, 21.11, and 5 vertical.

I stand to vertical.

I had to shake this week, 3 did the down works with hime. he of all these things which were made, nethin year and we probable them. I had the standard probable with the manner of the Helvewet s meaning threely that by his face and working power all life commands to the world.

I To with specimens on the life of the standard probable with the world.

I was the specimens of the standard probable with the standard probable with the world.

I the standard probable with the world. reason and understanding, which is hindled to our mindes to knowledge him the authors of legrens a benefits.

3 And that light shineth in the wildetnesse, 3 The light of men and the darkeneffe in comprehended it not.

6 1 4 There was a man fent from God, whose darkenesse, but yet name vvas Iohn. This fame came for a witnesse, to beare wit- clearenes ynuugh

nesse of that light, that all men a through him might without excuse.

8 Hee was not o that light, but was fent to beare perceive nor reach witnesse of that light. 9 , This was I that true light, which lighteth they did not fo

every man that commeth into the world. 10 q Hee was in the world, and the worlde was

* made by him : and the world knew him not. He came r unto his owne, and his owne re- luke 3,2

ceived him not.

4 Thereisano12 6 But as many as received him to them hee ther more full magave sprerogative to be the sonnes of God, even misefation of the to them that beleeve in his Name,

13 Which are borne not of blood, nor of the whereof men are

will of the flesh, nor of the will of man, but of God, in good time Rir-Iohns voice, who is as it were the herault of Chrift. n Through John. o That light which we fpake of, to wit, Christ, who onely can lighten our darkentile. 5 When as the Sonne of God fawe, that man did not acknowledge him by his worker, although they were endued with understanding (which hee had given to them all) hee exhi-bited himselfe unto his people to be seene of them with their corporall eyes; yet bired birefele unto my proper to be teeme of them with a refer corporal eyes; yet meither for did they acknowledge birn, not receive birn. P. Woo onely and properly deferved to be called the light, for be lighted to birnfelfe and borroweth light of name.

q. That perfon of the Word, was made manifelf even at that time when the worlde was made. * Hebr. 11,3. r The Word shewed bimselfe againe, when he came in the stellar. 6 The Sonne bring shur dur of the most of his people, and acknowledged but of a sewe, doth regnerate them by his owne the worlde was made. vertue and power, and received them into that honour which is common to all the children of God , that is to bee the fonner of God. f He vouchfafed to give them that prerogative to take them to be his children. and corrupt nature of man , which is throughout the Scriptures feras enemie to the

14 %7 And

x The Sonne of God is of one, and the felfe fame eternitie or everlaftingnesse, and of Dae and the letfer Same effence or nacure, with the Father. a From his begin-

ning, as the Euan-

gelift faith, z.epiftle of men. 1,1. as though he

That Son who is God from everlaiting , tooke apon bim mans nature, that one ant the felfe faine smight be both God and man, which manifeftly apprared to many Line amongst te hom be warconverfact, and unto whome by fure and undoubted avoumeon he fire ed borb his natures. u That is, inso ; fo shat the part is taken for the whole, by the figure Sy-necdoche; for he

that is to fay, a true body, and a true foule. owhen that was ended , he went up into heaven: for the word which be vie:b, istaken from gents and yethorwirdflanding, bis aufence from us in body is not fuch, butibat he is alwaves prefeot with us, though not in fielh, yet by the vertue of bis fpieit. Matib. 17,4.

3 .pet. 1 , 1 7 -

our whole nature.

14 47 And that Worde was made a flesh, and * dweit among us, (and wee & fawe the y glorie thereof, as the plotie of the onely begot-ten Some of the Father) a full of grace and trueth. 15 1 lobo bate witnesse of him, and cryed, faying, This was he of whom I faid, He that com-

meth batter me, was c before me : for he was bet-

16 * , And of his fulnesse have all we received, and d grace for grace.

17 For the Law was given by Mofes, but grace and trueth came by Ietus Christ,

18 10 % No man hath feene God at any time: that onely begotten Sonne, which is in the . bofome of the Father, he hath fdeclared him.

19 1 Then this is the record of John, when the Tewes fent Priefts and Levices from Hierufalem to aske him. Who art thou?

20 And hee g confessed and h denyed not, and zooke upon him all faid plainely, I & am not that Christ.

21 And they asked him, What then? Art thou Elias ; And he faid, i I am not, Art thou k that Pro-# For a feafon and pher ? And he answered, No.

22 Then faide they unto him , Who art thou, that wee may give answere to them that fent us ? What fayeft thou of thy felfe ?

23 He (aid, I * am the voice of him that crieth in the wildernesse, Make straight the way of the Lord, as faid the Prophet Efaias,

24 12 Now they which were fent, were of the Pharifes.

25 And they asked him , and faide unto him. Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet ?

26 Iohn answered them, faying, I baptize with The glory which water : but there is one in among you, whom yee

y The glary robich be freakth of the manifestation of Christ his maiestic, polich roas as it rever a lay dopen before ar everywhen he some of God appeared in stoss. z. This wood (as) about not in this place betoken a likerassic but the sweeth of the matter, for his meaning as deth naturalist place lette for a likerage such that reverse you makes for mode of this, that we form feet a gives a before that of was need for the true and each begin the choice of God, who it Letd and Kipe ober all the world.

A He exist not early a particular of the choice of the feet of the feet of the feet of the choice of the choice of the feet of the feet

is the most plentifull fountaine of all goodnede, but then be powred out bis gifts most bountifully, when as he exhibited and shewed himselfe to the world. d That is, grace upon grave, as a man would fay graces beaped one upon another. true knowledge of God proceede onely from Ielu Chrift. 1 in the state of the love to the father, not only in respect of his love towards him, but by the bond of nature, and for that valon or one needs that it be-

gweene them , whereby the Father aud the Sonne are one. Revealed bim, and fliewed him unro us, whereas before he was bid under she fliadow of the Lave fo that the quickneffe of the fight of our mindes was not able to perceived him : for whofoever, feeth him, feeth the Fatheralfo. 13 Iohn is neither the Meffiss, nor like to any of the other Prophets, but is the herault of Christ, who is now prefect.

g Heddi acknowledge him, and spake of him plainely and openly. h This sehearing of one and the selfesame thing though in divers words, it reed much of the Hebrewes , and it hath great force : for they vieto speake one thing twife , to the retreeted and than gest to the year to the year to the first out more craisely and plainely. W A&1331, i The fewes thought that Eliss should come again the further days of Millia, and they tooke the ground of that their opinion out of Malta, 43, which place it to be understood of lobo. Matth 11,14. And yet lobo denieth that he is Elia, answering them in deed accurding as they meant. k They enquire of Gone great Prophers and opposition for John denied, in forcethan he is Chrift, for they thought transforme great Propher Mondle be feat I ke unto Mofes, werefing to the parpofethan place of Deut. 18.7 f. which is to be understood of all the companie of the Prophe's and ministers, which have been eard shall be to the code, and especially of Christ, who is the head of all Projets # Ilai40 3. marth. 3 2 luke 3.4. 11 Chrift isthe author of baptifiem, and nor Ioha ; and iberefire the fire thereof conflitted not in Ichn who is the minister , but wholy in Carist the Lord. Hereby we may Fo we that he I wes knew there flouid be fome change in religion under Melling, m Whom all the world feeth act , and if eyen among it you,

know not.

27 4 Hee it is that commeth after me, which marke 1,7 was before me, whose shoe latchet I am not wor- acts 1,5, and 11,16. thy to unloofe.

28 Those things were done in Bethabara beyond Iordan, where John did baptize.

29 1 13 The next day Iohn feeth Iefus comming unto him, and fayeth, Beholden that Lambe of God, which o taketh away the P finne of the

30 This is be of whom I faid, After me com- true b of all the meth a man, which was before me: for he was better then I.

31 And q I knewe him not ; but because hee tingeof the world, should be declared to Ifrael , therefore am I come, isia Christ. baptizing with water.

32 14 So Iohn bare recorde, faying , I behelde hath great force in that Spirit come downe from heaven, like a is not onely to fee done, and it aboade upon him,

33 And I knewe him not : but he that fent me to baptize with water, hee faide unto mee, Vpon him from the whom thou thalt fee that Spirit come downe, and tary fill on him, that is hee which baptizeth with a figure of him, and from all other the holy Ghost. .

34 And I faw, and bare record that this is that Law, but alfore Sonne of God.

35 (15 The next day, John flood againe, and mind the Prophetwo of his disciples. 36 16 And he beheld lefus walking by, and faid, o This word of the

Behold that Lambe of God. prefent time figni-37 17 And the two disciples heard him speake, fiech a continuall

and followed Jeins.

38 Then I efus tutned about, and faw them fol- proper unto him, low, and faide unto them, What feeke yee? And and for ever, they faid unto him, Rabbi, (which is to fay by in- totake a way the tetpretation, Mafter) I where dwelleft thou?

29 Hee faide unto them, Come, and fee. p That is, that They came and faw where he dwelt , and abonde root of finnes, to with him that day: for it was about the tenth wit, our corruption houre.

40 Andrew, Simon Peters brother, was one of quently the fruits the two which had heard it of John and that fol-commonly called lowed him.

41 The fame found his brother Simon first, and ber finnes. 41 The fame found his brother simon hith, and q I never knew faid unto him, We have found that Melsias which him by face before; is by interpretation, that " Christic Projection of the family is project."

42 And hee brought him to Iefus. And Iefus ved tobe the behold him, and faid, Thou art Simon the fonne of Iona : thou shalt be called Cephas, which is by in- downe of the holy terpretation a flone.

43 The day following, Iefus would goe into their voice, and Galile, and found Philip , and faid unto him , Follow me.

44 Now Philip was of Bethfaida, the citie of luke 3. as. Andrew and Peter.

45 18 Philip founde Nathanael , and fayde pointerhout unto vnto him, wee haue founde him of whome thing, and maketh * Moses did write in the Law , and the & Pro- a difference bephers , Iefus that Sonne of Iofeph , that was of tweene Christand Nazareth:

and 19:4.

x3 The bodie and facrifices of the Lauv, to make fatisfaction for the n This word (that) which is added. forth the worthin nelle of Chrift. and fo to feparate Lambe which was facrifices of the hring into our others.

at, for the Lambe hath this vertue finnes of the world. on, and fo conf in the plurall nume Sonce of God, by the comming Ghoft, by the Faby I shusteftimonie. 3 Mat. 3,16. marke : 10. r This word (That)

other whomeMoles

and the Prophets

commonly call the

fannes of God, or the founes of the most high. 15 John gathered difciples , not in himfelfe , but the foonies care most night. See The properties of the contractive the contractive that the c bim home to be regularized on our week may associated confess. I were to introduce the first plotting of a Their property of the major 43. 40d 37,14. Dan.9,14.

46 19 Then

no Wemuftefpecially take heede of falle prefumpti-

against ustbe entrance to Christ. ao Simple upright- whom is no guile. neffe difer rherb the true Ifrae'ites from the falfe. ar The ende of miracles is to fet before us Christ the Almighty, and alfo the onely authout of our falva-

tion, that wee may apprehend him by # Geu.a8,11. the pomer of God is finited which the primer of God is finited which the wild appears in the Art the A the angels ferbing

r Christ declaring

openly in an af-femb!y by a nota-ble mitacle, that

bee hath power

over the pature of

things, to feede

mans body, lea-

deth the mindes

ving vertue and

a After the talke

that bee departed

that became ioto

of others to put him in mind of it.

b' Mine appointed

c Thefe were yel-

reined an hundred

pound, at twelve

Ounces the Found:

aredrunken Nove

Whereby we ga-

Galile.

time.

which be had with

of all men, to his fpiritualt and fa-

the Church.

46 19 Then Nathanael fayd unto him , Can there any good thing come out of Nazateth? Philip faid to him, Come, and fee.

47 10 Iefus fawe Nathanael comming to him, and faid of him , Behold indeede an Ifraehte, in

48 at Nathanael faid unto him , Whence knewest thou me ? Iesus answered , and faid unto him, Before that Philip called thee, when thou

wall under the figge tree, I faw thee, 49 Nathanael answered, and faid unto him, Rabbi, thou art that Sonne of God: thou art that

King of Ifrael.

10 Tefus answered, and faid unto him, Because I faid unto thee, I fawe thee under the tage tree, beleevest thou; thou shalt see greater things then

1 And he faid unto him, Verely, verely, I fay nnto you, Hereafter shall ye fee heaven open, and the Angels of God 4 x afcending, and descending upon that Sonne of man.

CHAP, II,

* Christ tueneth water into Wine, it which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth up to Hierufalem, 25 and caffeth 13 from thence we get to up to trierujatems. 15 and easfeth the merchandife out of the Temple. 19 He foretedeth that the Temple, that is, his body fluid be described of the I type 6.

13 Many heleeve in him, seeing the miracles which he did.

A Nd the third day, was there a mariage in Cana a towne of Galile, and the mother of Ie-

fus was there. 2 And Iefus was called also, and his disciples unto the mariage.

3 2 Now when the wine failed, the mother of Iefus fayd unto him, They have no wine,

4 Iefus fayd unto her, Woman, what have I to doe with thee ? mine & houre is not yet come.

s His mother fayd unto the fervants, Whatfoever he fayth unto you doe it.

6 And there were fet there, fixes waterpots of stone, after the maner of the purifying of the lewes.

containing two or three a firkins a piece.

7 And Iefus fayd unto them, Fill the water-Nathanael, or after from Iohn , or after pots with water. Then they filled them up to the

2 Chrift is carefull 8 Then he fayd unto them, Draw out now, enough ofour faland beare unto the governour of the feast. So they vation., and there. fore bath no neede

9 Now when the governour of the feast had tafted the water that was made wine, (for hee knew not whence it was , but the fervants', which drew the water, knew) the governour of the feast

fels appointed for water, where in they called the bridegrome. Io And fayd unto him, All men at the beginwished themselves. Io And tayd unto him, Altimen at the begine well drunke , then that which is worfe : but thou

hast kepr backe the good wine until now.

11 This beginning of miracles did lesus in

Cana a tovune of Galile, and shewed forth his glorie : and his disciples beleeved on him.

holpe them with a 12 After that, he went downe into Capernaum, thousand and eight hundred pounds of he and his mother, and his f breihten, and his difcie Worl for word, ples : but they continued not many dayes there.

13 3 For the Iewes Palleover was at hand, Therefore Iesus went up to Hierusalem.

this fpeech, to be drunken , is not al-14 4 And hee found in the Temple those that wayertaken in evill Pate in the Hebrew fold oxen, and theepe, and doves, and changers of

sougue, purngents
als fometime tuch flore, and plentifull use of wine at doth portraffe measure, at Genals Genetime tuch flore, and plentifull use of wine at doth portraffe to the Lawe for
4. Christ being ordained to purge the
unfatifieth the Law of the Patitover.
4. Christ being ordained to purge the Church , doeth with great zeale begin his office both of Priefe and Prophet,

money fitting there.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changes money, and overthrew their tables.

16 And faid unto them that fold doves, Take g Zeale in this these things hence: make not my fat ders house an place is taken for house of marchandise.

onle of marchandife,

And his disciples remembred, that it was sure of the mindes

written , & The g zeale of thine house hath eaten conceived of some Then answered the Iewes, and layd unto dealing towards

him , What h figne flewest thou unto us, that thou love well. doeft thefe things?

19 Ieins aniwered and faid unto them , & De- which is binde ftroy this Temple, and in three dayes I will raife it ricealling which

20 Then faid the Iewes. Fourtie and fixe yeeres most shamefully was this Temple a building, and wilt thou reare & abase, that they up in three dayes?

21 But he spake of the i temple of his body. 22 As focne therefore as hee was rifen from meth from heathe dead, his disciples remembred that he thus faid ven, (and they alunto them : and they believed the Scriptures , and the word which Iefus had faid,

23 Nowe when hee was at Hierufalem at the it be feeled with l'afleover in the feast, many beleeved in his Name, when they faw his miracles which he did.

24 6 But Tefus did not commit himfelfe unto racle doeft thou them, because he knew them all.

25 7 And had no neede that any should testifie may fee that beaof man . for he knew what was in man.

Veith thee authoritie to speake and doe thut? A Mat. 26, 61. and 27, 40, mar. 1,4,50, and 15,49. I That it of bis hodie. 6 It it not good crediting them, which Itaal onely upon miracles. 7 Christ is the scarcher of nearts, and therefore true God.

onesy upon miterere. Y CHAP. III.

Christ eacheth Nicolemus the overy principles of Christian regeneration. 14. The separation wildernes. 13 Ichn haprizath, 27 and teacheth his, that he is not Cirist.

T Here 1 was nowe a man of the Pharifes, named 1 There are none Nicodemus, a a ruler of the Iewes.

This man came to Iefus by night, and fayd unto him, Rabbi, wee knowe that thou art a b teacher come from God, for no man could doe thefe the unlearned must miracles that thou doeft, except God were with m.
3 2 Iesus answered and said unto him, Verely, estimation, and a

verely I fay unto thee, Except a man be borne meramongfithe againe, he cannot a fee the e kingdome of God.

4 Nicodemus faid unto him , How f can a man thou art fent from be borne which is oldercan hee enter into his mothers wombe againe, and be borne?

5 Iefusaniwered , Verely , verely I fay unto thee, except that a man be borne of water and of excellence of God the Spirit, he cannot enter into the kingdome of God,

6 That which is borne of the flesh , is g flesh : and that that is borne of the Spirit, is spirit.

7 Marvaile not that I faid to thee, Ye must be but in bim: as Paul

borne againe.

8 The winde bloweth where it blifteth, and a The beginning of Christianitte confiderhin this , that we know our felves not only to be corrupt in part, but to be confilted in this, that we know our level not only to be corrule to purely our power wholly dead in fines; to that cut nature had not need only created a new, at Jouching, the qualities thereof; which can be done by unother yerue. Sur by the divine and heavenly webereby we reste first created. d That is, go in, o enterest be tapounded heavenly webereby we reste first created. e The Courch: for Christif shewesh in that place, bimfelfe afterward, verf g. how we come to be citizens, and to have ought tu doe in the citie of God. can I that am old he home againe? for he aufwereth, as if Chrish his wordes belonged grace of the holy Chuft , whole nature is everlofting and immertall , though the Rrife h With free and wandring blafts, as it lifteth, of the felh remaineth.

naughtie and evill

they themselves will not admit an extraordinarie, which God confire

though in vaine tioguished) unlessa outward and bodily miracles.

h With what miconfirme it, that we venly power and vertue, which gi-

the learned : but an well the learned 48 defire wisedome of Christ onely.

b We know that

God to teach us. c But he in whom fome part of the Nicodemus bad knowen Christ

anger, he would nos onely have faid that God was with himdoe:h 2. Cor. 1, 194

2 The feccet my-

tierie of our rege-

and that in Christ

heisboth God on

earth, and man in

Leaven, that is to

fay. in fuch fort man, that hee is

infuch for: God.

shathe is man al-

fo, and therefore

his power is ma-

vou : but I teach

those things that

believe me not

teach us heavenly

things. for to man afcendeth, Scc.

understanding, or

ever had , but onely

that Sonne of God,

m Whereas beis

fayd to bave come

Rood of his God-

head, and of the

maner of his con-

his birth upon the

earth was beaven-

for be was concei-

ved by the holy

n That which is

mitie of Chrift, is

whole Chrift, to

wive unto under-

here fpoken of

proper to the divi-

Ghoft.

are of a trueth and

pifelt unto us.

meration which

c senor be com-

grehended by manscapacitie,is thou hearest the found thereof, but can't not tell whence it commeth, and whither it goeth : fo is every man that is borne of the Spitit.

3 Nicodemus answered, and fayd unto him, How can thefe things be ?

Lo Jefus answered, and sayd unto him, Art thou a teacher of Affael, and knowest not these things?

11 Verely, verely I say unto thee, We speake perceived by faith, that we know, and testifie that we have feene: but ye receive not our i witnesse. onely , because that

12 If when I tell you earthly things, ye beleeve nor, how should ye believe, if I shall tell you of heavenly things ?

13 For no k man lascendeth up to heaven, but he that had descended from heaven, m that Sonne God alfo and therefore almighty : and of man which n is in heaven.

14 + And as Mofes life up the ferpent in the wildernesse, so must that Sonne of man be lift up,

15 That who loever beleeveth in him , should not perish, but have eternall life.

i You handle doubt-16 \$ 5 For God fo loveth the world, that hee full things and fuch hath given his onely begotten Sonne, that whofoas you have no certaine authour for. ever beleevetho in him, thould not perish, but have and yet men beleeve

everlasting life.

17 *6 For God sent not his Sonne into the world, that he should a condemne the world, but wel knowen & you that the a world through him might be faved.

18 He that beleeveth in him is not condemk Ogely Chrift can ned : but he that beleeveth not , is condemned already, because hee hath not beleeved in the Name of that onely begotten Sonne of God. I That is, bath any fpiritual light and

19 7 And this is the * condemnation , that that light came into the world, and men loved darkenefferather then that light, because their deedes were evill.

which came downe 20 For every man that evill doeth, hateth the light, neither commeth to light, least his deedes should be reprooved.

down from beaven, 21 But he that I doth trueth , commeth to the shar muft be underlight, that his deedes might be made manifest, that

they are wrought according to God. 22 After these things came Lefus, and his difception : for Chrift ciples into the land of Iudea, and there taried with

them, and & baptized. 23 And John also baptized in Enon besides by, and not earthly,

Salem , because there was much water there : and they came and were baptized.

24 For John was not yet cast into prison, 25 8 Then there arole a question betweene

Iohns disciples and the Iewes, about purifying. 26 And they came unto John, and faid unto

him, Rabbi , he that was with thee beyond Iorden, to whom * thou barest witnesse, behold, he baptifland that he is but one person, where- zeth, and all men come to him.

an two natures are valued, and this kind of speech mencall. The communicating of proprieties. * Nom. 21.9. chap. 21.32. \$ 1.1000.4.99. 5 Nothing els but the free love of the Father, is the beginning of our falvation, and Christis he in whom our right couse de and salvain two natures tion to resident: and faith is the instrument or meane whereby we apprehend it , and life everlasting is that which it fer before ve to apprehend. O It is not all one to beleeve to a thing, and to beleeve of a thing, for we may not beleeve (in any thing) fave onely in God, but we may beleeve (of any thing) what foever, this faith Naziaozene th onsy in Goo, but we may bettere of any tangg, what over y tentiates Antalogue en in original chief spirit. ** Chap 1, 19, and 1, 47. 6. Not Christ, but the day jing of Christ does be condemne. p That is, to be the cause of the condemning of the world, for indeed fonces are the cause of offeath, but Christ final lind get he quicks and the dead, 9 Not onely the people of the Lewis but who over that better to him. \$* Chap 1, 9. Quely wickednede is the cause , why man refuse the light that is offered them.

That is the caufe of condemnation, which flicketh faft in men nules through God his great benefit they be delivered from it. f That is, be that leadeth an bonett life, and wide of all crast and decent. That is, with God, God as it were going before.

Chap 4-1. 8 Saran inflameth the disciples of John with a fond emulation of their * Chap 4.1. \$ Satas inflamentable anterpretor roug with a rough this office, doeth mafter, to hinder the course of the Gospal to but John being mindfull of his office, doeth mafter, to hinder the course of the Gospal to but John and the profession thereby to give tellinot onely breake off their endevours, but also taketh occasion thereby to give tellimonie of Chrift , howe that in him onely the Father hath fet footh life everlafting. - Chap 1,34.

27 John answered, and faid. A man a can receive a What means you nothing, except it be given him from heaven,

faid . I am not that Christ , but that I am fent be- por ion tout they fore him.

29 He that hath the bride, is the bridegrome: fe ves one lote. but the friend of the bridegrome which standeth and heareth him, rejoyceth greatly, because of the bridegromes voice. This my joy therefore is fulfilled.

. 30 He must increase, but I must decrease.

31 He that is come from on hie, is about all: he 31 He that is come from on nie, is about an ine that is of the earth, is of the x earth, and y fpeaketh but man a piece of of the earth: hee that is come from heaven, is above all.

And what he hath a feene and heard, that he y Savoureth of notestifieth : but a no man receiveth his testimonie.

33 He that hath receiveth his testimonie, hath nesse, &c. fealed that & God is true.

34 For he whom God hath fent, speaketh the 34 For he whom God hath tent, speaketh the a That is, very few, words of God; for God giveth him not the Spirit & Rom. 3.4. by meafure.

35 The Father loveth the Sonne, and hath

36 * Hee that beleeveth in the Sonne, hath everlasting life, and he that obeyeth not the Sonne, shall not e feelife, but the wrath of God abideth

C H A P. IIII;
6 Iesus being wearie, aiketh drinke of the weman of Sama
eia. 21 He teacheth the true worship. 26 He consessed that he is the Messis. 32 His meat. 39. The Samaeitans beleeve in him. 45 He healeth the Rulers sonne.

N Ow when the Lord knew, how the Pharifes had heard, that Iefus mad it and beptized moe disciples then John,

2 (Though Iefus himfelfe baptized not , but his disciples.)

Hee left Iudea, and departed againe into Galile.

4 And he must needs goe thorow Samaria. a Then came he to a citie of Samaria called Sychar, neere unto the possession that *1acob gave fee, communica-

to his fonne Joseph. 6 And there was Iacobs Well. Iefus then wea-

ried in the journey, face a thus on the Well; it was about the b fixt houre. out the b fixt houre.

There came a woman of Samaria to drawe the grafferrous

water, Iefus faid unto her, Give me drinke. 8 For his disciples were gone away into the ci-

tie, to buy meate, 9 Then faid the woman of Samaria unto him, delivered to the

How is ir , that thou being a Iewe, askest drinke of lewes, but yet so, me, which am a woman of Samaria? For the Iewes e meddle not with the Samaritans.

Io Iesus answered and said unto her, If thou knewest d that gift of God, and who it is that saith to thee, Give mee drinke, thou wouldest have afked of him, and he would have give thee water - did regard. and had of life.

The woman faid unto him , Sir , thou haft * Gea. 33.19. 11 nothing to draw with, and the Well is deeper from and 40.12. whence then hall thou that water of life?

12 Art thou greater then our father Iaakob, mearie, or because which gave us the Well, and he himfelfe dranke be was mearie.

b It mas alm ft C There is no familiariese nor friends hip , betweene the Jewes and the neam.

3. maritant.

4. Pi bit would That I we are Electronic flowers the Christopher State of the Christopher State of the Christopher State of St Joel 3, 18, Zach. 13:11. thereof.

to goe about to her-Ye your felves are my witnesses , that & I ter my flate pair is cannot better them. 4 Chap.1,20.

> worke and of the fime of the earth. on, ignorance , dulwhat he knoweth fully and perfedly .

Matth. 11,27. b Committed them te his power and will. & Apoc. 2,4. 1. John 5,10. c Shall not enioy.

I This measure is to be kept in doing of our dues tie, that peither by feare we betettified from going by rafhne Tepto. cure or plucke daogers upon our heads. % Chap. 3, 22.

a Christ leaving the proud Phariteth the treafures of everlasting life with a poore finof the Samaritans, and defending the true ferviee of God, which was that be calleth both of them backeto himfelfe as one whom onely all the fathers , and alfo all the cere-

a refpect unto. a Even ashe was

monies of the Lave

3 All the religion

of superfittious people, flandeth

for the most part.

upon two pillars,

but very weake.

the examples of

the fathers, perver-

red, and a foolilh opisioo of out-

ward things : a. gainft which er-

fours we have to

f The name of this

shite built a Temple.by slexander

of Macedoniehis

leave, after the vi-

Manasses his sonne

in law, hie L'rieft,

Joseph booke 11. Deut.12.6.

gie) is to be taken

here, as it is fet a

Brealled carnall,

Heb. 7,16. 45 3he

commandement

is considered in it

not as we fet it a-

gainft a lie, but as

ceremonies of the Lawe: which did

onely Shadow that which Christ per-

formed indeed.

. 2 Cor . 3 . 17 .

the nature of the

Godhead, and net

the third person in the Trinitie.

& We may have

dies, but yet fo, that we preferre

willingly and freely the occasi-

us to enlarge the

before all necef-

Scies of this life

gybatfoever. 5 When the fpi-

rituall corne is

sipe, we muft not

children of this

* Matib . 9, 37.

oger : for forbe

care of our bo-

and made there

mountaine 15 Gari-

nature of God.

thereof, and his fonnes, and his cattell.

Iefus answered, and fayd unto her, Whosoever drinketh of this water, 'shall thirst againe:

14 But whofoever drinketh of the water that I shall give him, shall never be more athirst : but the water that I shall give him, shallbe in him a well of water, fpringing up into everlasting life.

15 The woman faid unto him , Sir, give me of that water , that I may not thirst , neither come hi-

ther to draw. that is to fay upon

16 Iesus said unto her, Goe, call thine husband, and come hither.

17 The woman answered, and fayd, I have no husband, Iesus sayd unto her, Thou hast well sayd, I have no husband.

18 For thou hast had five husbands, and hee whom thou now half, is not thine husband: that faydest thou truely.

19 The woman fayd unto him, Sir, I fee that

zin, whereupon Sathou art a Prophet.

20 3 Our fathers worshipped in this mountaine, and yee fay, that in * lerufalem is the place

where men ought to worship. 21 Iesus sayd unto her , Woman , beleeve me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the

22 Ye worship that which ye & know not : we worthip that which wee know: for falvation is of

2. King . 27,29 the lewes. g This word (Spi-

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in gainst that com-mandement, which g Spitit and Trueth : for the Father requireth even fuch to worship him.

24 * God is a b Spirit, and they that worship him, must worship him in Spirit and Trueth.

29 The woman fayd unto him, I know well that felfe: and so be spea-keth of (Trueth) Messias shall come, which is called Christ; when he is come, he will tell us all things.

25 Iefus fayd unto her, I am he that fpeake un-

we sake it in respect to thee.

27 9 And upon that, came his disciples, and maryeiled that hee talked with a woman : yet no man fayd unto him, What askeft thou ? or why talkest thou with her.

28 The woman then left her waterpot, and went her way into the city, and fayd to the men, h . By the word (Spirit) he meaneth

29 Come, fee a man which hath told mee all

things that ever I did : is not he that Christ? 30 Then they went out of the citie, and came

unto him.

31 In the meane while, the disciples prayed him, faying, Master, eat. 32 4 But hee fayd unto them , I have meat to

eat, that ye know not of.

33 Then fayd the disciples betweene themfelves, Hath any man brought him meat?

on which is offred 34 Iesus sayd unto them, My meat is that I kingdome of God, may doe the will of him that fent mee, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth harvest ? Behold , I say unto you, Lift up your eyes, and looke on the regions; for they are white alreedy unto harvest.

36 6 And hee that reapeth, receiveth reward, and gathered fruit unto life eternall, that both he world would cone that loweth, and he that reapeth might reloyce to-

6 The doctine of y gether. Prophets was as it were a fowing time : and the doct introf the Gofpel, as the barveit. and there is an excellent agreement betweene them both, and the ministers of turn both.

37 For herein is the ; faying true, that one fow- i That properbe. eth and another reapeth.

38 I fent you to reape that, whereon ye bestowed no labour : other men laboured, and ye are entred into their labours.

39 7 Now many of the Samaritanes of that ci- 7 The Samaritane 19 7 Now many of the Samaritanes of that Clar doe most toyfully tie beleeved in him, for the faying of the woman imbrace that which which testified, He that tolde me all things that the level most

40 Then when the Samaritan's were come unto him, they befought him, that he would tary with them : and he aboade there two dayes.

41 And many moe beleeved because of his owne word.

42 And they fayd unto the woman, Now we believe , not because of thy faying ; for wee have heard him our felves, and know that this is indeed that Christ the Saviour of the world.

43 9 8 So two dayes after he departed thence, of Christ deprive and went into k Galile.

44 For Issus himselfe had * testified, that a benefit yet Christ opher han none honour in his owne contrey. * prepareth a place for himselfe. Prophet hath none honour in his owne contrey. Then when hee was come into Galile, the

things that he did at Hierufalem at the feast: for life: for he wested. they went alfoto the feaft.

46 9 And Iesus came againe into & Cana a sourne of Galile, where he had made of water wine. they defined hims And there was a certaine I ruler, whose sonne was

licke at Capernaum. 47 When he heard that Iesus was come out of 'prite his estimated into Galile, hee went unto him, and be-hindred shrough fought him thathe would goe downe, and heale his their marbeileus

fonne: for he was even readie to die. 48 Then fayd Iefus unto him , Except yee fee marke 6.4. luke

fignes and wonders, ye will not beleeve 49 The ruler fayd unto him, Sir, go downe be-

fore my fonne die. 50 Iesus sayd unto him. Goe thy way, thy some mightly in the liveth : and the man beleeved the word that lefus beleeven by his

had fpoken unto him, and went his way. of i And as hee was now going downe, his fer- Score of Hereds

vants met him, faying, Thy fonne liveth. Then enquired he of them the houre when Herod mas not a he began to amend. And they fayd unto him, Ye- king, but a Tetrarch

flerday the feventh houre the fever left him. Then the father knew shat it was the same onely except, her boure in the which Iesus had fayd unto him, Thy leaft the people fonne liveth. And he beleeve, and all his houshold. called him a king

54 This tecond miracle did Ielus againe, after he was come out of Iudea into Galile.

CHAP. V.

Done lying at the poole, 5 is healed of Christ on the Sus-bath. 10 The I error: that raf bly finde fault with that his deed, 17 be continued with the authority of his Father. 29-20 He proobeth his ailine power by mans reafins, 45 and with Mofestefilmony .

A Feer * that, there was a feaft of the Iewes, and deut.16.1. Inburst Iefus went to Herufalem.

2 And there is at Hierufalem by the place of chiftcament the sheepe, a a poole called in Ebrew b Bethessla, heale

he the report is a way of the same of the

mooving of the water. 4 For an Angelwent downe at a certaine fea- fine at Hirufalem.

for into the poole, and troubled the water: who by That is to far, she foever then first, after the stirring of the water, step-out, because great ped in, was made whole of whatfoever defeafe he flore of mater was

And a certaine man was there, which had that place,

Aubburaly rejected.

themselves of his

k Into the towner his country of Nagareth , hecauf ocher Euangelists

write) the efficacie of his benefits was Aifneckedneffe. * Matth, 13:57 a

4:24. 9 Although Chrift be absent in bodys

courtiers, fir though get ihe lofty name was a king , or az

Lebit. 23.35 There is no dif-

Wherefore carrell

bene -

bene diseased eight and thirtie yeeres.

When lefus faw him lie, and knew that he now long time had beene diferred, hee fayd unto kim. Wilt thou be made whole;

7 The fi koffain answ red him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth . True religion is downe before me.

not more stuelly

affen'ted by any

meages, then by

ligion it felfe.

3 Th- workeof

che breach of the

Sabbath : but che

workerol Coult

are the works of

the Father, both

becapfe they are

one God. and alfo

because the Father

doeth not worke

but in the Soune.

aod no maosels,

by that , that her

fayerb . (And I

to God.

ont bis Pathers sa-

eboficie, butalfo

Daures, and not

Simply of his God.

head : fo then bee

Layrh that bis F 4-

ther mooveth and

governeth him in

notwithstanding.

when be fayth he

Father, he vouch.

erhbis Gndhead.

ly and together.

Not for that the

Father doeth fome

of the Parber and

gogerber.

which they gather

God spac never

% Tere.17 82

8 Lefus layd unto him , Rife : take up thy bed, and walke. the preceose of re-

9 And immediatly the min wis mide whole, and tooke up his bed, and walked; and the fame day was the Sabbath.

10 . The fewes therefore fay do him that was made whole, It is the Sabbath day: 4 it is not lawfull for thee to cary thy bed.

It He answered them , He that made me whole he fayd unto me, Take up thy bed, and walke.

12 Then asked they him , What min is that which fayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was : for Lefus had conveyed himfelfe away from Chap 7,19. the multitude that was in that place.

14 And after that, Iesus found him in the Tem-

ple, and fayd unto him, Beholde, thou art made whole : finne no more , least a worse thing come worke) applying unto thee.

15 The man departed, and tolde the Iewes to bimfelfe , which that it was Iefus that had made him whole.

is proper to God, 16 And therefore the Iewes did persecute Ieand therefore ma-Keth himselfeequal fos, and sought to they him, because he had done d Not onely with-

thefe things on the Sabbath day. 17 3 But Iesus answered them, My father wor-

keth hitherto, and I worke,

18 & Therefore the Iewes fought the more to without his mighty kill him : not onely because hee had broken the working & power. e Tois malt be un-Sabbath : but fayd alfo that God was chis Father, derftood of Chrift and made himseife equall with God. his perfon , which confiderh of two

19 " Then answered Iesus , and sayd unto them, Verely, verely I say unto you, The Sonne can doe nothing d of himselfe, save that he seeth the Father doe : for whatfoever things he doeth, the fame things doth the Sonne fin like maner.

20 For the Father loveth the Sonne, and sheweth him all things, whatfoever he himfelfe doeth, and he will shew him greater workes then these, that we should marveil.

worketh with his 21 4 For likewise as the Father raised up the dead, and quickeneth them, fo the Sonne quickenf In like fort, joint-

eth whom he will.

22 For the Father Findgeth b no man, but hath comitted all judgement unto the Sonne,

things, and then the 23 Because that all men should honour the Conne workerb af-Sonne, as they honour the Father: he that honoucer him, and dorh the like burbecause reth not the Sonne, the same honoureth not the the might be power. Father which hath sent him.

24 Verely, verely I fay unto you, he that heashr Sonne do worke aguzlly and ioyntly reth my word, and beleeveth him that fent mee, hath everlatting life, and thall not come into con-

TheFigher maketh demnation , but hath paffed from death to life. 25 6 Verely , verely I fay unto you, the houre

no man partaker of everlafting life , but din Chrift . in whom onely also be is truely wordhipped. g This word (indgeth)is saken by the figure Syneed oche, for all governement. h These words are not so be saken , as though they um; ly denied that God governeth the world, but as the leves imagined it, which (sparace the Father from the Soune, whereas indeed, the Father loth nor governathe world but onely in the person of his Soune, being made mamifeft in the felb : fo fay:b be afterward verfe 30 that be came not to doe bis owene will: that his doftrine is not his owne, Coap. 7, 26, that the blinde man and his pa-Bebis finned not, &c. Coap 9.3. 5 The Father is not worshipped bur by his Sounes word apprehended by faito, which is the onely way that leadeth o eternall life, 6 We are all dead in finne and can not be quickened by any other meanes, then by the woord of Christ apprehended by faith,

shall come, and now is, when the dead shall heare the voice of the Sonne of God:and they that heare

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in

27 And hath given him i power also to execute i That is, blob and iudgement, in that he is the & Sonne of man.

28 7 Marveil not at this : for the house shall come, in the which all that are in the graves, shall heare his voice.

29 8 And they shall come I foorth, & that have done good, unto the m refurrection of life : but they that have done evill, unto the refurection of condemnation.

30 9 I cann doe nothing of mine owne felfe: o as I heare, I judge : and my judgement is just, becanfe I feeke not mine owne will , but the will of the Fither who bath fent me.

31 If 1 & thould beare witnesse of my felfe, my withelle were not y true.

32 * There is another that beareth winesse of me, and I know that the witnesse, which he bea- s Faith and isfireth of me, is true.

33 % be Ye fent unto Iohn, and he bare witness.

ged by their suite to the trueth. unto the trueth.

34 But I receive not the record of man: never- m To that extertheleffe thefe things I fay, that ye might be faved. rection which had 35 He was a burning end a thining candle: and

ye would for q a featon have reioyced in his light. 36 But I have greater witnesse then the wit- farreition of con-

neffe of John for the works which the Father hath given me to finish, the same works that I do, beare which condemnate witnesse of me, that the Father sent me.

37 And the & Father himfelfe, which hath fent the authour and me, beareth witnesse of me. Ye have not heard approver of all his voice at any time, * neither have yee feene his toings which

38 And his word have you not abiding in you: for whom he hath fent, him ye believed not.

39 & Search the Scriptures : for in them yee thinke to have eternall life, and they are they which restifie of me.

40 But ye will not come to me, that ye might tedslooks Chap. 8,140 have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the r love of God in you.

43 I am come in my Fathers Name, and ye receive me not : if another shall come in his owne name, him will ye receive.

44 How can ye beleeve, which receive & ho- But be world notnour one of another, and feeke not the honour

that commeth of God alone? 45 Doe not thinke that I will accuse you to defir us to seeme my Father : there is one that accuseth you, even religious feeth

Mofes, in whom ye truft. 46 For had ye beleeved Mofes, ye would have thinge.

beleeved me : for he wrote of me. 47 But if ye believe not his writings, how fliall and 17.7.

yee beleeve my words? r Leve toward God. & Chap.a,43. I This depiall do b not put away that which is beere faid, but corrected it, as if Christ faid, the Tewes shall have no forer an accuse

then Moles. # Gen. 3. 15. and 21,18. and 49,10. deut.18,15.

CHAP. VI.

Pipe thou fund are fed with fibeleabes and two fiftes. 15 Chrift gooth apare from the people. 17 Asbis difciples were everying.

13 be comment to them we dising on the water.

14 the comment to them we dising on the water.

15 the and everaliment of the true ay and everlaghing.

15 bread of fife. 42.52 The length murmune, 60 and anany of the disciples, 65 depart from him. 69 The Applies 19 he commeth to them walking on the .confese him so be the Sonne of God. After

Soberaine power all things, infopower of life and

That is , he Shall not onely thage the world as he is Ged. but a!fo as beis man , he received this of his Father to be indge of the mae'd All fhall appeare

before the judge. ment feat of Chrift at leogth to be indged delity firallbe int.

life everlastine foldemnation : that ita

9 The father is n Looke berfize. wis my father

directeth me, who dwelleth in nie. & Chap. 8,14. p Fatthfiell, that ise worthy to be credi-

M.stt.3,17. \$ Chap. 1, 27 to Chiff is declared to be the onely

Saviour by Johns voice, and johnite miracles, and he the tell monies of all the Prophets. withflanding being addicted to falfe prophets, and none of all thele

q A fittle while. 4 Matib.3:15.

M Not that he cut ober the lake of Tiberias, but by rea-fon of the large creekes, his fayling made lis iourney the Charter : therefore he is fand to have gone over the fea, when as he pafe Ged oper from one fide of a ceeeke ta

she other. 4 Lebit. 23.7. us 16,1. \$ Mar.14.16. marke 6,17. Inke 9.13. s They that fole

Low Christ dos fometime hungers but they are never deftitute of belge.

a Christis not ouly not delited, but allo greatly offended with a prepo-Acron worthip. 3 The godly are ofien to perill and danger but Carift commerb to them in time, even ia she middell of the gempelts, and bringe h them to the * Matth. 14,25. marke 6.47. h In Mar. 6.45. they are willed to goe before to Beshwas in the way to Capernaum.

at the fieft, but

when they knew his

new men, and tooke

the ship, whom they shunned and fled

Donce, they became

him willingly into

from before.

A Fter these things, lesus went his way a over the fea of Galile, which is Tiberias. 2 And a great multitude followed him, because

they faw his miracles, which he did on them that were difeafed.

3 Thea lefus went up into a mountaine, and there he fate with his disciples. 4 Nowe the Passeover, a * feaft of the Iewes

was neere. 5 & . Then lefus lift up hie eyes , and feeing that a great multitude came unto him, he faid unto Philip, Whence thall we buy bread, that thefe

might eat ? (And this hee fayd to proove him : for hee himselfe knew what he would do.)

7 Philip answered him , Two hundreth peniworth of bread is not sufficient for them, that every one of them may take a little.

8 Then fayd unto him one of his disciples.

Andrew, Simon Feters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes : but what are they among fo many ?

10 And lefus faid, Make the people fit downe. (Now there was much graffe in that place.) Then the men fate downe, in number about five thoufand.

II And Iefus tooke the bread, and gave thanks, and gave to the disciples, and the disciples to them that were fet downe : and likewife of the fishes as much as they would.

12. And when they were farisfied, he faid unto his disciples, Gather up the broken meat which

remaineth, that nothing be loft,

13 Then they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which remained unto them that had

14 Then the men, when they had seene the miracle that Iesus did, faid, This is of a trueth that Prophet that should come into the world.

15 . When Iesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

16 9 3 When even was now come, his disciples went downe unto the fca.

17 * And entred into a thip, and went over the fea , browards Capernaum : and now it was darke, and Ieius was not come to them.

18 And the Sea arose with a great winde that

19 And when they had rowed about five and twentie, or thirtie furlongs, they faw Icfus walking on the fea, and drawing neere unto the ship: so they

20 But he faid unto them, It is I : be not afraid. 21 Then e willingly they received him into the

thip, and the thip was by and by at the land, whither c They were afraid they went.

22 3 The day following, the people which flood on the other fide of the fea, fawe that there was none other thip there, fave that one, whereinto his disciples were entred, and that lesus went not with his disciples in the thip, but that his disciples were gone alone,

23 And that there came other thips from Tiberias neere unto the place where they are the bread, after the Lord had given thankes.

24 Nowe when the people faw that lefus was not there, neither his disciples, they also tooke fhipping; and came to Capernaum, feeking for 4 They that feeke

Icfus. 25 And when they had found him on the other fide of the fea, they faid unto him, Rabbi, when ca-

meft thou hither ? 26 4 Iefus answered them, and faide, Verely, verely I fay unto you, Ye feeke me not, because yee the miode. faw the miracles, but because ye are of the loaves, and were filled.

27 d Labour not for the meate which peritheth, but for the meate that endureth unto everlafting life, which the Sonne of man shall give unto you : for him hath + God the Father e fealed.

28 Then faid they unto him. What shall we do. that we might worke the sworkes of God?

29 s Iesus answered, & faid unto them, & g This is the worke of God, that ye beleeve in him, whom he hath fent.

30 6 They faid therefore unto him, What signe shewest thou then, that we may see it, and beleeve thee ? what doeft thou worke ?

31 Our fathers did eate Manna in the defart, as cile wi men to Goda it is * written . Hee gave them bread from heaven

3 2 7 Then Iefus fayd unto them, Verely, verely I say unto you, Moses gave you not a that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is hee which commeth downe from heaven, and giveth life unto the world,

34 Then they fayd unto him , Lord, evermore give us this bread.

And Iesus sayd unto them , I am that bread of life : he that commeth to me, thall not hunger, value, when they and he that beleeveth in me, shall never thirst.

36 But I fay unto you , that ye also have seene me, and beleeve not.

37 8 All that the Father giveth me, shall come to me; and him that commeth to me, I cast not

38 For I came downe from heaven, not to doe mine k owne will, but his will which hath fent me. 39 And this is the Fathers will which hath fent verue of Christ

mee, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the laft day. 40 And this is the will of him that fent me, that # Exo, 16, 14 numa

every man which I feeth the Sonne, and beleeveth in him, thould have everlatting life; and I will raife him up at the last day,

41 9 The Iewes then murmured at him because of eternall life, he fayd, I am that bread, which is come downe from heaven.

42 And they fayd, & Is not this Iefus that fonne b He deniet brat of Ioseph, whose father and mother wee know ? Manna wasthat how then fayeth hee . I came downe from rachestent breads heaven ?

the kingdome of heaven lacke onthi .g: notwithftane deng ibe Gofpel is: northe food of the helly hor of d Ballyno roke lahour and paine. 5 Chap. 1,32. mar. 3.17. and 17.30 e That is, whom Cod the Father hash diffinguifhed from all other men by planting his own pertue in him, as shough he had feas led Fim with his feale, that he might be a lively pateent and representer of him : and that more this office, to recomand bring us to everlasting life, which is onely proper to Christ. f Which please God ofer they think shat everlafting !

life hangeth upe the condition of fulfilling the Lare s therefore Christ calleth them backs to faith. 5 Men torment theinfelves in go abour to pleafe God without faith

g That is, this is the workethat Godesquireth that you ... beleeve in me, and therefore he calleth them backe to faithi 6 The fpirituall is condemaed of them which are ly minacles.

11.7 pfal.78,25. 7 Christ who is the true and onels was lignified un . Manna.

and fineth that he himfelfe is that true bread,beeaufe bee

feedethunto the true and everlafting life. And as for that , that Paul 2. Cor. 20, callerh Manns faritual food, it maketh nothing against this place, for hee to noth the thing familiate with the face; but in this whole aisputation, Christ dealeth with the lewes promptes treas of peace control our reasons expected on a configuration path the level after their expected on and conceit of the maner, and they had no further emplote airtin of the Manna but in that it for the belly. I Which had to life and wire life. S The gift of faith proceedeth from the first election of the Fatteria Christ, after which followeth neceffarily everlafting life. Therefore faith in Chrift lefus is a fure witneffe of our election , and therefore of our glorincation , which is to come. alohe Chap. 5. Der Caa. 1 Seeing and belieping are is not opener for there is another kinds of feing, which is general, which he depit have, for they fee but here he feealeth of that kinds of feeing, which his depote have, for they fee but here he fpeaketh of that kinde of feine, with his proper to be elect. 9 Flell can not perceive spiritual things, and therefore the beginning of our salvation commeth from God , who changeth our nature , fo that wee being infpited of nim , may abide to be inftructed and faved by Chrift, & Matth. 13,55. 43. Iefgs.

et 1fa 14.23.

ierein.34.13. to In the backt of

the Prophets, for

be children of the

Chuech , for fo the

Prophet Efaiex

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P He pointed out

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are to the vie of

Q Which giveth lifeto the world.

z That is to fay,

who is our food.

3 r Fleshcannor

betweene fielhly

eating which is done by the belpe

of the teeth, and

pura difference

onely that can teach

12 Tefus then answered, and fayde unto them, Muimure not among your felves.

44 No man can come to me, except the Father, which hath fent mee, draw him : and I will raife him up at the last day.

45 It Navitten in the 4 m Prophets, And they shalbe all a taught of God. Every man therefore

che plde Testament that hath heard, and hath learned of the Father, gras divided by them into there feverall commeth unto me: parts, into the Law, 46 & Not that any man hath feene the Father. the Prophets, and

" fave hee which is of God, he hath feene the Fa-B To wit, they Shall ther.

Verely, verely I fay unto you, he that beleeveth in me, hath everlasting life.

48 10 I am that bread of life. * Your fathers did eate Manna in the wil-

54.13 shat ir to fays dernesse, and are dead, 50 P That is that bread, which commneth downe

therefore the knowledge of the heaven- from heaven, that he which eateth of it, should Ly trueth , is the gift and worke of God,

51 11 I am that I living bread, which came downe from heaven : If any man r eate of this any power of man. bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for he life o If the fonne onof the world. Father , then it is he

52 12 Then the Iewes strove among themfelves, faying, How can this man give us his fleth

no The true vie of to cate? 73 Then Iefus fayd unto them , Verely, verely I fay unto you, Except ye eate the flesh of the Son so the thing it felfe, of man, and drinke his blood, ye have I no life in

54 Whofoever eateth my flesh, and drinketh get everlating life. my blood, hath eternall life, and I will raife him up

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that living Father hath fent me, so live I by the " Father, and he that eateth me, even hee finall live by me.

58 This is that bread which came downe from bread and flefb, yea heaven : not as your farhers have eaten Manna, and are dead. He that eateth of this bread, shall

this transitory life. live for ever. 59 Thefethings spake hee in the Synagogue as he taught in Capernaum.

60 13 Many therefore of his disciples (when wholoever is parta-Rerof Christ indeed, they heard this) faide, This is an heard faying: who can heare it ?

61 But Iefus knowing in himfelfe, that his difciples murmured at this, faid unto them, Doeth this

62 What then if yee should fee that Sonne of man afcend up & where he was before?

Spirituall eating which confifteth in 63 14 It is the x spirit that quickeneth: the flesh fauth, and therefore profiteth nothing : the wordes that I fpeake unto is condemneth that

which it underftandeth not ; yet notwithftanding the trueth muft be preached and f If Chris be present, life is present, but when Christ is absent, then is \$ 1.Cor. 15.27. t In that that Christ is man, he receives that percer which quickneth and giveth life to them that are his, of his Father; and hea addeth this word (That) to make a difference betweene him and all other fathers.

Christ his meaning is, that though he be man , jet his steft hean give live, not of the

The control of the co Theffelt of Christ doeth therefore quicken us , becaufe that be that is man , is

God : which mysterie is ovely comprehended by faith , which is the gift of 6od, proper onely to the elect x Spreis , that is , that pewer which floweth from the Godhead , causeth the flesh of Christ, which otherwise were nothing bus flesh, bus to live in it felfe , and to gibe life to us.

you, are spirit and life.

64 But there are fome of you that believe not: for Iesus knewe from the beginning, which they were that beleeved not, and who thould betray

65 And he faid, Therefore faid I unto you, that 15 Such is the man no man can come unto me, except it be given unto lice of men , that they take occasion him of my Father. of their ownede-

66 15 From that time, many of his disciples of their ownede-through the control of the control

went backe, and walked no more with him.

goe away ! 68 Then Simon Peter answered him, Mafter, to through the finguwhom shall we goe thou hast the wordes of eter- largift of God.)

69 And wee believe and knowe that thou art of the profesiours that Christ that Sonne of the living God.

70 16 Iefus answered them, Have not I & chofen you twelve, and one of you is a devill ?

71 Now he spake it of Judas Iscariot the some of Simon : for hee it was that should betray him, & Mauth, 26, 26, though he was one of the twelve.

leffe it be a feyy, which beleeve 16 The oumber fmall, and among them also there be fome bypocrites, and worfe then all other.

CHAP. VII.

Chrift, after his coufins were gone up to the feaft of Tabernacles, 10 goeth thither privily. 12 The peoples fundry opinions of him. 14 He teacheth in the Temple. 31 The Priess command to take him. 41 Strife among the multitude about him. 47 and betweene the Pharises and the officers that were fent to take him, so and Nicodemus.

A Fterthefethings, lefus walked in Galile, and would not walke in Iudea: for the Iewes fought to kill him.

2 Now the Iewes & * feast of the Tabernacles called, because of was at hand.

3 1 His brethrentherefore fayd unto him, Depart hence, and goe into Iudea, that thy disciples kinder of boghes, may fee thy works that thou doeft.

4 For there is no man that doth any thing fecretly, & he himselfe seeketh to be famous. If thou doest these things, shew they selfe to the world.

5 For as yet his b brethren beleeved not in him. 1 The grace of 6 2 Then Ielus fayd unto them, My time is not by inheritance, bat

yet come: but your time is alway ready. The world can not hate you : but me it ha- meth otherwayes, teth, because I teltifie of it, that the works thereof whereby it com-

8 Go ye up into this feast: I will not go up yet children of God unto this feast: * for my time is not yet fulfilled.

9 These things he sayd unto them, and aboade ftill in Galile. 10 3 But attoone as his brethien were gone up, b His kinfefolker:

then went he also up unto the feast, not openly, but for so wie the Heas it vvere privily

11 Then the Iewes fought him at the feaff and a We must not follow the foofayd, Where is he?

12 And much murmuring was there of him a- friends. mong the people. Some fayd, He is a good man: * Chap 8.20. other fayd, Nay : but he deceiveth the people.

13 Howbeit no man spake e openly of him for inthevery besomfeare of the Iewes.

14 4 Now when d halfe the feast was done . Ie- the people with fus went up into the Temple, and taught.

15 And the 1ewes marveiled, faying, How the proplefecke knoweth this man the Scriptures, feeing that he Chrift, when be are never learned!

they negled bim. Some alfothat know him condenue him rafuly: a very few thinke well of him, am-that is fector. cor, boldly, and fresh, for the chiefe of the freeze funds in all the formers, at the bury his fame and name. Christ fitteeth with good unferte against the with keeked of the world: in the meane feafon the most part of men take occasion. dion of offence even by that fame, whereby they ought to have bene fitted uprocumbrace Coult, d souththe fought day of the feaft. 16 5 Lefus

4 Levit. 13,34. This feast was for

the hoothes, and tents which they pight of divers aud fate under them feven daves together, all which time the feaft la-

it is 2 gift that commeth to patfe, that often imes the fuffer moreafflicti. kinfefolkes then by Strangers.

brewes to fpeake. lifh defires of our 3 An example of

Pastoursoppresie rerrours and feare: be offreib bimfelfe.

extreme povertie :

(whom we catch

the abundance of

i The last day of

Icel 2,28. actes

Therefore ate

these fewe to whom the Gofpell favoureth well. because the ftudie of godlineffe it

very rate. e Looke above chap. 5. werle 22. and hee Speaketh this after the opis nion of the Iewess as if he fand, My dellrine tanot mint that is, it is not his whom you take to be a man as other are; and therefore fet licht bo bim, but it is his that fent me. 6 The truedo-

Grine of falvation differeth from the falfe in this,that the fame fette b foorth the glory of God, and this by puffing up of men darkeneth the glory of God. 7 None due mose confidently boaft themfelves to be the defenders of the Law of God, then they that doe enoft impudently

breakeit. S Chap.f.ia. d 1y (which is here fet before us for a rule of all ceremonies was not appointed to binder but to further and practife Gods works : amongst which the love of our neighbour is the chiefeft. Levit.12.3. # Gen.17,10.

f I hat to to far if the law of circumcife n which Me-10 gabe, be of fo great accompt among flycu, that circum.sfeugon the subbash, doe you eightly repreade me for healing a manthroughly ? * Deut.1.16. 9 We must jodge a : cording to the trueth of things, leaft the perious of men do turne us and cary us

16 , lefus answered them , and fay d , My do-Arine is not mine, but his that fent me. 17 If any man will doe his will, he shall know

of the doctrine, whether it be of God, or whether I speake of my selfe. 18 6 He that speaketh of himselfe , seeketh his

owne glory; but hee that feeketh his glory that fent him, the fame is true, and no unrighteoufnesse

19 47 Did not Mofes give you a Law, and yet none of you keepeth the Law ! Why goe yee about to kill me >

20 The people answered, and sayd, Thou hast a devill : who goeth about to kill thee ?

21 8 Iefus answered, and fayd unto him, I have done one worke, and ye all marveile.

22 * Moles therefore gave unto you circumcifion , (not because it is of Moses, but of the # fathers) and yee on the Sabbath day circumcife a

23 If a man on the Sabbath receive circumcifion, that the f Law of Mofes should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath day !

24 * 9 Iudge not g according to the appearance,

but judge righteous judgement.
25 pro Then fayd fome of them of Hierusalem,

Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they

fay nothing to him : doe the rulers know indeed that this is indeed that Christ?

27 " Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 1 1 Then cryed Jefus in the Temple as hee taught, faying . Ye both know mee, and knowe whence I am : yet am I not come of my felfe , but he that fent me, is true, whom ye know not.

29 But I know him : for I am of him , and he hath fent me.

30 13 Then they fought to take him, but no man layd hands on him, because his houre was not

31 Now many of the people beleeved on him. and fayd, When that Christ commeth, will he doe moemiracles then this man hath done?

32 14 The Pharifes heard that the people murmured these things of him, and the Phariles; and high Priefts fent officers to take him.

33 Then fayd lefus unto them, Yet am I a little

while w you, and then goe I unto him that fent me.
34 * Ye thall feeke me, and thall not find mee, and where I am, can ye not come.

35 Then fayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will hee go unto them that are a dispersed among

the Grecians, and reach the Grecians 36 What faving is this that hee favd, Yee shall feeke mee, and shall not find mee ? and where I am, can ye not come ?

away. g by the shero that I make: for I feeme to he but an abiest and rase all of Galile, and a carpenters forme . whom no man maketh account of ; but marke the matter it felfe mell, and indue the tree by the fruits. 10 Many doe marveile that the endevours of the enemies of God have no futcette; yet in the means feafon they doe not at knowledge ower of God 11 Men are very wife to procure flops and flayes to 12 Therroeth of Christ doesh not have upon the judgement of man. the vertue and power of God 2.) The wicked can not doe what they lift-but what God hath appointed.

33. Des Wickenstan und der Wate town without want joud antrappointmen. 4. An W. De e kingdome of God interaleib. Fo incultuiele her 1900 of bit menniet still at length to 1970 in vaior feeke for those holfflings absent which they despited when shew were prefected. 6. Quanta 13.33. b. Physical proceed with the foreign of feet for the foreign and made the name of the Greecians) and made the name of the Greecians be understanded by Leyes which were dispersed. smongli che Gentiles, & . Per. 1, 2.

Is Now in the ; last and + great day of the is There are two feath, Leius ftond and cryed; faying, If any man principles of our thirst, let him come unto me, and drinke.

38 (He that beleeveth in mee it as fayth the touched with a scripture, out of his helly shall flow rivers of water true freing of our ter of life.

39 (* This spake hee of the Spine, which they the other of ere that beleeved in him, should receive: for the I holy in Chesis onely Ghoft was not yet given , because that Iesus was not hold on by faith) yet m glorified.)

40 16 So many of the people , when they heard all good things. this faying, fayd, & Of a trueth this is that Prophet.

41 Other fayd, This is that Christ: and fome naclesithat anthe fayd, But shall that Christ come out of Galile? richt day, to as as

42 & Saith por the Scripture that that Christ high a day, as the final come of the feede of David, and out of the first. towns of Beth-lehem, where David was ?

43 So was there discension among the people k This is not read for him. word for word in

44 And some of them would have taken him, any place, he is site but no man laid hands on him, 45 17 Then came the officers of the hie Priests where mention i.

our of many places and Pharifes, and they fayd unto them, Why have made of the gifts of ye not brought him ? 46 The officers answered, Never man spake especially in Elast.

47 Then answered them the Phasises, Are ye 1.17. also deceived; 48 18 Doeth any of the rulers, or of the Pharifes be expressed a linte

beleeve in him ? 49 But this people, which know not the Law, the spirit which e curfed.

are curfed. 50 Nicodemus fayd unto them, (* he that came in him / hould re

to Iefus by night, and was one of them.)

51 Doth our Law indge a man before it heare Ghoft, are meant him, & and know a what he hath done ? the vertues and

52 They answered, and faid unto him, Art thou mighte workings alfo of Galile ? Search and looke : for out of Galile m That it, those arifeth no Prophet.

52 19 And every man went unto his own house, feine and perceived, which were to fhem

thing were not yet and fet foorth the

in him Chould re-

she name of boly

glory of the analybevotten. • There il convention even in the Church is selfs above the chiefe point of religion, seither hash Christany more cruell euromic then those that occupie the stars of treathy yet can they not doe what they would. • Deur. 18-15. • X. Mich. 5.2. matt. 2.5. • 17. God from between storment fluch as are the clonner entires. • 18 Pails Pathour's are for food and food in battley element the Church of God according to the multitude and outward frience. • Chap. 3.8. • Deur. 2.8 and 19.5. * Deut.17.8. and 19.15. i What he hath committed, who is accufed. 19 There is no counsellagaint the Lord . CHAP.

CHAP. VIII.
The reman taken in adultete, 1 bath her finnes fore piene her. 1 chiff the life of the word.

10 The Phanifer asky where his Paths it. 39 The finness of Arthaham. 42 The founce of God.

44 The david the faths of Chiff the faths of faths of Jing. 16 Abraham faw Chrift of Chiff the A No Jefus went unto the mount of Olives,

A 2 And early in the morning came againe into the Temple, and all the people came unto him, and he fare downe and taught them.

3 r Then the Scribes and the Pharifes brought 1 While the wice

unto him a woman taken in adulterie, and fet her ked got about to in the middes. 4 And faid unto him, Mafter, we found this wo- make a furre for

man committing adulterie even in the very act.

3 Now Mofes in our Law commanded , that & Levit. 20,25 fuch should be stoned : what faie a thou therefore ?

6 And this they faid to tempt him , that they 6 And this they fatel to tempt him, that they might have, whereof to accuse him. But lefus flou-2 Age out hypomight have, whereof to accuse him accused critical which are ped downe, & with his finger wrore on the ground. very feveric udges ped downe, & with mis inner wrote on the ground very twertendage

2. And while they continued asking him, hee agat aft other mea.

Ifft himfelfe up, and fayd unto them, Let him sod fatter them, that is among you without finne, caffthe first from the state of the st

make a fnase for themfeives.

Deut. 27:70

n Fff' 3.And g Christwould

ftretes office : Le

contented him-

felfe to bring fin-

mera to fairh and

The world

which is blind in

it felfe, cannot

come to bave an

light but in Chrift

Chrift is wirb.

the best wirnelle of

out all exception

the trueth, for he

they for that pur

ofe, and war by

him appronved to

the world by in-

Thou beareft

which thing by all mens opinions is naught ; and for a

map to commend

discommendable.

d Chap. 5,31.

by a manner of

to the humour of

his bearers, which

zaknowledged no-

shing in Christ but

his humanitie, and

sterefore he was

in this place he Sandert for the "

maintenance of his

ishis witneffe, and

egreeih wirh him.

g I'doe now onely

zezch you, I con-

femue no man :

but yetif I fuft to

not alone, but my

Fasher la with me.

Deut. 17.6. and

bimfelfe is very

finite miracles.

refentance.

the first all property 8 And agains hee flooped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldeft even to fleft : fo Iefus was 1 no: take upon him the civill Magileft alone, and the woman standing in the mids.

10 3 When Iefus had lift up himfelfe againe, & faw no man, but the woman, hee fayd unto her, 1 Woman, where are those thine accusers thath no man condemned thee ?

II She faid, No man, Lord. And Iefus faid, Nei-

ther do I condemne thee; go and finne no more.

12 • Then fpake Lefus agains unto them, faying , I & am that light of the world : hee that fol-Chap. 2.5 & 9.5. loweth me, shall not walke in darkenesse, but shall have that light of life.

13 5 The Pharifes therefore fayde unto him, a Thou bearest record of thy felfe : thy record is

was fent by his Pa-

14 \$ Iesus answered & fayd unto the, b Though
I beare record of my felse, yet my record is true: for I know whence I come, and whither I go : but ye cannot tell whence I came, and whether I goe. 15 Ye indge after the flesh: I e iudge no man.

witnelle of thy felfe 16 And if I also judge, my judgement is true, for I am not alone, but I, and the Father, that fent

" 17 And it is also written in your Law, " that the

testimonie of two men is true.

18 d I am one that beare witnesse of my felfe, and the Father that fent me beareth witnesse of me. denied afore, Chap. 19 6 Then fayd they unto him , Where is that 5.31. muft betaken Father of thine : lefns answered , Ye neither know granting for in that me, nor the Father of mine. If ye had knowen me, ye should have knowen that Father of mine also.

binifelie fomer hat 20 These words spake Iesus in the treasurie, as he taught in the Temple, and no man layd hands

on him: 2 for his house was not yet come. 2 F" & Then fayd Iefus againe unto them , I goe my way, and ye shall feeke me, and shall die in your

contend they should finnes. Whither I goe, cannye not come.

feelights bis 22 Then fayd the Iewes, Will be Kultumberte, owne witnesse, un because he faith, Whither I goe, can ye not come a content witnesse, un because he faith, whither I goe, can ye not come a 23 And he fayd unto them, Ye are from bewife confirmed . Bur neath , I am from above : ye are of this world, I am

24 I fayd therefore unto you, That ye shall die

Southeast and praise in your finnes: for except ye beleeve, that I am he, ye shall die in your finnes. 25 9 Then fayd they unto him , Who art thou?

And lefus fayd unto them, Even f the fame thing that I faydunto you from the beginning.

26 10 I have many things to fay , and to indge doe is I might low of you , but he that fent me, is true, and the things fully dreit, for Iam that I have heard of him, those speake I to the world.

27 11. They understood not that hee spake to 194 5 mai, 18, 16. them of the Father.

1.cor.13 1.heb.10, 28 Then fayd Iefus unto them, When yee have plaice, whilinguis I am he, and that I doe nothing of my felfe, but as The Godhead is lift up the Sonne of man , then shall ye know that

and, elle it ere were nor two witneffes for the partie accused is not taken for a witnes. 6 No man qu'n know God but in Christ ovely. e This was some place appointed for the gathering & f the offerings. of men : The t fore this one thing remainerh that wer goe forward confiantly in our B: Because that men doe naturally abbotre heavenly things , no man can be a fe disciple of Chrift, unlette the spirit of God frame him ; in the ineane featon not wichftanding il e world muft of neceffire perilh, becaufe ir refufeth y life that is offred unto it. 9 Refball at length know who Christ is which will delige actly heare, what he faith. f That is, & am Chrift, and the favious for fo I told you from the beginning that I 1000 to do is the reveney of Christo doctrine dispited 11 Even the comern of Christopher maketh for his glory! which thing his entire deal life that the gath to be in great function. my Father hath thught me, fo I fpeake thefe things.

29 . For he that fent me, is with me : the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleeved in him.

21 12 Then fayd lefus to the lewes which be- 12 The true difficileeved in him, If ye continue in my word, yee are plet of Chrift converely my disciples.

32 And shall know the trueth, and the trueth ing more and more shall g make you free.

33 h They answered him, We be i Abrahams feede, and were never bond to any man : why from the most fayeft thou then, Ye shall be made free?

14 Iesus answered them, Verely, verely I say unto you, that who oever committeth finne, is the & fervant of finne.

35 . And the fervant abideth not in the house g From the flavefor ever : but she Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye thall be free indeed.

37 13 I know that you are Abrahams feede, but not the fpeach of yee feeke to kill mee, because my word hath no men that confent place in you.

38 I speake that which I have seene with my against him.

Father: and ye doe that which yee have seene with i Borne and be-

39 They answered, and faydunto him, Abra- ham. ham is our father. Iefus fayd unto them, If ye were 2-pet.2,19. Abrahams children, ye would doe the workes of 13 Our wicked

40 But now ye goe about to kill mee, a man that have tolde you the trueth , which I have heard lift nature, But we of God: this did not Abraham.

41 Ye doe the works of your father. Then faid made of the housethey to him, We are not borne of fornication : we have one Father, which is God.

42 Therefore Lefus fayd unto them, If God made with Abrawere your Father, then would yee love me : for I ham by Christone; proceeded foorth, and came from God, neither ly apprehended and layd hold on came I of my felfe, but he fent me.

43 Why doe ye not understand my k talke? be- faith is knowen by cause ye cannot heare my word.

44. Ye are of your father the devill , and the life luftes of your father ye will doe : he hath bene a though be fayd you murtherer from the beginning, and maboade not doe no more underin the n trueth, because there is no trueth in him, fland what I say, When he speaketh a lie, then speaketh hee of his then if I spake in a o owne : for he is a liar, and the p father thereof.

45 And because I tell you the tructh, yee be- to you. leeve me not.

46 24 Which of you can tebuke me of finnes; and if I say the trueth, why do ye not believe me ?

47 * He that is of God heareth Gods wordes : ye therefore heare them not , because ye are not of cast him headlorg God.

48 to Then answered the Iewes , and fayd unto nued not constant him, Say we not well that thou art a Samaritane, and ly, or semained not. haft a devill ?

49 Iefus answered, I have not a devill, but I honour my Father, and ye have dishonoured me

50 And I feeke not mine owne praise : but there o Even of his owne is one that q feeketh ir, and indgeth.

51 16 Verely, verely I fay unto you, If a man prain or disposition, keepe my word, he shall never rice death.

throughly execute the office that his Fatherinioyned him. # John 4.6. 15 The enemies of Christ make their braverie for a while, but the Father will appeare at his time to reof hie fonne. q That is , that venge the reproach that it done unto him in the perfon of hie fonne. will revenge both your dispising of me, and of him. 16 Gospell apprehended by faith, is a surere medy against death. That is, be faill not feeleit ; for even in the midft of death, the faithfull fee life. 52 17 Then

Corne, that profitin the knowledge of the trueth, they may be delivered grievous burden of finne, into the true libercie of righteouineffe and life

rie of finne. h Some of the multitude, uor they that beleeved . forthis in unto bim but of men that are gotten of Abra-

maoers declare. that yee, are plainely borne of a diviare chaoged, and hold of God, according to the covenant which he by faith : which godly and honest

k Or, language, 28 firange and unknowen language

1 Lohn 3,8. From the beginning of the world: for as foone as man was made, the devill into death. m That is, conti-

n That is, in faithe fulneffe, & uprighte neffe, thar is, kept nor his creation

head, & of his owne 24 Chrift did

17 Agaioft them which abuse the glorie of the Saints, to darken Chriftee glory. 3 There is no. thing farther off from all ambition then Christ , but his Pather hath fet

bim above all things. f This is spoken by maner of a graunt; Be it fo, let this repoet which I give of my felfe, be of no force : yet there is another that glori-fieth me, that is,

shat henouveth my Name. 19. There is no right knowledge God, without Chrift neither any right knowledge of Christ without

his word .. 20. The vergue of Christ thewed is felfe through all

a Sione is the begioning even of all bodily difeafes, and yet deeth it not

follow, that God algeagrespetterb e e.r linnes, whom he most sharpely punifherb. punilleib.

a Christ reasoneth
here, as his disciples
thought, which pre-

Supposetbat there come no difeafes but for finner onely . whereupon he anmas another cause of this mans blind-

nede, and that was, that Gid his morke might be ferne. a The worker of Chrift are as it mere a light, which lighten the

ligh tome de Rrine

of the heaven!y

(night) is meant the derkenelle which comment by the obscuritie of the same dodrine. Char, 1, 9, and \$ 12 and 13 35 . 3 Christ healing the man borneblinde, by taking the figure of helps, and after and the ligne of the fountaine of Silosus (which figurests Sent Islam) as he at the beginning made man , to doeth be againe teftore both his body and foule : and yetfo , that hee hunfelfe commeth first of his owne accord to heale us. image of all men, who as they are of nature blinde, doe mither themfelves receive the light that is offered poto them , por fuffer it in other , and yet make a great adoe minongitabeinfelves, d missight as his Talvag 18 de se les to see

12 17 Then faid the Iewes to him . Now know wee that thou half a devill. Abraham is dead! and the Prophets : and thou fayelt ; If a man keepe my word, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead : whom makest thou thy selfe?

54 18 Iefus answered, If I honour my felfe, mine honour is I nothing worth ; it is my Father that honoureth mee, whom ye fay, that he is your God.

19 Yet yee have not knowen him : but I know him, and if I thould fay I know him not , I should be a liar like unto you : but I know him, and keepe his word.

56 10 Your father Abraham , rejoyced to fee

my u day, and he x faw it, and was glad.

57 Then fayd the lewes unto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham ?

58 Iefus faid unto them, Verely, verely I fay unto you, before Abraham was, I yam.

19 1: Then tooke they up fones to cast at him, but Iefus hid himfelfe, and went out of the Temple: And hee passed through the middes of them, and fo went his way.

former ages to the Fishers, for they faw in the promiles, that hee flould come, and did very joyllly by bolice on him quite a lively faith. I Was very defines: it of day a special part of the second of the second

knowledge , breaketh out at length into a moft open madneffe ; aud yet the wicked Canpordoe whatthey lift.

CHAP. IX.

E Chrift gibeth fight on the Subbath day, tohim that was borne blinde. 13 Whom, after be had long reafoned against the Physics, 22,35 and was cast out of the Synagogue, 36 Christ enducth with the knowledge of the eperlafting trobe.

A ND as lefus pailed by , he faw a man which was blinde from his birth.

2 And his disciples asked him, faying, Master, who did finne, this man, or his parents, that he was borne blinde ?

3 Tefus answered , 4 Neither hath this man finned, nor his parents, but that the workes of God should be shewed on him.

4 2 I must worke the workes of him that fent me, while it is b day : the night commeth when no man can worke.

5 As long as I am in the world, & I am the light of the world.

6 3 Affoone as he had thus fpoken , he spation the ground, and made clay of the spetile, and anowned the eyes of the blinde with the clay,

7. And faid unto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe

8 4 Now the neighbours and they that had feene b Ty (day) is means he that fate and begged ? him before, when he was blinde, fayd, Is not this

9 Some faid , This is he : and other faid , He is

likethim ; but he himfelfe fayd, I am he. 10 Therefore they faid unto him How were

thine eyese opened?

and I'n Hee answered and faid, The man that is brewe kinde of called Iefus, made clay, and anounted mine eyes, and faid unto mee, Goe to the poole of Siloam when they caunoe and wash. So I went and washed, and received receive any light: fight.

th.

12 Then they sayd unto him, Where is hee? He their eyes opened. faid, I cannot tella

13 1 They brought to the Pharifes him that men are made to was once blinde.

14 And it was the Sabbath day, when Iefus made the clay, and openeth his eyes.

15 Then againe the Phatifes also asked him, sd. how he had received fight. And he faid unto them, He laid clay upon mine eyes, and I washed, and doe

16 , Then faid fome of the Phatifes, This man , Religiou is not is not of God, because hee keepeth not the Sab- affaulted by any bath day. Others faid , How can a man that is a fin- mesnes more then ner, doe fuch miracles and there was a diffention by presence of among them.

17 Then spake they unto the blinde againe, downe, the mote What fayest thou of him , because he hath opened it sifeth up.

thine eyes? And he fayd, He is a Prophet. Then the Iewes did not beleeve him (that he had bene blinde, and received his fight) untill they had called the parents of him that had received o fight.

19 And they asked them , faying , Is this your 1 v 4: 1 a fonne, whom ye fay was borne blinde ! How doer! he now fee then?

20 His parents answered them, and sayd, Wee - 4 know that this is our fonne, and that he was borne blinde:

21 Bur by what meanes he now feeth, we know not : or who harh opened his eyes, can we not tell : gd ad 19 199? he is olde youigh aske him : he shall answere for e orbe himfelfe.

22 These wordes spake his parents, because they feared the lewes : for the lewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

Therefore fayde his parents ? Hee is olde d. A. folenne order. 23 ynough : 2ske him.

Then againe called they the man that had time to acknow bene blinde , and faid unto him, a Give glory unto, ledge their fault God : we know that this man is a e finner.

a finner or no, I can not tell : one thing I know, that I was blinde, and now I fee. 26 Then faid they to him againe, What did he matter, and these-

to thee ? how opened he thine eyes? 27 He answered them, I have tolde you alrea-

die, and ye have not heard it : wherefore would ye honour, rather to heare it againe : will yealfo be his disciples ? 28 6 Then reviled they him , and faid . Be thou maguer openly , then

his disciples : we be Moses disciples. 29 We know that God fpake with Mofes : but 1.Sam.6.5 this man we know not from whence he is a

The man answered, and fayd unto them, Doubtleffe, this is a marveilous thing , that yee he wicked man, know not whence hee is, and yet he hath opened and makethasis mine eyesi' q a ' 0 gr . main a mine a fait. T a

31 Now wee know that God beareth not finners ; but if any man be a worthipper of God, and neffe must needes dooth his will, him heareth he.

32 Since the world began, was it not heard, for ris which in that any man opened the eyes of one that was value liet hid that any man opened the eyes of one that was under a reale of borne blinde

freech, forabeveall almans eves four. And thereforethey which of blinde

more it is preffed

whereby men were confrained in olde

Then he answered, and faid, Whether he be they flouid fay. before God, who knoweth the sohole fore fee thou teverence his majeftje, confesse the whole to lie before hims Iolh.7.19. . . .

> e He is called a finner in the Hebrew,tongue, which were an arte of fignes.

6 Proud wickedat length breake

6 The laft point

of hard and yron

open warre again&

God, and yet cea-

feth por to make a

pretence both of

godlineffe and of

the profite of the

comming-wealth.

the councell San-

bedrin : and the

word that John

vleth is Synedri.

away from vs by

force : for at that time, though the

hie Priefts autho-

ritie was greatly

leffened and decay-

ed, yet there was

Some kind of go.

among the lewer.

7 The raging and

mad company of she falle Church.

perlyade them-

canon: be in fafesie . voleffe he be

felvesthar they

or maduelle.

4 Chap. 35.17.

2 - An horrible ex-

ample in Iudas of a minde bligded

with cone:oufoer,

and yet pretending

a Tois Extracidi. matie audioring

which was for a

of God, that bee

evituelleth how he

will not be wor-

Propped with our

auftly fervice , but

ward pompe, or

with almes.

dlineffe.

Chap. 13.15.

maike 14.3.

vernement left

Mary , and had feene the things , which Iefus did, beloeved in him.

46 6 But some of them went their way to the Pharifes, & told them what things Iefus had done. 47 Then gathered the hie Priests, and the Pharilike flubbornneffe

is this , to proclame fee a g council, and fayd , What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeve in him, and the Romanes will come and h take away both our place, and the nation.

49 7 Then one of them named Caiaphas, which was the hie Prieft that same yeere , said unto them, g The Tewes called Ye perceive nothing at all,

50 4 Nor yet doe you confider that it is expedient for us , that one min die for the people , and

that the whole nation perish not. 51 8 This fpake he not of himfelfe; but being hie Prieft that same yeere, he prophecied that Ie-

fus should die for that nation : 52 And not for that nation onely , but that he

should gather together in one the children of God, which i were scattered. 53 Then from that day foorth they confulted

together, to put him to death. 54 9 Iesus therefore walked no more openly among the Iewes, but went thence unto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

And the lewes Paffeover was at hand, and many went out of the countrey up to Hierufalem before the Paffeover, to purifie themselves.

mken away, who onely upholdeth 56 Then fought they for Ielus, and spake among the Church: And 56 Then lought they for letus, and space among to likewise sudgeth themselves, as they stoode in the Temple, What thinke ye; that he commeth not to the feast ? the wisedome of

the fiell in world-Now both the high Priests and the Pharifes by affaires, which is had given a commandement, that if any man knew governed by the where he were, he should shew it, that they might Spirit of giddinelle take him.

4. Chap. 18 14 Chrift doeth fomerime fo turne the tongues , even of the wicked , that in curfing, they i For they were not gathered together in one countrey, as the lewes were, but to be gathered from all quarters , from the Eaft to the Weft. place to the rage of the wicked , when it it expedient fo to doe, but yet in fush fort, that wee fwarve not from Gods vocation.

CHAP. XII.

a As Christ is at fupper with Lazarus, 3 hisfiere. 5 Iulas findeth fault with her. 3 Marie ancinteth 7. Christ dar 10 The Priefts would put Lazarusto denth. fenderbber. fendeloher. 10 The Prings Troute pair Lazarusto acess, 11 As Christ comment to therusalem. 18 The people meet him. 22 The Grecians defire to see him. 42 The chiefe outer that believe in him, but for seare doe not confesse him, 44 bee exhorteshto faith.

Then & lefus, fixe dayes before the Paffeover, came to Bethania, where Lazarus was, who died, whom he had raifed from the dead,

There they made him a supper, and Martha ferved; but Lazarus was one of them that fate at the table with him.

Then tooke Marie a pound of ointment of Spikenard very, coffly, and anointed Iefus feete, and wiped his feete with her haire, and the house was filled with the favour of the ointment.

4 Then fayd one of his disciples, even Indas Iscariot, Simons some, which should betray him:

5 Why was not this ointment fold for three hundreth pence, and given to the poore ? 6 Now he fayd this, not that he cared for the

figue, is fo allowed poore, but because he was a thiefe, and " had the bagge, and bare that which was given.

7 a Then fayd Iefus. Let her alone : against the

day of my burying the kept it.

For the poore alwayes yee have with you, but me ye thall not have alwayes.

o 3 Then much people of the Iewes knew that 4 when the light he was there ; and they came, not for Jefus fake of the Goffell only , but that they might fee Lazarus alfo , whom theweth it felfer he had raifed from the dead.

The high Priests therefore confulted, that others (which least they might put Lazarus to death alfo.

Because that for his fake many of the Iewes enemies : others went away, and beleeved in Iesus.

12 1 On the morrow a great multitude that will Araightway were come to the feast, when they heard that Ie- fall from : and vefus thould come to Hierufalem.

s should come to Hiermanem.

13 Tooke branches of palme-trees, and went verently receive foorth to meet him , and cried , Hofanna, Bleffed is Notwithflanding the king of Ifrael that commeth in the Name of Christ beginneth the Lord,

14 And Iefus found a yong affe, and fate there. dome in the mids on, as it is written.

15 & Feare not, daughter of Sion : behold, thy marke 11.8. King commeth fitting on an affes colt.

16 But his disciples understoode not these & Ezech. 9.9. things at the first but when Iesus was glorified, 4 Even they was then remembred they , that thefe things were writ- preffe Christ, tre ten of him, and that they had done thefe things un- made infruments

17 The people therefore that was with him, a Atter the toler bare witnesse that hee called Lazarus out of the cians were first fo grave and raifed him from the dead.

18 Therefore met him the people alfo, because of the countrey of they heard that he had done this miracle.

19 4 And the Pharifes faid among themselves, ward all that were Perceive ye how ye prevaile nothing ? Behold, the not of the Iewes world goeth after him. 20 1 Now there were certaine Greekes among fhipped falle gods,

them that a came up to worthip at the feast.

21 And they came to Philip, which was of led by his name, Bethfaida in Galile, and defired him, faying, Sir, we ! The death of would fee that lefus.

22 Philip came and told Andrew: and againe fremeth to be a
Andrew and Philip told lefus.

dying to the con-

23 And Iefus answered them, saying, The burindeed is the house is come, that the Sonne of man must be terharvest and

24 5 Verely, verely I fay unto you, Except the dition of the head, wheat come fall into the ground and b die, it abi- fo fall it he of the deth alone; but if it die 2 it bringeth foorth much b A wheatcome

25 * He that loveth his life , shall lose it , and charged by vertue he that hateth his life in this world, shall keepe it of the ground; and unto life eternall,

26 * If any man ferve me , let him follow me : * Matt. 10. 39. and for where I am, there shall my fervant be : and 16.25.marke \$.35. if any man ferve me, him will my father honour. 27 6 Now is my foule troubled; and what shall * Chap. 17. 33.

I fay? Father, fave me from this shoure ; but there- 6 while Christ fore came I unto this houre.

there a voyce from heaven , faying . I have both due to our finner. glorified it, and will glorifie it againe. 29 Then fayd the people that stood by , and vinitiedid not yet

heard , that it was a thunder : other faid , An Angel thew his might

30 7 Iefus answered and fayd, This voyce came might be rhorow. not because of me, but for your sakes,

31 Now is the judgement of this world : now when he is firiken shall the prince of this world be cast out.

out and prayeth, and defireth to be released .: yet notwithflanding he preferrath the will and glory of his Father before all things, whole obedience the Father allowerh even from heaven. c To wit, of death that is now at hand. d So then the Fathers glory 7 Chrift foretelleibro the deafe , the macet of his death , the overcomming of the devil and the world, and in conclusion his triumph,

fome are found to ought) to be open in a rage bonous ry fewdoe fo rehis spirituall kinga 4 Mat. 11.8. luke 19 35.

of his glory a After the folemne called by the name Greece , wherethey dwelt : bur after-

religion, but wor-Heathens, were cal-Christ is as it were a fowing , which

dying to the corner caule of a far gream fuch as is the condieth when it is

of a fruitfull blade. luke 9.24, and

went about to 28 Father, d glorifie thy Name. Then came sufferall the puand whileft bis das and power fo fatte

ly wrought, nave with the great feare of the curfe of God, he crieth

32 4 And

belift up? Who is that Sonne of man?

himselse from them.

the Lord revealed ?

45

darkeneffe.

mee.

that Esaias saith againe,

3 Then Iesus saide unto them , Yet a little 35 8 Then I clus faide unto them, I ce a while is * the light with you: walke while ye have

that light, least the darkenesse come upon you : for

he that walketh in the darke, knoweth not whither

light, that ye may be the gchildren of the light. Thefe things spake Iesus, and departed, and hid

racles before them , yet beleeved they not on

might be fulfilled, that he faid, * Lord, who beloe-

ved our report? and to whom is the arme of

39 Therefore could they not believe, because

40 * He hath blinded their eyes, and hardened

their heart, that they should not see with their

eyes, nor understand with their heart, and should

41 These things said Esaias when he sawe his

42 10 Neverthelesse, even among the chiefe ru-

43 * For they loved the praise of men , more

44 11 And Iefus cryed, and faid, He that belee-

46 I + am come a light into the world , that

47 \$ And if any man heare my wordes, and

48 He that refuseth me, and receiveth not my

49 For I have not spoken of my selfe: but the

so And I know that his commandement is

beleeve not , I judge him not : for I came not to

iudge the world, but to fave the world.

And he that feeth mee, feeth him that fent

veth in me , beleeveth; not in me , but in him that

36 While ye have that light, beleeve in that

9 And though he had done fo many mi-

That the faying of Esaias the Prophet

& Chap. 3,14. word, which bath a double meaning : fhould die. for it figniteth ei-for his meaning was and how faiest thou, that that Sonne of man must to put them in de of bis dearb. but the Lewes ferme

co take it another f Chryloft, and Theophil. referre all nations ; that is, not to the lewes

\$ Pfal. 89.36. and 110.4.3c 117,2. Mai.40,8. ezech. 8 Vomeafurable in the mercie of God but an horrible sudgement followed, if it be conremaed. # Chap. 1.9.

g That is parta-9 Faith is not of nature but of 26 Ilsi. C 2. L. rom. 10.16.

be converted, and I should heale them. h The arme of the Lord, is the Gofpel, glory, and spake of him. which is the power of God to falvation lers, many beleeved in him; but because of the to all that beleeve : And therefore the Pharifes they did not confesse him, least they arme of the Lord flould be cast ont of the Synagogue. is not revealed to them, whofe bearrs then the prayle of God. the Lord bath not opened.

A Ifai.6.9. matth.13,14 mat.4.18 luk.8, 20. fent me. actes 18,26. gom.11,8. no Such as beleeves, are not only who foever beleeveth in me, should not abide in fewe in number, if they be compared with the unbeleevers but alfo the most of thefe fewe (yea and that

chiefeft) doe feare wordes, hath one that judgeth him: * the word anen more then God. that I have spoken, it shall judge him in the last * Chap.5.44. the Gofpel, and therefore the falva- Father which fent mee, he gave me a comman-tion, which Christ dement what I should say, and what I should eion, which Christ witneffed in the middeft of Hieru. falem, by hiscrying out, is this : life everlasting : the thinges therefore that I zo reft upon speake, I speake them so as the Father saide unto Christinough faith , at the only Saviour appointed

Sagiour apponieu
and given in of the Father. i This word Not doth not take any whit of this from
Chrift, which is here spoken of hour is in way of correction rather arisine said, He that
beleeveth in me, doth not so much beleeve in me, as in him that sent me. So is it in Marke 9,37. & Chap. 3,19. and 9,39. & Chap. 3,17. * Marke 16,16.

CHAP. XIII.

6 Christifung from suppers 15 to command humilitie to his Apolles, was listen their facts. 21 He meeth the traitour Iudas 16 with an evident token. 34 Hecommonderh bardis. 37,39 He fortelleth l'este of his ulonida.

32 And I, if I were e lift up from the earth, will draw fall men unto me. 33 Now this faid he, fignifying what death he

N Owe & before the feast of the Passeover, & Manh. 26.1.
when Iesus knewe that his house was come, marke 14.2.
that he should depart out of this world with the Father, forasmuch as he loved his a owne which certaine of the were in the world, unto the end he loved them. victorie, then of

2 And when supper was done and that the the combar which devill had now put in the heart of Indas Iscariot, was as the dwing Simons forms, to betray him,) 3 Iefus knowing that the Father hath given all partly thereby

things into his b hands, and that he was come forth give an example from God, and went to God. flie, and his overst

4 He c rifeth from Supper, and laieth afide his love roward his upper garments, and tooke a towell, and girded Apolles in this himfelfe.

notable acte, being After that, hee powred water into a basen, to depart from and beganne to wash the disciples feete , and to them ; and party wipe them with the towell, wherewith hee was wimeffeth unto girded. them, that it it he onely which walls

6 Then came he to Simon Peter, who faid to enhance which him, Lord, doeft thou wash my feete? of his people , and

7 Iesus answered, and said unto him, What I that by little and doe thou knowest not now; but thou shalt know little, in their time it hereafter. and feafen 8 Peter faid unto him . Thou fhalt never wash houshold, that its

my feere. Iefus answered him, If I wash thee not, his Sants. thou shalt have 4 no part with me, b Into his power.

9 Simon Peter faid unto him, Lord, not my c In that he is fail feete onely, but also the hands and the head that there was a 10 Iefus faid to him , He that is washed , nee- space betweene the

deth not , fave to wall his feete , but is cleane eve-ceremonies of the Paffeover, and this ry whit : and ye are & cleane, but not all. walking of feete, at 11 For hee knewe who should betray him : what time it seetherefore faid he, ye are not all cleane. meth that the Sup-

12 ¶ Soafter he had washed their feet, and had per was indicated taken his garments, and was fet down againe, he said d Voleste boo suffer not being. Know we what I have done to many them. unto them, Know ye what I have done to you? thou fhalt have so

13 Ye call mee Mafter, and Lord, and ye fay part in the kingwell : for fe am I, ome of heaven, 14 If I then your Lord, and Master, have & Chap. 15.3.

washed your feete, ye also ought to wash one anothers feete. For I have given you an example, that ye

fould doe, even as I have done to you.

16 Verely, verely I say unto you, * The servant is not greater then his master, neither the # ambas- * Chap. 15.10. magib.10,24. fadour greater then he that fent him. luke 6.40. 17 If ye know these things, bleffed are ye if ye & The word signife

doe them. fieth an Apoftle, 18 2 I speake not of you all : I know whom which is any one I have chosen : but it is that the Scripture might another. that is feet from

be fulfilled, # He that eateth bread with me, hath a Thebetraying lift up his heele against me. of Christ was not

19 From henceforth tell I you before it come, the harpened by that happened by that when it is come to passe, yee might believe chance, but the that I am hee.

20 * Verely , verely I fay unto you , If I fend the cause of our any, he that receiveth him, receivethme, and hee falvation, to retoncile us unto that receiveth me, receiveth him that fent me.

bimfelfe in bis 21 When Iefus had faid thefe things , hee was Sonne, and the troubled in the Spirit, and e testified, and faid, Ve- Sonne did wilrely, verely I fay unto you, that one of you shall lingly and volume tarily obey the Father.

12 * Then the disciples looked one on ano - # Pfal. 4119 ther, doubting of whom he spake,

23 Now there was one of his disciples, which luke 10,16. e Hee affirmed it openly, and feel-thed it. fleaned on Iefus bosome, whom Iefus loved.

f John his leaning was fuch that fitting * Matth. 25.23., inaike 24,18. luke 24,27. downe in his bed, bis head was toward lefus bis head : fo that it was an ealie matter for him to touch lefus his bosome; for it is certaine that in olde time men used not to he at the table, but to lie downe on the one fide,

Fff 4

BA To

24 To him beckened therefore Simon Peter. that he frould aske who it was of whom he spake. 25 Heathen as he leaned on Iesus breast, faid

unto him, Lord, who is it?

26 Iefus answered, He it is to whom I shall give a soppe, when have dipt it; and he wet a sop, and gave it to Iudas Iscarioth, Simons fonne.

27 And after the foppe , Satan entred into him. Then fayd Iesus unto him, that thou doeft, doe

quickely.

28 But none of them that were attable , knew.

for what cause he spake it unro him.

29 For fome of them thought because Indas had the bagge, that Iefus had faid unto him, Buy those things that we have neede of against & feast: or that he should give some thing to the poore.

30 Affoone then as he had received the foppe. he went immediatly out, and it was night.

31 13 When hee was gone out, Iefus faid, 8 Now is the fonne of man glorified, and God is

glorified in him.

3 We have to

confider the glo-

refying of Christ

in his ignominie g This berfe and

art a most plaine

monie of the divi-

glory fhall flow

by little and little

from the head into she membert. But

in the meanetime,

palle ouer the race

of this life in bro-

herde that wee

& Chap.7,34.

Levit.19,18.

e An heavie ex-

and confidence.

marke 14.29.

z He beleeveth

io God that belee-

seth in Chrift. and

not onely for ine,

there is no other

way to confirme

our mindes in

luke 22,33.

Manh. 26,33.

ample of rath truft

matt, 22.39.

chap. 15,12.

z.ioba.4.21.

therly love.

4 The eternall

32 If God be glorified in him, God shall also glorifie him in himtelfe, and shall straightway glothe next following. rifie him.

4 Litle children, yet a litle while am I with you : yee shall feeke mee , but as I faid unto the 4 Iewes , Whither I goe, can ye not come : alfo to you fay I now.

34 & A new commandement give I unto you. that yee love one another : as I have loved you,

that ye also love one another. By this shall all men knowe, that yeare my we must take good

disciples, if ye have love one to another. 36 Simon Peter faid unto him, Lord, whither goest thou ? Iefus answered him , Whither I goe, thou can't not follow me now : but thou fliait follow me afterward.

37 Peter faid unto him , Lord , why can I not follow thee now ? * I will lay downe my life for

38 Iefus. anfwered him?, Wilt thou lay downe thy life for my fake? Verely, verely I fay unto thee, The cocke shall not crowe, till thou have denied me thrife.

CHAP. XIV. 1 Hee comforteth hir disciples, 2.7 declaring his dibinitie and 16 promifing the comforter, 16 pohoje office he fetteth eut. the fruit of his death, even the hely Spirit. 17 He promifeth his peace.

Et a not your heart be troubled : ye beleeve in God, beleeve also in me.

2 In my Fathers house are many dwelling places: if it were not fo, a I would have told you : I

goe to b prepare a place for you. And if I goe to prepare a place for you, I

greateft diftreffer. a That is, if it were will come againe, and receive you unto my felfe, not fo as I tell you. to wit, unlessethere that were I am, there may ye be also.

4 3 And whither I goe, ye know, and the way were place yough ye know.

but for you alfo, Thomas faid unto him, Lord, we know not lo my fathers house , I would not whither thou goest; how can we then know & way? thus deceive you

with a vaine hope, but I would have tolde you so plainely. b All the speech is by way of an allegorie , whereby the Lord comforteth his owne, declaring unto them his departure into heaven. Which is, not to reigne there alone, but goe before, and prepare a 2 Christ went not away from ut , to the end to for lake us , , but rather that hee might at leagth take us up with him ioto heaven. c Thefe words are to be referred to the whole Church & therefore the Angels fayd to y disciples when they were aftenished, What flaod you gazing up into beaven a This lefus shall so come as you favo bim goe up . Actes t, et. and in all places of the Scripture , the full comfort of the Church is referred to that day when God shall be all in all , and is therefore called the day of redemption. Christ onely is the way to true and everlasting life, for he it is in whom the Father bath revealed himfelfe,

6 Iesus said unto him, I am that Way, and & This faring Chime that Trueth , and that Life. No man commeth unto eth unto ni boet the nature , the will the Father, but by me.

7 e If ye had knowen mee, yee should have and office of Christ. knowen my Father also ; and from hencefoorth ye place, that to know know him, and have feene him.

8 Philip faid unto him , Lord , flew us thy Fa-

ther, and it sufficeth us. 9 Iesus said unto him, I have bene so long time fame God at an

with you, and halt thou not knowen mee, Philip & time, that is to be hee that hath feene mee, hath feene my Father : underftood thus, how then favelt thou. Shew us the Father ?

ther , and the Father is in me ? The wordes that I could eper fee, nor speake unto you, I speake not of my felse; but the wire God at any Father that dwelleth in me, he doeth the workes. 11 Beleeve me, that I am in the Father, and the Sonne is a guere

Father is in mee: at the leaft, beleeve me for the short and easie stee

very workes fake.

12 s Verely, verely I say unto you, he that be- fathers nature leeveth in me, the workes that I doe, he shall doe alfo , and f greater then these shall hee doe : for I God sheweth it goe unto my Father.

13 And whatfoever yee aske in my Name, that will I doe, that the Father may be glorified in

14 If ye shall aske any thing in my Name , I of the vertue of will doe it.

15 6 If ye love me, keepe my commandements. owne perfon, but
16 And I will pray the Father, and he shall give it is freed through. you another Comforter, that he may abide with the body of his

17 Even the g Spirit of trueth, whom the b world cannot receive , because it feeth him not, also give other men neither knoweth him : but ye knowe him : for he power to do greater,

dwelleth with you, and shall be in you. 18 I will not leave you fatherlesse : but I will

19 Yet a little while, and the world shall fee anght, which me no more, but ye shall see me : because I live, obeyeth his comye shall live also,

20 At that day shall ye know that I am i in my accompanied with Father, and you in me, and I in you.

He that hath my commandements, and keepeth them : is he that loveth me : and hee that loweth me, shallbe loved of my Father; and I will comfort his with love him, and will & shew mine owne selfe to him, the present vertue

22 7 Judas faid unto him , (not Iscariot) Lord, of the holy Ghoffer what is the cause that thou wilt shew thy felfe unto despitet because it knovveth bim not,

us, and not unto the world?

23 Iefus answered, and said unto him, If any g The holy Ghoft man love mee, he will keepe my word, and my Father will love him , and he will come unto him, fed which he worand will dwell with him. 24 Hee that loveth mee not , keepeth not my spireth the trueth

words , and the word which ye heare, is not mine, otherwise he bath but the Fathers which fent me,

25 8 These things have I spoken unto you, h worldly men. being present with you.

26 & But the Comforter, which is the holy the Father after Ghoft, whom the Father will fend in my Name, he of one felfesame shall teach you allthings, and bring all things to substance with the your remembrance, which I have told you.

k I will fhew my felfero bima certaine respect as an ayder and belper of shem. and be knowen of him , as if he faw me with his eyes; but this fhewing of himfelfe is not bodily , but spiritually , yet so plaine as none can be more. 7 Wee must not aske why the Gosjel is revealed to some rather then to other, but we must rather take why the two embrace Cariff who is offered unto us, and has we truely love lime shar is no fay, that we give our felves woolly to his obedience.

8 Ir if the office of that is to fay, that we give our felves woolly to his obedience. the boly Ghoft to imprint in the midit of the elect in their times and frames , that which Christ once fpake. & Chap. 1 5, 16.

God, and to fee God; is all one : Nowe whereas he faid before, that ne man without Christ: op were it not the with 10 4 Beleevest thou not , that I am in the Fa- Chrift, no man 4 . The maieftie of .

felfe most evidenily, both in Chriftes duftrige and deedes. The approoving : Chrift is not included within his.

whole Church. That is, not I only doe them, but I can

4. Chap. 16,13. matth. 7,7. mar. 13.0 6 He loveth Chrift :

because the same is miferies, although he be abfent in boo. dy , yet doeth be

of trueth,of the efketh, because he intrueth in bimfelfe.

The Sonne is in

in bis disciples in a

27 9 Peace

9 All true felicity commerb to us by Christ alone. zo En farre is it. that we should be

fory for the departing of ChuR, from us according to the Reft, that we fhould rather reioyce for it, feeing

that all the bleffing beleeve. of the members dependerh upon the glorifying of

the bead. I This is Spoken in distour, for so the Father is greater

we are of ga ture drie and fie for anthing, but the fire : Therefore that we may live and be fruitfull. we muft firft be graffed into Chrift, as it were into a

vine by the Fathers band : aud theo be daily fhred with continually meditation of the word and the croffe; otherwise it thall not availe any man at all to have bene graffed, unleffe he cleave faft unto the vine. and fo draw inice Matth. 2 f. 23. Coloff. 2,23. # t. John. 3,12. He abideth io

Chrift, which re-Rethin bis do-Grine, and therefore bringeth forth good fruit : And the Pather will denie fuch an one nothing. Say, Herein Shall my Pather be glavified, and herein alfo Shall you be my

disciples, if you bring forth much 3 The love of the Father to-

wards the Sonne, &c of the Some towards ur, and ours towardes God & our neighbour, are loyned together with an unseparable knot; and there is nothing more sweet and pleasant then it is. bienfelfe exhibited unto us.

27 . Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled; nor feare.

28 10 Yee have heard how I faid unto you, I goe away , and will come unto you. If ye loved me , ye would verely rejoyce, because I said, I go unto the Father: for the Father I is greater then I

29 And now have I spoken unto you, before it come , that when it is come to passe , yee might

30 11 Hereafrer will I not speake many things unto you: for the prince of this world commeth,

and hath m nought in mee, 3 I But it is that the world may know that I love that , that he is Me- my Father: and as the Father hath commanded me, fo I doe. Arife, let us goe hence.

then he, in as much as the person to whom request is made, is greater then hee that ma-keth the request. 12 Christ goeth to death not unwillingly, but willingly, not as helb the request. 12 Christ goes to deald out until 1934 on whitely you will agy, not as yolding to the devil, but obeying his fathers decree. In As 19th would say, Sasan will by and by set upon me with all the might be ear, but he hash no gower over one, neither shall be send any such thing in me as he thinketh be shall.

CHAP, XV.

3 By the parable of the vine, a and the braunches, 5.6 hee declareth how the disciples may beare fruit. 23,27 He commendeth musuall love. 18 He exhorteth them to be are 18 He exhorteth them to be are affliffiens patiently, ao by his spone example.

. Am that true vine , and my Father is that huf-I bandman.

2 4 Every braunch that beareth not fruite in mee, hee taketh away : and every one that beareth fruit, hee purgeth it, that it may bring foorth more

3 \$ Now are ye cleane through the word, which I have spoken unto you,

4 Abide in me, and I in you; as the branch can not beare fruit of it felfe, except it abide in the

vine, no more can ye, except ye abide in me. 5 I am that vine, ye are the braunches : he that abideth in mee, and I in him, the same bringeth foorth much fruit : for without me can ye doe no-

6 * If a man abide not in me, he is cast forth as a branch, and withereth : and men gather them, and cast them into the hre, and they burne.

7 * 1 If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

a Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 3 As the Father hath loved me, fo have I loved you : b continue in that my love.

10 If ye shall keepe my commandements, yee shall abide in my love, as I have kept my Fathers commandements, and abide in his love.

It These things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full.

12 * This is my commandement, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends,

14 Ye are my friends, if ye doe what foever I commaund you.

15 4 Henceforth call I you not fervants: for the

b That is, in that love, where with I love you : which love is on both parts. & Chap. 13. 34 1. theff 4.9. 1. iobm 3,11. and 4,11. 4 The doctrine of the Goffell (as it is uttered by Chriften owne mouth) is a most perfect and absolute declaration of the counsell of God , which pertaineth to our salvation , and is committed unto the Apolites,

fervant knoweth not what his mafter doeth: but I 4 Chriftis the aurhave called you friends; for all things that I have thous and preferheard of my Father, have I made knowen to you. ver of the ministe-

16 sYe chave not chosen me, but I have cho- ric of the Gospell, fen you, and ordained yos, & that ye goe and bring each but the mini-forth fruits, and that your fruit remail. that what- first have above foever ye shall aske of the Father in my Name , hee all thing need of may give it you.

17 Thefe things commaund I you, that ye love therly love. one another.

te another.

18 6 If the world hate you, ye know that it has the fails are fails are the world hate you, ted me before you.

19 If ye were of the worlde , the world would onely fabour and love his owne: but because ye are not of the world, of the everlassing but I have chosen you out of the world, therefore God toward: as, and the world hateth you.

20 Remember the word that I faid unto you, doe or can describe.

The servant is not greater then his master. * If 6 It ought not they have perfectled me, they mill perfect the fair ought not they have perfecuted me, they will perfecute you onely not to feare, also : if they have kept my worde , they will also but rather confirme

21 7 But * all these things will they doe unto when they shallbe you for my Names sake, because they have not based of the world knowen him that fent me.

22 d If I had not come and spoken unto them, was. they should not have had sinne; but now have they marth. 10,24. no cloake for their finne,

23 He that hateth me , hateth my Father alfo. 24 If I had not done workes among them the world beareth which none other man did, they had not had finne: against Christ, probut now have they both feene, and have hated both blockiftnesse of

me, and my Father. 25 But it is that the worde might bee fulfilled, notwithflanding that is written in their . Lawe , * They hared mee blind , forbatthe without a cause.

26 8 But when that Comforter shall come, no excuse to cover * whom I will fende unto you from the Father, bein fault.

even the Spirit of trueth, which proceedeth of the day 16,4. Father, he shall restifie of me.

ather, he shall restifie of me.

27 And ye shall witnesse also, because ye have come, these men
new with me from the beginning. bene with me from the beginning.

fill before Gods indgement feat, that they are relivious, and woid of finne : but feeing I cems to them, and they cleane refuse me, they can have no cleake for their wickednesses.

Some time by this word, Law, are meant the sive bookes of Mojes, but in this place the whole Scriptufe : for the place alledged is in the Pfalmes. Against the rage of the wicked , we shall stand furely by the inward restimonie of the boly Ghoft : But the holy Ghoft speaketh no o.herwise, then he spake by the mouth of the Apostles. # Chap. 14, 26. luke 24,49.

CHAP. XVI. 2 · Hee fore elleth the disciples of persecution. miseth the Comforter, and declareth his office. 7 Het pro-

eemparesh the affliction of his, so a woman that travaileth with child. T Hele : things have I faide unto you , that yee . The miniflers thould not be offended.

They shall excommunicate you: yea the lookeforall matime shall come, that whosoever killeth you, will not onely of them thinke that he doth God service.

3 And these things will they doe unto you, be enemies but even cause they have not knowen the Father, nor me,

4 & But these things have I told you, that when fame boulhold, the houre shall come, ye might remember, that I and the verie piltolde you them. And thefe things faide I not unto lars of the Church, you from the beginning, because I was with you.

But now I goe my way to him that fent me, and none of you asketh me, whither goeft thou? denone of you asketh me, whither goest thou?

The absence of
But because I have said these things unto Christ, according

you, your hearts are full of forow.

a Yet I tellyou the trueth, It is expedient for Prohiable to the you that I goe away : for if I goe not away , that course, that we Comforter will not come unto you : but if I depart , pend upon his I will fend him unto you,

prayer and bro-

c This place sta. of nothing that we

the faithfull minifters of Christ, as their Mafter

* Matth.24.0 7 The hatred that

world can presend

of them also which feeme to be of the 4 Chap.15,23.

to the felb , is

Spirituall power. 8 .3 And

3 The Spirit of God worketh fo mightly by the preaching of the seord . that he con-Ataineth the world, will it, oill it, to confesse it owne unrighteoufpelle, and Christs righte- world is judged. pufaeffe and ale

miebrineffe. a He mil fort. prove the world, shat the worldlings sime that followed his aftension, when as all gainfayers prooped through the powering out of the holy Gheft upon the Church : So that the ruery enemies

of Christ were veproched of finne, in

shat they were con-Grained to confeffe

Shattbey were dereived, in that they Leleched net , and sherefore they faid so Peser, Acts 2. Men and bretheen, what Shall we doe ? e of Cheift himmorld fhall fee, that I have powered out the holy Ghoft, ahey Shall be con-Prained to confeste that I wasit , and goas not condemned of my Father, when I went out of this

and power, which I have but in hea-Den and earth. e That is, because shey Shall then undeefland and know indeed, that I have opercome the deville men [hall fee , that they fer themfelves againft ocu in vaine, for I will arme you with that heavenly porper, aphereby you may

deltroy every high shing which is lifsed up against the knoroledge of Gods The body Ghoft bringerh no new doctrine, but reacheth that which was uttered by Chriftes owne mouth , and imprinteth it in outmindes. Ghoft is a most lively glaffe, wherein Christ is truely beholden with the most sharpe

Chap. 14-13. matt. 7,7. and at, az. marke 12-24. luke 11,9. lames 1,5. boly Ghoft which was powered upon & Apostles after the Accession of Christ, infructed both them in all the chiefest mysteries and secrets of our faivation, and also by them the Church , and will also inflouch it to the end of the world. the worthip of God . is the invocation of the Father in the Name of the Soune the Mediatour, who is alreadle heard for us, for whom he both abafed himselfe, and is nowalfo glorifed.

fighted eyes of faith, and not with the ble ared eyes of the fiesh: whereby we feele a continual ioy even in the middest of forcover. f When a little time is once past.

8 3 And when he is come , hee will a reproove the b world of finne, and of righteonfnesse, and of iudgement. 9 Of finne , because they beleeve not in me :

To Of c righteousnesse, because I goe to my Father, and en ihall fee me no more.

11 Ofd judgement, because the prince of this 12 4 I have yet many things to fay unto you,

but ye cannot beare them now. 13 Howbeit, when he is come which is the spirit of trueth, he will lead you into all trueth ; for he That be able to per- thall not speake of himselfe, but whatsoever hee and no excuse. That have speake or nimete, but whatoever hee therefelicible the she thins.

the things to come. 14 5 He shall glorifie me : for hee shall receive

of mine, and thall thew it unto you. 15 All things that the Father hath , are mine : therefore faid I, that hee shall take of mine, and thew it unto you.

16 6 Af little vobile, and ye shall not fee mee : and againe a little volide, and ye thall fee me : g for

I goe to the Father.

17 Then faid fome of his disciples among themfelves. What is this that hee faith unto us, A little while, and yee shall not see mee, and againe a little while and yee shall fee me, and, For I goe to the

18 They faide therefore, What is this that hee faith , A little vubile? we know not what he faith.

Now Iefus knew that they would aske him, felfe: For when the and faid unto them , Doe yee enquire among your felves, of that I faid, A little vohile, and ye shall not fee me: and againe, a little volite, & ye shall fee me?

20 Verely, verely I say unto you, that ye shall weepe and lament, and the world thall reioyce, and ye shall forowe, but your forow thall be turned to

A woman when the travaileth hath forowe because her houre is come : but as soone as shee is because her houre is come; but as soone as shee is d of that authority delivered of the child, sheeremembreth no more the anguish, for joy that a man is borne into the

22 And yee now therefore are in forow ; but I will fee you againe, and your hearts shall rejoyce, and your joy shall no man take from you.

23 And in that day shall yee aske me nothing. and der governe the & Verely, verely, I say unto you, what soever wee

24 Hitherto have yee asked nothing in my Name: aske, and ye thall receive, that your ioy may

7 Thefe things have I spoken unto you in parables : but the time will come, when I shall no more speake to you in parables : but I shall shewe you plainely of the Father.

26 8 At that day shall yee aske in my Name, The dod zine of the Apoftles proceeded from the holy Ghoft , and is most perfite.

6 The grace of the holy

Enter I page for eternal glorie , fo that I fall be much more prefer with you, then I was before : for then you fall feele indeede what I am , and what I am able to doe 8 The fumue of and I fay not unto you, that I will pray unto the Father for you:

27 For the Father himfelfe loveth you, be- S. Faith and from cause ye have loved me , & and bave beleeved that His fecuritie differ, I came out from God.

came out from God.

28 I am come out from the Father, and came & Matth 26.31.
marke 14.17. into the world : againe I leave the world , and goe 10 Neither the

29 9 His disciples said unto him, Loe, now spea- world, neither kest thou plainely, and thou speakest no parable.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske of the vertue of thee : By this wee beleeve, that thou art come out Chrise. from God.

31 Iefus answered them , Doe you beleeve dependeth onely now ?

w:
32 \$10 Behold, the house commeth, and is al- of Chain. readie come, that yee shall be scattered every man h That io me you into his owne, and shall leave me alone: But I am quieted. For by

33 10 Thefe things have I fpoken unto you, that this place, that his me ye might have peace; in the world ye shall quiet state of mind, have affiliation, but he care. have affliction, but be of good comfort: I have grarie to disquiences overcome the world.

CHAP. XVII.

2 Christ prage h that his glorie eogether with his Fathers may be made manifest . 9 He prayeth for his Apostles, 20 and for all beleevers.

T Hefe . things spake Iesus , and lift up his eyes to heaven, and faide, a Father that houre is everlating high come : glorifie thy Sonne, that thy Sonne also may Priest being reaglorifie thee. die ftraightwayer

2 * As thou haft given him power ever a all to offer up himfiesh, that he should give eternall life to all them leme prayers that thou hast given him.

confectate him-3 And this is life eternall, that they know thee felfe fo God the to be the b onely very God, and whom thou hast Father as a factifent, Iefus Chrift,

4 I have glorified thee on the earth : I have fi- Therefore this nished the worke which thou gavest me to doe.

5 And now glorifie me, thou Father, with thine the beginning, is, owne felfe, with the glorie which I had with thee end of the world, before the world was.

6 3 I have declared thy Name unto the men ground of the which thou gavest mee out of the worlde : a thine Church of God. they were, and thou & gavest them mee, and they reth, that as he have kept thy word.

7 * Now they know that all things what foe- world to the end ver thou hast given me, are of thee.

which beharb finished.

8 For I have given unto them the words which 8 For I have given unto them the words which him, being apprehave knowen furely that I came out from thee, and his glorie in faving have believed that thou hast fent me.

9 I pray for them: I pray not for the world, that onely; and but for them which thou haft given me : for they therefore defireth of the Father,

Matth.a3.18.

wickednesse of the

the weakene fie of his owne can diminift any thing s: The faretie and flay of the Church

and beavineffe.

tice : and us together with himfelfe, prayer was from the foundation and 2 He first declacame into the that the Father might shew in bis elet, fo be ap

that'he would bleffe the worke a · Over all men, b He calleth the Father the onely verie God, to fer him againft all falle gods, and not to fluctout himfelfe & the holy Ghoft. For itraightwayer her toyneth the knowledge of the Father and the knowledge of himfelfe together, and according to his accustomed manner, fetter h the Knowledge of hundelte together, and according to the according to the form the woods Goddend to the person of the fairer; So is the Father s loce faid to be King, immortall, wife, and dwelling in the tight which no man can attaine unto its widhle. Rom. 16,17. 1. 1. im. 1. 17. 3 First of all the prayeth for those bit disciples, by whome be would have the rest to be gathered together, and commended them unto the Father , (having once reielted the whole companie of the reprobate) because hee received them of him into his custodie , and for that they embracing his doctrine, shall have fo many and fo mightie comies . that there is no way for them to be in fafetie. but by his helps onely.

C. Hee sheweth hereby that everlating election and cooses, which was hidden in the good will and pleafure of God which is the ground works of our falvation. A the thereish howether everlating and hidden purpose of God is declared in Christ, by whome we are in linked and i anothind, if weel by bolde on him by the plant of the christs.

Shape of the election. c Hee fhewerh hereby that everlafting election and choife,

S Chap.16.170

faith, that at length we may come to the glorie of the election.

as we are.

evill.

16

the world.

is trueth.

thou haft fent me.

10 And all mine are thine, and thine are mine,

Father , keepe them in thy Name , even them

whom thou hast given me, that they may be e one

kept them in thy Name: those that thou gavest

me, have I kept, and none of them is loft, but the

childe of perdition, that the & Scripture might be

fpeake I in the world, that they might have my loy

hath hated them, because they are not of the world,

out of the world, but that thou keepe them from

13 And now come I to thee, and these things

14 I have given them thy word, and the world

15 . I pray not that thou shouldest take them

17 f Sanctifie them with thy trueth; thy word

18 s As thou diddeft fend mee into the world,

19 And for their fakes fanctifie I my felfe that

20 6 I pray nor for these alone, but for them

21. That they all may be one, as thou, O Fa-

22 And the glory that thou gavest mee , I have

23 I in them, and thou in me, that they may be

24 & Father, I will that they which thou haft

25 O righteous Father , the world also hath

26 7 And I have declared unto them thy Name,

ther, art in mee, and I in thee : even that they may

be also one in us, that the world may believe that

given them, that they may be one, as we are one,

they also may be fanctified through the 8 trueth.

fo have I fent them into the world,

They are not of the world, as I am not of

12 While I was with them in the worlde, I

and I am glorified in them.

fulfilled in themselves.

as I am not of the world.

e He prayeth that hispeoplemay 11 And now am I no more in the world, our peaceable agree and these are in the world, and I come to thee. Holy Godhead is one, fo

in one; that as the shey may be of one mind and one confent together. Pfal. 109.7. 4 Hee fhewerh what maner of deliverance he meapeth, not that they fhould be in no danger, but that

they beeing preferwed from all. might proove by the doctrine of Calvation is true, which they received at his mouth to deliver to other.

f That is, make shem boly : and that is favd to be holy. which is dedicated and made proper to Ged onely. s Hee adderh moreover , that the Apostles have a vocation common with him, and there- also which shall believe in mee, through their

fore that they muft be holden up by she felfe fame vertue to give up to God, whereby he being fieft , did coofectate bimfelfe to the Father. The true and fubitamiall fandification of Ghrift, it made perfect in one, and that the world may know

that thou hast fent me, and hast loved them as thou fer agaiust the outward purifyings. hast loved me. & Secondarily bee offereth to God the Farker, all his , that given mee , be with me even where I am , that they is, how many foemay behold that my glory, which thou haft given ver thall beleeve me ; for thou louedit me before the foundation of in him by the dothe world. Arine of the Apoftles : that as be not knowen thee, but I have knowen thee, and cleaueth unto the Fasher receiving these have knowen, that thou half sent me. from him all fulneffe, fo they beand will declare it, that the love wherewith thou ing layned with halflored me, may be in them, and I in them. him, may receive

life from him and at length being together beloved in him , may also with him enjoyever lafting glory. Chap. 13. 26. 7 He communicate th with his by litle and litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father , with the felfe fame love whe ewith he lougth the Sonne.

x Christ goeth of his own accord into a garden, which

bisberrayer knew, bis obedience he

entred, and his disciples. might take away

the finne that en tred into the world the place : for Lefus ofc times reforted thither by-one mans re

* Maith, a6. 36, mar. 14.32, luke 20. 39,

with his disciples.

3 & 2 Iudas then after he had received a band & Manh. 26.47. of men and officers of the high Priess, and of luke 12.42. the Pharifes, came thither with lanternes and tor- 1 Christ, who was ches, and weapons.

4 3 Then Ielus, knowing all things that should ken as a wicked come unto him, went foorth and faid unto them, Person, that wee

Whom feeke ye?

They answered him, Iesus of Nazareth, Iesus as innocent. faid unto them, I am he. Now Iudas also which 3 Christs person betrayed him, flood with them.

Assoone then as he had faid unto them, I am the adversaries, he, they went away backwardes , and fell to the when and hove

ground.

7 Then he asked them againe, Whom feeke ye ? And they fayd, lefus of Nazareth.

4 Iefus aniwered , I faid unto you, that I am 4 Chrift doth ros he: therefore if ye feeke me, let thefe go their way, negled the office 9 This was that the word might be fulfilled of a good paffour,

which he spake, & Of them which thou gavest me, rest danger. have I lost none. 10 5 Then Simon Peter having a fword, drew

it, and fmote the hie Priests fervant, and cut off his conteine the reale right eare. Now the fervants name was Malchus.

11 Then faid Ielus unto Peter, Put up thy ofourvocation. fworde into the theath: thall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iefus and bound him.

13 6. And led him away to * Annas first (for 6 Christ is brought hee was father in lawe to Caiaphas, which was the before an earthly hie Priest that fame yeere.)

14 # And Caiaphas was hee, that gave counfell our blafphenies, to the Iewes, that it was expedient that one man that we might be fhould die for the people.

15 17 Now Simon Peter followed Tefus, and another disciple, and that disciple was knowen of # Luke 3. a. the hie Priest: therefore he wentin with Iefus into & Chap. 21.50. the hall of the hie Prieft.

16 But Peter flood at the doore without, Then of the fragility went out the other disciple which was knowen un- the best, when to the high Priests, and spake to her that kept the they be once less doore, and brought in Peter.

17 Then faid the maid that kept the doore, un- * Manh 26.58. to Peter, Art not thou also one of this mans disci- luke 22 540 ples ? He faid, I am not.

18. And the fervants and officers flood there, which had made a fire of coales : for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himfelfe.

19 1 (3 The hie Priest then asked Iesus of his deth biscause bus disciples, and of his doctrine,

20. Lefus answered him , I speake openly to the be would withworld: I ever taught in the Synagogue and in the draw himfelfe Temple, whither the Iewes refort continually, and in fecret have I faid nothing.

21 Why askest thou mee? aske them which as an innoceor. heard mee what I faid unto them : beholde , they know what I faid.

22 When hee had spoken these things, one of the officers which flood by , frote Iefus with his luke as . ; s. rod, faying, Answerest thou the hie Priest fo?

23 Icius answered him., If I have evill spoken, they cannot onely bare witnesse of the evill: but if I have well ipo- not lift up them-

ken, why fmitest thou me ? 24. * Now Annas had fent him bound unto owne kiength, hut Caiaphas the hie Prieft.)

25 4 9 And Simon Peter food and warmed worfe, votill they himselfe, and they sayd unto him, Art not thou also be raised up aof his disciples ? He denyed it , and faid , I am not. gaine , by a new

nnocent, gyas tamight be let goe

(but not his vertue) was bound ofhe would.

no not in his greze. Chap. 17. 12. We ought to we beate to God. within the bounds

condemned for

quitted of the everlafting high Prieft himfelfe.

of man even in to themfelves.

Renderly, notthat

to thew that he wascondemned * Muth.16. 57. luke 28.54.

Marth. 16.69.

9 After that men have once fallen. felves by their and more into

26 One vertue of God.

CHAP. XVIII. 1 . Ey Chriftes power , whom Iudas betrageth,

6 the fouldiers are cast downe to the ground. 13 Christ is led to Annais

and from him to Caiaphat. 23, 23 His answere to the officer that smote him with a red. 28 Being delibered to 36 . he declareth his kingdome.

to be taken: that by * Cedron, where was a garden, into the which he 2 And Judas which berrayed him knewe alfo

bellion, and that in a garden,

4 March 27. s. mar. Er. s. luke 23. 1. no The Sonne of God is brought before the judge. ment feate of an earthly and prophaceman, in emborn there is found much lette wickednelle, then in she princes of the people of God: A lively image of the wrath of God against finne, and there with all of his great mercie, and leaft of all, of his most fevere iudgement against

remners of his grace when it is offered unto them. a From Caiaphas boule. # A&s 10,48. and 11.3. b For judgements of life and death overe taken from abem fourtie yeeres

before the deftru-

Cion of the temple. # Mat.20.10 E For Chrift had foretold that bee fould be crucified. 25.2. luke 23.3. 21 Chrift auoucheth bir fpirituall kingdome, but refecterh a worldly. na Ir was reanie fite that Chrift thould be pronounced innoceat, but potwithstan-

ding (in that that heareth my voice, hee tooke upoo him our perfon) was to be condemned as a most wicked man d Refpeakethtbis disdainefully and fcoffingly, and not by way of asking a question. * Mat.a7. 15. mar.15.6.luk.13127 # Ades 3.14. e Word for word,

made a great and

faule voice.

26 One of the forvants of the hie Prieft, his cousin whose care Peter smote off, fayd, Did not I fee thee in the garden with him ?

27 Peter then denied againe, and immediatly the cocke crew,

28 4 (EThen led they Iefus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall. least they should be & defiled , but that they might eate the Passeover.

29 Pilate then went out unto them, and fayd, What acculation bring ye against this man?

30"They answered, and said unto him, If he were not an evill doer, wee would not have delivered him unto thee.

31 Then fayd Pilate unto them , Take ye him, and judge him after your owne Lawe. Then the Iewes fayd unto him, b It is not lawfull for us to put any man to death.

32 It was that the word of Iefus * might be fulfilled which he spake, e signifying what death

he should die.

33 * So Pilate entred futo the common hall againe, and called Iefus, and faid unto him, Art thou the king of the Iewes ?

34 Iefus answered him, Sayest thou that of thy

felfe, or did other tell it thee of me ?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priest have delivered thee

unto mee. What haft thou done? 36 rt Iefus answered, My kingdome is not of 35 Mat 27.11. mar. this world : if my kingdome were of this world, my fervants would furely fight, that I should not be delivered to the Tewes : but now is my king-

dome not from hence.

37 Pilate then faid unto him , Att thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse unto the trueth : every one that is of the trueth,

38 18 Pilate faid unto him . d What is trueth ? And when he had fayd that, hee went out againe unto the I ewes, and fayd unto them, I finde in him

no cause at all. 39 & But you have a custome that I should deliver you one loose at the Passeover : will yee then that I loofe unto you the King of the

* Then e cryed they all againe, faying, Not 40 him , but Barabbas : now this Barabbas was a murtherer.

CHAP. XIX.

E Pilate, when Christ mas founged, a and crowned with Attack trace Carile Yangcourgea, anarchine punchornes, in thornes, 4, was deficient to let him leafe: 8 but being obse-come with the oursage of the leves, to he delivered him to be scuiffed. 28 lefus committed his mether to the diffiple. 30 Hauiny tafted hingger, he dieth: 34 and being dead, his fide is pierced with a speare. 40 He i

4 Manh. 17.87 . the flesh , chuseth of tovo euils the leaft, but God cutfeth chat fame wifedom. a Chrift is againe quitted by the

mard oondenned.

marke 15, 16.

T Hen 4 Pilate tooke Iefus, and 2 foourged him. 2 And the fouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And faid, Haile King of the Iewes. And they smote him with their rods.

4 2 Then Pilate went foorth againe, and faid unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

Then came lefus foorth wearing a crowne of thornes, and a purple garment. And Pilate faid unto them, Behold the man.

6 Then when the hie Priests and officers fawe him, they cryed, faying, a Crucifie, crucifie him, a They will have Pilate faid unto them, Take ye him, and crucifie him crucified, whom him : for I find no fault in him.

The Iewes answered him, We have a law, have stored and and by our law he ought to die, because he made hanged up at conhimselfe the Sonne of God.

was the more afraid.

9 And went againe into the common hall, and faid unto Iefus, Whence art rhou ? But Iefus 3 Pilatus confeigave him none answere.

10 Then fayd Pilate unto him, Speakeft thou Chrift, but flraighte not unto me? Knowest thou nor that I have power because it is use

power at all against me, except it were given thee tue of God. from above : therefore he that delivered me unto thee, hath the greater finne.

12 From thencefoorth Pilate fought to loofe him, but the Iewes cryed, faying, If thou deliver him, thou art not Cefars friend: for wholoever maketh himfelfe a King , fpeaketh againft Cefar.

13 1 4 When Pilate heard this word , hee & Plate condens brought lefus foorth, and late downe in the judge- neth himfelfefirit. ment feate in a place called the pavement, and in mouth whereverth Hebrew, b Gabbatha.

14 And it was the Preparation of the Paffeo- demneth Chrift. ver, and about the fixt houre; and hee faid unto b Gabbatha figuithe Iewes, Behold your King.

15 But they cried , Away with him, away with are. him , crucifie him, Pilate faide unto them , Shall I erucifie your King? The hie Priests answered, We Sates, fine and have no King but Cesar.

16 f Then delivered hee him unto them, to be & Mar. 27.31. mar, ctucified, And they tooke Iefus, and led him 15.25. luke 23.25.

17 And he bare his owne croffe, and came into of the croffe, is a place named of dead mens skulles , which is called openly written in Hebrew, Golgotha:

18 Where they crucified him, and two other all people, with with him, on either fide one, and Iefus in the mids.

19 6 And Pilate wrote also a title, and put demaed him for it on the croffe, and it was written, IESUS OF vourping a king. NAZARETH THE KING OF THE dome. IEWES.

20 This title then read many of the lewes: for his garments the place where Ielus was crucified, was neere to among R the bloothe citie; and it was written in Hebrewe, Greeke, die butchers (this and Larine.

II Then faid the high Priestes of the Iewes to it Ball come to Pilate, Write not, The King of the Iewes, but that paffe, that he wiff he faid, I am the King of the Iewes.

22 Pilate answered, What I have written, I have written.

23. 1 7 Then the fouldiours, when they had the world : but fo ctucified Iclus, tooke his garments (and made notworthlanding foure parts , to every fouldier a part) and his coat : of his Church thall and the coate was without feame woven from the remains whole. top thorowout.

24 1 Therefore they faide one to another, Let mar 15.24 us not divide it but calt lots for it, whose it shall be. This was that the Scripture might be fulfilled, fed example of all which faith; * They parted my garments among righteouforfit, not them, and on my coat did caft lots. So the fouldiers poor fit he keedid thefe things indeed.

25 \$ 3 Then stoode by the crosse of lefus his cond table,

by an old costome of theirs, they fould viet ofblafpheinie: 8 g 3 When Pilate then heard that word , he but shey defire to have him crucified after the maper of the Romans. ence fighteth for

> he afterward conas sudgement feares

6 Chrift fitting verlafting king of his owne hand, whole mouth con-7 Chrift fignifierh

by the division of

had no feame) that benefites, and enrich his very ene. mies throughout that the treafure * Matrh. a7.35.

but alfo of thefe. mother.

baib taken the vi-

the Ghoft, drin-

king up i deed

and tharpe cup of

bis Fathers wrach

Galatinus wit-

io ourbame.

4 Pfal.69:22.

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Jewes were went to gipe them that

neger mixed with

feanchmeenje to

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o The bodie of

Christ which was dead for a feafon

ded, but the leaft

bone of it is not

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is the ftate of his

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by a double figue,

she true fatisfa &i.

on , aud the true washing for the

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ruefiel that contein

\$ Exed 11,46.

numb.9;11.

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dead upon the eroffe , witneweth

that be onely in

beleevert.

shetr braines fome

what troubled : fo

hedrin, that the

mother, and his mothers, lifter, Marie the woife of Cleophas, and Marie Magdalene.

26 And when lefus fawe his mother, and the disciple standing by, whom he loved , he sayd unto his mother, Woman, behold thy fonne.

9 Chrift , when be 27 Ther fayd he to the disciple, Beholde thy mother; and from that houre, the disciple tooke geger, yeeldeth up her home unto him.

28 49 After, when Iefus knewe that all things were performed, that the & Scripture might be fulfilled, he faid, I thirft,

29 And there was fet a c veffell full of vineger, and they filled a fponge with vineger, and put it about an Hyssope stalke, and put it to his

30 Now when Iefus had received of the vineger, hee fayd, It is finished, and bowed his head,

mere executed, vi-

and gave up the ghost.
31 10 The lewes then (because it was the Preparation, that the bodies should not remaine upon the croffe on the Sabbath day : for the Sabbath was an high day) befought Pilate that their legs might be broken, and that they might be ta-Jewes provided for

32 Then came the fouldiers and brake the ges of the first, and of the other, which was

crucified with Iefus.

33 But when they came to Iefus, and faw that he was dead already, they brake not his legs.

(becaufeit fo plea. fed bim) is woun. 34 12 But one of the fouldiers with a speare d pearced his fide, and foorthwith came there out

blood and water. 3 9 And he that faw it , bare record, and his re-

cord is true : and hee knoweth that he faith true, that ye might beleeve it.

36 For these things were done, that the Scripture should be fulfilled, \$ Not a bone of him shall

37 And againe another Scripture faith, * They shall see him whom they have thrust thorow.

38 * 12 And after thefethings , Ioseph of Arimathea (who was a disciple of lesus, but secretly d This wound was for feare of the Iewes) befought Pilate that hee might take downe the body of Iefus. And Pilate gave him licence. Hee came then and tooke Isfus-

39 And there came & alfo Nicodemus (which first came to Jesus by night) and brought of myrrhe plainely to under-first came to felus by night) and brought of myrrhe fland, that the wes- and aloes mingled together about an hundresh

40. Then tooke they the body of lefus, and wrapped it in linnen cloathes with the odours , as

the maner of the Iewes is to burie. 41 And in the place where Iefus was crucifiand that being ed , was a garden , and in the garden a new fepul-

peared of fricken, 42 There then layd they Iesus, because of the

pearced Tfricken, 42 Therethen layd they letus, because of the

mmno, 1,11.

Matth. 27,57, mache 15,42. luke 23,50.

12 Christ is openly buried, and in a samous place. Pilate writing and suffering it, and charby men which did favour Corist, in such wase, that yet before that day, they never openly 11 Chrift is Sollowed bim: so that by his bursell, no mad one fully doubt either of his death, or sclured too. A Chap 3.2. That no man my bleabill at his resurrections.

actions before other than had bene bursed threes, had rifen. Theophyl.

CHAP. XX

1 . Marie bringesh word that Christ is rifen : 4 runne to fet it. 15 Tefus appearethte Marie, and to the disciples that were together me the house. 25 Thomas, before faithleffer 29 new bekereth.

N Ow 4 , the first day of the weeke came Marie & Marke 1611. Ow 4 i the first any of the weeke came place.

Ma dalene, earely when it was yet darke, unto like 24.1.

Marie Margdathe lepulchre, and faw the stone taken away from lene, Peter a the tombe

2 Then theranne, and come to Simon Peter, winding of the and to the other disciple, whom Ielus loved, and refuted to and to the other disciple, whom Ielus loved, and refuted to and the other disciple. fayd unto them, They have taken away the Lord infly be furpe. out of the fepulchre, and we know not where they ded, for that they have laid him.

Peter therefore went footth, and the other, fored be perdisciple, and they came unto the sepulchre.

So they ranne both together , but the other they fould indisciple did outrumne Peter, and came first to the ven itoffer pure sepuichre.

And he flouped downe, and faw the linnen cloathes lying : yet went he not in.

6 Then came Simon Peter following him, marke 16,5. and went into the sepulchre, and sawe the linnen a That is, without cloathes lie.

7 And the kerchiefe that was upon his heade, out of. not lying , with the linnen cloathes , but wrapped a Two Angels together in a place by it felfe,

Then went in also the other disciple, which fer of the Lords came first to the sepulchre, and he saw it, and be- b In wittedea. 9 For as yet they knewe not the Scripture, e Many seake as

hat he must rise againe from the dead.

10 And the disciples went away againe unto a dead carketis, as a bey dead of a belief of a bold. That he must rife againe from the dead.

their owne home. 11 5 But Marie stood a without at the fe- man

pulchre weeping : and as the wept, the bowedher 3 lefts with face. felfe into the fepulchre, 12 2 And fawe two Angels in b white , fitting tifen

the one at the head, and the other at the feete, 4 Christwhich is where the body of Iefus had laven.

13 And they faid unto her, Woman, why wee-world according peft thou ? She faid unto them , They have taken to the flesh , bus away c my Lord, and I know not where they have in braven by faith, layd him.

14 3 When shee had thus faid, shee turned her d By his brethren felfe backe, and faw Iefus flanding, and knew not he meaneth bis diff that it was lefus.

15 Iefis faith unto her . Woman, why weepeft next one fellow-thon; whom feekeft thou; She supposing that hee so; it is fait, that had bene the gardener, faide unto him, Sir, if thou disciples haft borne him hence , tell mee where thou hafte He calleth God laid him, and I will take him away.

16 Iefus fayth unto her, Marie. She turned her turally in the Godfelfe, and faid unto him, Rabboni, which is to fay, head, and be faith

17 4 Iefus faith unto her, Touch menot : for caufe briscus Fa-I am not yet ascended to my Father : but goe to the typesca, the typesca depy my d brethren, and fay unto them, I ascend unto tion of the somes e my Father, and to your Father, and to my God, of God: that is, by and to your God.

18 Marie Magdalene came and told the disci-fines: Byiphanius. ples that the had seene the Lord, and that he had . Marke 16,14, spoken these things unto her.

19 1 * 5 The same day then at night, which t.cor. 15.5. was the first day of the weeke, and when the that be presented doores were thut where the disciples were as binder before fembled for feare of the Iewes , came Lefus and his disciples sudfembled for teare or the sewes, same the unto dealy through his floode in the mids, and faid to them, Peace be unto dealy through his divine powers.

20 And when he had fo fayd, he shewed unto wer-shut, does he them his hands , and his fide. Then were the difci-fully affure them ples glad when they had feene the Lord,

their Apostleship inspiring them with the boly Ghost, who is the directer of he ministery of the Gospel. f Either the doores opened to him of their owne accord to she hery walles themfelves were a paffag efor him.

21 4 Then

tobn age the firft

zbemfelvescould fatre is it off, that

the cave, which the

are made witeel.

that be is ernely

whither be is gone

before us. ciples: for in the

he ishis Father na-

aking us of his

when the gares

hosb of ais refur-

6 Marth. 23. 25.

The publishing of the forgivenede of finnes by ferth in Cheift, and the ferriog forth and denouncingthe

wrath of God in retaining the finnes of the vobeleevers , is the fumme of the preachingofthe Gofpel. 2 Chrift draweth our of the une Liefe of Thomas. a certaine and fure zestimonie of his refurredion.

A True faith de-Penderb upon the mouth of God, and not upon fleshly eyes.

S Chap. 21,25.

9 To beleeve in Chrift the Sonne of God , and our onely Savinur, is the ende of the dodrine of the Golpel , and especially of the hiftory

E Enthat. that

Chrift bere is oot onely prefent, but

alfo eateth with

giverh a most full

affurance of his

aelurrection.

hisdifciples, be

11 4 Then faid Iefus to them againe, Peace be unto you : as my Father fent me, fo tend I you.

22 And when hee had fayd that , hee breathed on them, and fayd unto them, Receive the holy

23 6 Whofoevers finnes ye remit , they are remitted unto them : and wholoevers finnes ve reteine, they are rereined.

24 97 But Thomas one of the twelve, called Didymus, was not with them when Iefus came.

25 The other disciples therefore faid unto him, Wee have seene the Lord : but he said unto them, Except I fee in his handes the print of the nayles. and put my finger into the print of the nayles, and

put mine hand into his fide, I will not beleeve it. 26 And eight dayes after, againe his disciples were within, and Thomas with them, Then came Iefns, when the doore were thut, and flood in the

mids, and fayd, Peace be unto you.

27 After faid he to Thomas, Put thy finger here. and fee mine handes , and put forth thine hand, and put it into my fide, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde unto him, Thowart my Lord, and my God.

19 .8 Iefus faid unto him, Thomas, because thou hast seene me, thou beleevest : blessed are they that have not feene, and have beleeved.

30 4 5 9 And many other fignes also did Icfus in the presence of his disciples : which are not written in this booke.

31 But these things are written that ye might beleeve, that Iefus is that Christ that Sonne of God, and that in beleeving yee might have life, of the refurrection, through his Name,

CHAP. XXI.

I Jefus appeareth to his disciples as they were a fif hing, whom they know by a miracultur draught offishes.

committed the charge of the fiscept to Peter, 28

celleth him of the maner of his death. 28 and fore-

A Frer thefe things, I lefus thewed himfelfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the formes of Zebedeus, and two other of his disciples.

3 Simon Peter faid unto them , I goe a fishing, They fayd unto him, Wee also will goe with thee. They went their way and entred into a shippe

ftraightway, and that night caught they nothing.

But when the morning was now come, Iefus flood on the shore: neverthelesse the disciples knewnot that it was Iefus.

s Iefus then fayd unto them, Syrs, have ye any meat ? They answered him, No ..

6 Then he faydunto them , Cast out the net on the right fide of the thip, and ye shall finde. So they cast out, and they were not able at all to draw it, for the multitude of filhes.

Therefore faide the disciple whom Iesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his a coat to him (for he was naked) and cast himfelfe into the fea.

8 But the other disciples came by shippe, (for they were not fatte from lande, but about two hundreth cubices) and they drewe the net with subes.

As foone then as they were come to lande. they fawe hote coales, and fish layed thereon, and bread.

10 Iefus fayde unto them , Bring of the fifthes, which ye have now caught.

11 Simon Ferer stopped forth and drew the net to land, full of great fithes, an hundteth, fiftie and three : and albeit there were fo many , yet was not the net broken.

12 Iesus sayde unto them, Come, and dine. And none of the disciples durst aske him, Who art thou ? feeing they knewe that hee was the a Peter by his

13 Iefus then came and tooke bread and gave femner degree them, and fish likewise.

14 This is now the third time that I efus fhewed himselfe to his disciples, after that he was risen againe from the dead.

15 C 2 So when they had dined, Iefus fayde to Simon Peter , Simon the fonne of Iona , lovest thou me more then these ? He said unto him, Yea, Lord, feeding bis sheepe. thou knowest that I love thee. He said unto him, Feed my lambes.

16 He fayd to him againe the fecond time, Simon the some of Iona, lovest thou me i He sayd should employ neutro him: Yea, Lord, thou knowest that I love might neither seet thee. He fayd unto him, Feed my flieepe.

17 He fayd unio him b the third time , Simon gibeneffe of his fo the some of Iona, loves thou me? Peter was forie nor of his resortion because he said to him the third time, lovest thou te the office of the me and faid unto him , Lord , thou knowest all Apostlefor things : thou knowest that I love thee. Iesus said 3 The violent unto him, Feed my sheepe. is foretolde.

18 3 Verely, verely I say unto thee, When thou or Phy that tooke

wast yong, thous girdedst thy selfe, and walkedst signs source; offer whither thou wouldest; but when thou shalt be still to the East whither thou wouldest; but when thou shalt be still to the East white hands and temptry, and in olde, thou shalt stretch foorth thine handes, and those places we another shall d gird thee , and lead thee whither the people weed long thou wouldeft e not.

19 And this spake he signifying by what s death to be girded and he should glorine God. And when he had faid this, d Hement that he faid to him, Follow me.

20 4 Then Peter turned about, and fawe the which is selected to disciple whom I E S U S loved, following, which had also & leaned on his brest at supper, and had fayde , Lord , which is hee that betrayeth corder and chainer, theer

When Peter therefore faw him , hee fayd to Now theu girdeft 21 Iefus , Lord , what shall this man dos?

22 Iesus sayd unto him, If I will that he tarie till I come, what is it to thee ? follow thou me.

23 Then went this worde abroad among the will be, when then brethren , that this disciple thoulde not die, shall not gird the Yet Icfus faid not to him , Hee shall not die : but if I will that hee tary till I come, what is it to thee with chainer, thee ?

5 This is that disciple, which testifieth of ther thou wouldest thefethings, and wrote their things, and we know e Northat Peter that his reltimonie is true.

25 Nowethere are also many other things the trueth of God which Iches did, the which if they shoulde be weerend that he written every one. I suppose the worlde coulde came with ity and not conteine the bookes that should be written, gladnes when he

sh. Zen

was wipped: Lus because this will commeth not from the flesh, but somethe of the spirit which is given as seom above, therefore he showed three should be a certaine string. In and conflict or repugnance, rubich alfeit in us, in all our fafferances as to the fleft. That is, that Peter I had die by a bleat stein b. A. Wee middle to the conflict that the conflict of the conflict to the same of the E

is restored into his

fell by his triple deniall : and there. withall is adverifed, that he is indeed a paffour, which inewerh his lovero Chrift in b I: was meet that had denica him thrife, fhould confesse him

ube of the for

arments , had need cruffedup.

ward capsibes when they are bound fast with as who would fay; thy felfe as thou thinkell best, to go whither theu li-

Reft, but the time with a girdle, but another Chall linde and cary thee yoh

su Tered exphifor

eturned from the Councill where he

& It rodt a linnen garment, which would not let his Faimming.

A paffing over

of the Gofpel, that

rie of the fayings

Chrift, unto the

actes of the Apo-

a The after of le-

fus are the mira-

eles and doings

Grahead, and his

doffring.

most perfit holinesse

and example of his

2 Chrift did not

firzight wayes af-

cend into heaven

after his refurre-Ction : because he

would throughly

prove his refurre-

presence confirme

his Apostles in the doarine, which

they had beard. b He salleth thofe

infallible tokens, mohich are other-

mife turned necef-

ny, thefe are fisee

fignes and tokens

fed here and there, but he gazierech,

them together that they might altoger ther be witnefes of

his referredion.

I John 14,25.

Matth.3,11.

marke 1,3.

lite 9 16. ch. 15.2.2. a 117.16.

Hadig.4,

fe that either the

Father, or of me:

aguint. Luke 24,49

and doingsof

from the historie

THE ACTES OF THE HOLY

APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

§ Luketieth this bifforieto his Cofoll. 9 Chrift being taken into heaven. 10 the Apoller, 11 being reserved by the Angels, 12 to estume, 14 and give them live to frager. 15 Ey Peter methon, 18 into ludas the traiteurs placts. 26 Mathiastich fin.



Have made the s former treasife. O Theophilus, of all that Iefus began to a doe and teach.

2 Vntill the day that hee was taken up , after that hee through the holy Ghost, had given commaundements unto the Apoflles,

whom hee had chosen:

3 2 To whom also hee presented himselfe alive after that hee had suffered, by many b infallible tokens, being seene of them by the space of four-tie dayes, and speaking of those things which appertained to the kingdome of God.

4 \$ And when he had c gathered them together, he commanded them that they should not depart from Hierufalem , but to waite for the promife of the Father , & which faidhe , ye have heard

* For Iohn indeed baptized with water, but ye shallbe baptized a with the holy Ghost within &ico: and with bis thefe few dayes.

6 3 When then therefore were come together they asked of him, faying, Lord, wilt thou at this time ereftore the kingdome of Ifrael ?

7 And hee fayd unto them , It is not for you to know the times, or the fleafons, which the Father

hath put in his owne power.

8 4 But yee shall receive power of the holy farie : now in that that Sheift Spake, O' walked, and ates Ghoft, when he thall come on you, and ye shallbe and was fels of mawitnesses unto mee both in Hierusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 * 4 And when hee had spoken these things, e They were differ- while they beheld , he was taken up : for a cloude tooke him up out of their fight.

10 And while they looked fledfafily toward heaven, as he went, behold, two men flood by

them in white apparell. 11 Which also sayd, Yee men of Galile, why fland ye galing into heaven? This Iesus which is taken up g from you into heaven, shall so come, as

ye have feene him go into heaven. 12 Then returned they unto Hierufalem

from the mount that is called the meunt of Olives, which is neere to Hierufalem, being from it a Sabbath h dayes iourney.

13 5 And when they were i come in, they went

Evices or Corn!

is fet here against John, as the holy Ghost is avainst the matter, as things answeralle the
one is the other. 3 We must highs before were trium; h: and wee ought not curiously to fearch after those things , which God hath not revealed. autient fait.

1 That is, the fifte scending that the period of the second of the seco

would governe hir Church, a lithough her Hould be abfere in body, her tooke up his body from us insorbe heavenly tabernacite, there to continue untill the latter day of sudgement, as take Angels winterfie. g That is out of your fight. h About two miles. f Ecclesiatical affendites to be are the words, and to make common prayer, werefit in distinued and keyr in private bouter by the Apolitics. I They went into the houte, which the Church bath chosen at least time to be a received of the received affendites.

whole affemblie.

up into an upper chamber, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, James the fonne of Alpheus, and Simon Zelotes, and Indas Iames k The Greeke word brother.

14 These all k continued with 1 one accord cible confiancy, and

in m prayer and supplication with the a women, i It is to good pure and Marie the mother of Iefus , and with his pofe, that this come

o brethren.

15 46 And in those daves Perer stoode up in for those prayers the middes of the disciples, and fayd (now the are most acceptable number of p names that were in one place were made with agreeing about an hundred and twentie.) 16 7 Yee men and brethren, this scripture must in The disciples

needes have bene fulfilled, which the * holy prayed for the fea-ding of the holy the mouth of David fpake before of Iu-Ghoft by the mouth of David fpake before of Iuelas, which was & guide to them that tooke Iefus. be delivered from

17 For hee was numbred with us, and had ob. prefent dangers teined fellowship in this ministration.

18 He therefore hath a purchased a fielde with a For it was he the reward of iniquity : and when * he had t thro- hoveable to have wen downe himselfe headlong, he braft afunder in the wives coafithe middes, and all his bowels gushed out.

19 And it is knowen unto all the inhabitants takers of the dauof Hierusalem , in so much , that that field is called gers with their in their owne language, Aceldama, that is, The husbands. field of blood.

4. Let his habitation be voyd, and let no man dwell the mouth and intherein : & alfo, Let another take his scharge.

21 8 Wherefore of these men which have whole company companied with us , all the time that the Lord Ie- either by fecret refus was converfant among us.

22 Beginning from the baptisme of John un- ly Ghoft, or by exto the day that he was taken up u from us , must predict interpretable one of them be made a witnesse with us of his reformed from the made a witnesse with us of his reformed from the Congregation.

23 9 And they x presented two, Toseph called and enrolled by 23 9 And they a presence two storp center admits, their name.

Barfabas, whose furname was Influs, and Matthias, their name.

24 And they prayed, faying, Thou Lord, which relative office knowes the hearts of all men, shew whether of that might be ta-

thefe two thou haft chofen. 25. That he may take the y roume of this mi. 2way of Judas the

mistration and Apostleihip, from which Iudas hath betrayer, shrving & 2 gone aftray, to go to his owne place.

16 Then they gave forth their lots: and the lot him, were forefeil on Matthias, and he was by a commoncon- tolde by God. fent counted with the eleven Apoftles.

cord is mentioned:

mindes and willes. where with they

med, who were afterward to be par-1

folkes. 20 For it is written in the booke of Pfalmes, 6 Perrit made

velation of the bocommonly billed

ken of the falling

which came uoto

4 John 13.27. Lukeconsidered not Iudar his purpose, but that that followed of its and fo we use to q Lukeconsidered not Iudas his purple, but that that followed of the fact for lay that a man bath procured himselfe harme, not that his will and purple evan so, but in refrect of that which followed. * Match, 16.9. r The Greeke woodes figuishe thus much, that Iudas fell downed it and was reat in suder in the middle with figuishe thus much, that Iudas fell downed it and was reat in suder in the middle with * Pfeim 109.7 3 Pfalm 69 26. a marveilous huge noyfe. office and ministerie David wrote these words against Doegthe Kings beardman : And thele wordes , Shepheard , Sheepe, and Florke , are pur over to the Church office and ministerie to that the Church and the offices thereof are called by rhole names. 8 The Apolities deliberate upon nothing , but first they confult and take advisement by Gods word, and againe they doe noteing that concerneth, and it behoveable for the whole word, and agoine tery not noting marconsensets, and the converted to the body of the Congregation, without making the Congregation privile unto it. a World for word system in and our, which kinds of freezh betokeneth as much in the Hebrew toegue, as the exercising of a publique and yainfell effice, when they freake of fach as are in any publique office, Deuter 31.2. 1 Chronic. 17.3. u Froin our company of Apollles must be chosen immediatly from God, and therefore after prayers, Matthias

inchofen by lone, which is a it were, d OD S ownevoyer. A Openly, and by the voyer of all the whole compros. Y That he may be fellow and parasker of his ministers, and considerable of the ministers, and considerable of the ministers, taken from the ways; For calling are figured by the name of ways; while the

CHAP.

a The ApoRles

being ga: bered together on a most

olemne feaft day

in one place, that

it might evidently apprate to all the

world, that they bad all one office.

bie tigne from bea-

anointed with all

giftes of the boly Ghott and especi-

ordinarie and pe-

a Word for word.

wasfulfilled : that

Hebrewes fay that

when the former

ended, and the

as.18. And it fball

come to palle, that

peeres are fulfilled,

did not bring home

bis people afterthe

gyas ended, but in

Nowe theday of

Pentecoft was the

Efrieth day after

b The twelve A-

at it were of the

other tongues,

which were not

the fame which

the Apostles vied

mmonly, and

Markecalleth them new tongues.

to be the Patriarkes

c Be calleth them

the feast of the

T'affeover.

Church

the feventieth yeere.

I will vilne, Scc. Fo: the Lord

when feventie

ceffary gife of

one Spirit, one

CHAP, II,

8 Speake with The Apofles 4 filed with the hely Choft, 18 They des thought to be drunke, 35 but snat. 34 He teacheth that Christ is divers tanguas: diver tangun: 11 Ind der trange to de danne.

Fette diproach wat. 34 Heteacheth hat Christ's
the Mafias: 3 Ana fetting the hearts affinited, 38 he
exhitted him to repartance.

A Not which the day of Pentecoff was a come,
they were ball with one accord in one place.

2 And fuddenly there came a found from heaven, as of arussing and mightie winde, and it filled all the house where they fate.

3 And there appeared unto them cloven tongues, faith, a chya dou. likefire, and it fate upon eache of them.

And they were all filled with the holy Ghoft, wen authorited , and and began to fpeake with cother tongues, as the d Spirit gave them vtterance.

And there were dwelling at Hierusalem Lewes, men that feared God, of every nation under ally with an extra- heaven.

> 6 Nowe when this was noised, the multitude came together and were aftonied, because that every man heard them speake his owne language. 7 And they wondered all, and marveiled , fay-

is. was begunne, at ing among themselves, Behold, are not all these Lukes,21. For the which speake, of Galile? 8 e How then heare we every man our owne

a day or a yeeze is language, wherein we were borne ? 9 Parthians , and Medes , and Elamites and the dayes of yeeres are

inhabitants of Mesopotamia, and of Iudea, and of diber begunne lete. Cappadocia, of Pontus, and Alia.

io And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is befide Cyrene, and strangers of Rome, and flewes, and Profelytes, 11 Cretes, and Arabians: we heard them tpeake in our owne tongues the wonderfull vvorker of

12 They were all then amafed, and doubted, faying one to another , What may this be?

13 And others g mocked, and fayd, They are full of new wine.

14 | But Peter flanding with the eleven , b lift up his voyce, and fayd unto them . Yee men of 1udea, and ye all that inhabite Hierufalem, be this knowen unto you, and hearken unto my words, postles, which were

15 Forthese are not drunken, as yee suppose, fince it is but the i third houre of the day.

16 But this is that , which was spoken by the k Prophet & Ioel.

17 3 And it shallbe in the last dayes, faith God, I will powte out of my Spirit upon I all m flesh, and your fonnes, and your daughters thall prophecie,

d Hereby were voderftand that the Apoftles

that they fpake nothing but as the only Ghoft governed their tongues. they faske with one voyce, and many languages were heard, nur that the Aporties spake with frangerongues; for els the miracle had tather bene is the nearers, whereas now it is in the fpeakers , Nazian , in his oration of Withlunday . f By lewes bee meaneth thein that were both lewer by birth, and I-wes by profession of teligion though they were borne in other places; and they were Professions which were Genifies borne and embraced the lewer religion. Gods worde pierceth fome fo , that it drivesh them to freke out the trueth, and it doeth fo choke other, that it forcesh them to be with effect of the fruit wave impudencie.

g The worde which be fest to we impudencie.

g The worde which be fest to we in the fest of worde which be fest to the fest of the f the wickednes of man dareth not fpeake evillof. b Peter bis boldnetfeis tu be marked , wherein the grace of the boly Ghoft isto be feene , even ftraight after the beginning. i After the funne rifing , which may be about fever or eight of the k There is nothing that can diffolie queffions and doubts , but refilmonies taken out of the Prophets : for mens reasons may be overturned , but Gods woyce can not be overturned. \$ Incl 2.28. etal. 24.3. 3 Peter ferring the greeth of God against the falle accusations of men, showeth in himselfe and in his fellower, that that is fulfilled which I sel fpake before concerning the full giving of the hely. Ghoft in the latter dayer: which grace also is offered to the whole Church, to their certains and undoubted delituation, which doe contemps it. I all without I All without

arception, both upon the le wet aud Gentiles, im That is, men.

yfed nor now one tongue, and then another by haphazard and at all adventure, or as

famiaficall men vie to doe. but with good confideration of their bearers; and to be thort,

and your your men thall fee visions, and your olde men thall dreame dreames.

18. And on my fervants, and on mine handmaides I will powre ont of my Spirit in those dayes, and they shall prophecie.

19 And I will thew wonders in heaven above, and tokens in the earth beneath , blood , and fire, 4 The chiefest wie and the vapours of fmoke.

The Sunne shall be turned into darkenesse, is to bring means and the moone into blood, before that great and falva ion-ty faith notable day of the Lord some.

21 4 And it shallbe, that who foever shall a call on lignifiesh in boly Scruptures, an earon the Name of the Lord, thallbe laved.

22 5 Yee men of Ifrael , heare thefe wordes, craving for belpe I E S U S of Nazareth, a man approved of God at Gods band. among you with great workes, and wonders, and s Christbeing fignes, which God did by him in the mids of you, Gods providence as ye your felves also know :

23 Him , I fay , being delivered by the determinate counfel, and I foreknowledge of God, af- o who is by thefe ter you had taken, with wicked a hands you have worker which God

crucined and , flaine.

uched and rilame.

24 6 Whom God hath raised up, and loosed ved and allowed of. the florrowes of death, because it was unpossible that no man can that he flould be holden of it.

25 For David faith concerning him . 4 I be- knowledge going held the Lord alwayes before me : for he is at my before, which can right hand, that I thould not be thaken.

26 Therefore did mine heart rejoyce, and my tongue was glad, and moreover also my fleth shall the Epicuressay.

27 Because thou wilt not leave my soule in cause of evill; for ave, neither wilestiffer shine task grave, neither wiltfuffer thine Holy one to fee fing and un hange-

28 Thou hast a shewed me the wayes of life, pointed the wicked and shalt make me full of joy with thy coun-acte of ludational excellent ende; and

19 Men and brethren , I may boldely speake wo ch the infirmunto you of the Patriarke David, & that hee is both men side ill. dead and buried, and his fepulchre remaineth with 9 Gente nunfell us unto this day.

30 Therefore , feeing he was a Prophet , and hands were wicked, knew that God had * x sworne with an oathe to r The fat is sayd him , that of the fruit of this loines he would raife to be theirs, by up Christ concerning the fleth, to fer him upon his eiging forward it is throne.

31 He knowing this before, spake of the refur- 6 Chrift (as David rection of Chrift, that 4 his foule thould not be left foretolde) did not

in grave, neither his fleth thould fee corruption. 32 7 This Iefus hath God raifed up, whereof grave voide of all

we all are witnesles. 33 Since then that hee by the y right hand of f Toe dead that God hath bene exatted, and hath received of his was fall of forover Father the promise of the holy Ghost, hee hath minde therefore thed foorth this which ye now see and heare.

34 For David is not accused the faith, * The Lord faid to my Lord , Sir at my for wes , Christis rightly for Jarye. right hand,

floule.

35 Vitill I make thine enemies thy footer over law large of the law as a large of the for a furerie, that God hath 2 made him both death, to live for Lord, and Christ, this Ielus, I fay, whom yee have everwish in Fa-

erucified. * Pfal. 16.9. Thou will not fuffer me to remaine io grave. u Thou bast opened mee the way to the true ife.

1. King. 2410. chap. 1336. Plaim 132.11.

1. X Had fworne folemnly.

Pfal. 16.10. chap. 3.35.

Prete winterfiel that Feld Christische appointed everlatting King, which he proposeth manifelt, y by the giftest in the proposeth manifelt. e tellimonie of fiavid. 'y Might and power of Gods
2 Chrift is fayd to be made specialfe be was advanced to that the buly Goulf , and the testimonie of Itavid. dignitie; and therefore it it not foken of his nature, but of his flate and dignitie.

n This word , Call

innocent, was by crucified of wicked

gaine fay bim. Godseverlafting

neithet be fepara. ted from bit determinate counfell, as

able tunn ell, ap God doesbtbat well

the lewes, whose

onely rife againe, bu: alfo was to the

when death appea-

37 Now

Repentance and remiffico of finnes in Christ are two principles of the fore of our falvation : and they are obtained by the

promifes appreand ate ratifed in us by Baptifrae,

wherewith it ioyned the vertue of the holy Ghoft. a The word that is this froward generation. ufed bere, giverh us to voderRandrhat ir was a free gift. 9 Heeistruely ioxned to the Church which fe. parateth himfelfe from the wicked. ao A notable example of the versue of the boly Choft : butfuch as are of age, are nor baptized before

11 The marker of the true Church of the doctrine of the Apostles, the dueries of charities the pure and fimple the Sacraments. and true invocation

they make confel-

fun of their faith.

? Chrift in hea. ling a man that was borne lame. and well knowen to all men both in place and time very famous by the bands of bis Apofiles, doeth partly

me them which beleeved, and partly alfo calletb other to beleeve. mad eyes.

37 Now when they heard it, they were pricked in their hearts, and fayd unto Peter and the other Apostles, Men and brethren, what shall we does

38 & Then Peter fayd unto them . Amend your lives, and be baptized every one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receive the gift of the holy Ghost.

39 For the a promise is made unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call,

40 , And with many other words he befought and exhorted them, faying, Save your felves from

41 10 Then they that gladly received his word, were baptized, and the same day there were added to the Church about three thousand soules.

42 11 And they continued in the Apoftles do-Arine, and b fellowship, and breaking of bread, and prayers.

43 4 12 And feare came upon every foule : and many wonders and fignes were done by & Apostles, 44 13 And all that believed, were in one place,

and had all things common. 45 And they fold their poffessions, and goods,

and parted them to all men, as every one had need. 46 14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and

fingleneffe of heart. 47 Prayling God, and had favour with all the people; and the Lord added to the Church from day to day, fuch as thould be faved.

and true invocation used of all the faithfull. b Communicating of goods, and all other ducties of charitie, as is fittewed afterward. c The Fewer used this loaves, and therefore they did rather breake them then cut them: So by breaking of bread, they vaderflood that living together, and the banquets which they used to keepe. And when they kept their love feafes, they used to celebr atethe Lords Supper, which even in these dayes began to be corrupted, and Paul amendeth it, 1. Co., 11. 12 So oftar the Lord thinketh it expediently bridleth the rage of Granger thar the Church may be planted, and have Come refre-13 Charitie maketh all things common concerning the use according at ne-14 The faithfull came together at the beginning with great fruit, ceffitie requirerh. Bot onely to the hearing of the word, but alfo to meat.

> CHAP. III. Peter goeth into the Temple with John, a healeth the creeple, 9 To the people pathered together to fee the miracle. 1a he expounded the my flerie of our fall agins through Chrift, 14 accussing their ingratitude, 19 and requiring the expense.

N Ow 1 Peter and Iohn went up together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who feeing Peter and John, that they would enter into the Temple, defiring to receive an almes.

4 And Peter earnestly beholding him with Iohn, fayd, Looke on us.

And he a gave heede unto them , truffing to a Both with heart receive forme thing of them.

> 6 Then faid Peter, Silver and gold have I none, but fuch as I have , that give I thee : In the Name of Iefus Christ of Nazareth, rife up and walke.

> 7 And hee tooke him by the right hand, and lift up, and immediatly his feete and ankle bones received firength.

> 8 And he leaped up , floode , and walked , and entred with them into the temple, walking and leaping, and praising God.

> 9 And all the people faw him walke, and praisfing God.

10 And they knew him, that it was he which fate for the almes at the B cautifull gate of the

Temple : and they were amafed, and fore aftonied b Either because at that which was come unto him.

II I And as the creeple which was healed. b held Peter and John , all the people ranne amased

unto them in the porch which is called Salomons, the if he once let them of the porch which is called Salomons. The if he once let them of the porch which is called Salomons. The if he once let the porch which is called Salomons. the people , Ye men of Ifrael , why marveile ye at lame againe. this? or why looke ye fo fledfaftly on us, as though this? or why looke ye to steed attly on us, as though pointed to con-by our owne power or godline se, we had made this vince they notice. man goe?

The God of Abraham, and Isaac, and Iacob, 13 The God of Abraham, and Isaac, and Isacob, they doe wicked-the * God of our fathers hath glorified his Sonne ly duff them, who Iefus, whom ye betrayed, and denied in the prefence of Pilate, when he had judged him to be delivered. cles themselver, or

14 But yee denied the Holy one and the iuft, at the infruments and defired a murtherer to be given you.

15 And killed the Lord of life, whom God hath raised from the dead whereof we are witnesses. 16 And his Name hath made this man found,

whom ye fee and know, through faith in his Name: d and the faith which is by him, hath given to him this perfite health of his whole body in the prefence of you all.

17 3 And now brethren, I know that through ignorance ye did it, as did also your governours.

18 But those things, which God before had himfelfe, and givesh shewed e by the mouth of all his Prophets, that life toother, Christ should suffer, he hash thus fulfilled.

19 Amend your lives therefore, and turne, that your finnes may be put away, when the time of refreshing thall come from the presence of the Lord. 20 And hee shall fent lefus Christ, which be- 3 It is best of all

fore was preached unto you.

21 (Whom the heaven must containe vntill the time that all things be restored, which God had such as have neg. spoken by the mouth of all his holy Prophets since leared so great the worldbegan.

22 & For Mofes fayd unto the Fathers, The Lord your God shall raife up unto you ga Prophet , even tance for a meane : of your brethren , like unto me : ye shall heare him At for the ignomiin all things whatfoever he thall fay unto you.

23 For it shalbe that every person which shal not against that, the deheare § Prophet, shall be destroyed out of § people. cree and purpose
24 Also all the Prophets h from Samuel, and of God, foretold by

thencefoorth as many as have spoken , have like-the Prophen of wife foretold of these dayes.

25 4 Yeare the i children of the Prophets, and of the covenant, which God hath made unto our fathers, faying to Abraham, * Even in thy feede

shall all the kinreds of the earth be bleffed. 26 First unto you hath God k raised up his ofall things that Sonne Iefus, and him he hath fent to bleffe you, all beleevers might in turning every one of you from your iniquities.

ly perish. e Though there were many Prophets, yet he speaketh but of one mouth, to shewe nuto us the consent and agreement of the Prophets f Or, betaken up into beaven. S Deut. 18.17. chap. 7, 37. g This promife was of an excellent and fin-gular Prophet. b As what time the kingdome of Ifrael was established. 4 Too Prophets were specially appointed. * Gen. 12.3. galat. 3,8. k Giveo to the worldor raifed from the dead, and advanced to his kingdome.

CHAP IV.

1 Peter and John, 3 are taken and brought before the esuncill, 7 and 19 They speake bildly in Christs cause. 15 The dis-triples pray unto God. 31 Many sell their possessions. 36 Of whom Barnabasis one,

A Nd 1 25 they spake unto the people, the 1 Noneart comenemies of the Church , then fuch as profelle themfelves to be head builders : but the morethey rage, the more conflantly the faithfull fervants of God doe continue.

a. The Lewes had certaine garifous forthe garde and fafeite of the Temple and holy things. Mars, a6,65. Thefe garifous had a Captaine, fuch as Eleazus Ananias the hie Priestes fouce was, in the sime of the warre that was in Iudea, being a very impudent and proud yong man, Toleph, lib, a.of the taking of Judea, Ggg

e loved them, who had heeleth him . of becaufe be feared that if he once let 1 Miracles are apa vers, and therefore faudeth amafed either at the mis'e.

and meanes which ie pleafeth God to ufe,take an occafe latrie and Superfiltion by thar, which God bath provided for the know. ledge of bis true versibip, thatis, Chrittianitie.

4 Chap. 5,30. Who hath life in d Because he beleebed on him bern raifed from the deads whofe Name he heard of by ms toreceive Christ

fo foone as he is offered uneo us ; but mans weakenelle, have yettepennie ofthe croffe, we have to fet

firft of all be fhould be crucified bere upon easth, and thea be should appeare from heaventhe

judge and reftorer be faved, and all

will of God both

ther , as Indg. 9, 14.

m The wicked exe-

b While they thought to deminish ehe number, the increased them. Thefe werethy that made the Sam bedein, which were all of the tribe of Juda , bniil Hered tide. Dfed that erneltie

against Davids a of whom the bigh Prief's were ment to be chofen and made the exeeution of the yearsby office being no to changed thema Againft fuch as

brange of a fucce ffion of perfons, without a lucceffion of dearine, and by that meanes beate downe the true ministers of the word , fo farre foorth as they are s Ignbat autho-

3 Wolves which fucceede true Pafours pleade theit owne caufe, and pat Godeneithes the Churches. 4 He is indeede a true fherhard. shar teacheth bie Cheere to Lang upon Chrift onely, as upon one ibai is por dead, but bath conquired death,

his owne hand 30 Pfal. 118,13. 41,7841.11.10. luke 21,17 rum. 9.33. 1. pet. 1,7. g There is na other en an or no other

gower and authority whatforber : which kinde of Speech be-ing Dfaall among the Lemes, rose upon this that when we are in danger me whose hands we looks for belpe.

b day where; and sins fetteth forth unti ms the largeneBe of Christes hingdome. I The good liberse and boldneffe

of the fetvants of God doeth yet thus much good that fuch as lay bid undera vifard of arale dor at length

bewray themselves to be indeed wicked men ." i The word used here, is Idior, which being fpoken in comparison had to a Magittrate, betolteneth at private man, but when mefpeake offciences and fludies, it fignificib one that is volearned : and in accompt of honour and eftimation it imported out of bale degree, and no enimation. A large pair beads oggebet. A fit bugflattered himfellt in igourance, commeth at length to dee open wickfult fit and that against his owner conficience. 7 We must floodby men contracte. honour and estimation it importesh one of bale degree, and no ellimation. k Layd to whom we are subject, that especially and before all things we cobey God. 8 So faire off are the wicked from doing what they lift, that courrant arise God useth even that so the fetting forth of his glory, which be gireth then leave to det,

and the Sadduces came upon them.

2 Taking it grievoully that they taught the people, and preached in Ielus Name the refurrection from the dead.

And they layd hands on them, and put them in hold, vn the next day, for it was now even-4 Howbeit many of them which heard the

word, beleeved, and the b number of the men was about five thousand.

5 And it came to palle on the morrow, that their crulers, and Elders, and Scribes, were gathered robether at Hierufalem.

6 And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the & kindred of the hie Prieff.

7 . And when they had fet them before them, they asked, By what power, or in what e Name

have ye done this? Then Peter full of the holy Ghoft, fayd unto them, Ye rulers of the people, and Elders of Ifrael,

o 3 For as much as we this day are examined. of the good deede done to the impotent man , to vvit, by what meanes he is made whole,

to + Be it knowen unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazateth , whom ye have crucified , whom God raifed againe from the dead, even by him doth this man stand here before you, whole.

tt 4 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there falvation in any other : for among men there is f given none others Name h under heaven, whereby we must be faved.

13 's Now when they faw the boldnesse of Peter and John, and understood that they were unlearned men and without knowledge, they marand ba h all rule in veiled, and knew them, that they had bene & Iefus:

14 And beholding also the man which was ifai. 18,16. mat. at. healed flanding with them, they had nothing to fay

15 Then they commaunded them to goe afide out of the Councill, and k conferred among themfelves,

16 6 Saying, What shall we doe to these ment for furely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierufalem : and we cannot denie it.

17 But that it be noifed no farther among the people, let us threaten and charge them, that they speake hencefoorth to no man in this Name,

18 So they called them, and commanded them, that in no wife they should speake or teach in the Name of Iefus.

19 7 But Peter and Iohn answered unto them, and favd . Whether it be right in the fight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the thing which we have feene and heard,

21 8 So they threatned them, and let them goe, and found nothing how to punish them, because of the people : for all men prayfed God for

that which was done.

22 For the man was above fourtie yeeres olde, 9 The Aposties on whom this miracle of healing was shewed.

troubles with the 23 9 Then afloone as they were let goe, they Congregation. came to their fellowes, and thewed all that the hie 10 We ought per-Priests and Elders had fayd unto them. ther to be afraid of

24 10 And when they heard it, they lift up their the threatnings of 24 10 And when they heard it, they lift up their our coemies nei-voyces to God with one accord, and faid, O Lord thet yet foolinly thou art the God which had made the heaven, and contenne their the earth, the fea, and all things that are in them, rage and madnelle

25 Which by the mouth of thy fervant David against un : but we haft fayd, & Why did the Gentiles rage, and the their force and malice, an earneft

people imagine vaine things ?

26 The kings of the earth affembled, and the thinking upon the power and good rulers came together against the Lord, and against his Christ.

27 For doubtleffe, against thine holy Sonne Ie- pifefly behold in fus , whom thou haddeft anointed , both Herod and Chrift) and fo fice Pontius Pilare, with the Gentiles and the people of to the ayd and fuc-Ifrael gathered themselves together, gathered themselves together,

To m doe whatsoever a thine hand, and thy i although the

counfell had determined before to be done.

people of Ifrael 1948 29 And now, O Lord, behold their threatnings, but one proplement and graunt unto thy servants with all boldnesses in the servants with all boldnesses in there is there is the served, and for speake thy word,

much for the twelve 30 So that thou firetch forth thine hand that tribes, every one of which made a peo" healing, and fignes, and wonders may be done by ple, as for the great the Name of thine holy Sonne Iefus, multitude of them,

31 11 And when they had prayed, the place was as thoushmany nas shaken were they were affembled together, and tren had aftembled they were all filled with the holy Ghost, and they them felles together. spake the word of God boldly.

32 13 And the multitude of them that belee- cute Gods counfells ved, were of o one heart, and of one foule : neither though they thinke any of them faid, that any thing of that which he nothing of it, but possessed, was his owne, but they had all things they are not there fore without fault. n common.

n Thou haddeft des 33 And with great power gave the Apostles termined of thing witnesse of the rejurrection of the Lord Iefus ; and abfolute authoritie and power. great grace was upon them all.

at grace was upon them all.

34 13 Neither was there any among them, that to bis Church by a lacked : for as many as were possessions of lands or visible signe, that houses, fold them, and brought the price of the it is be take will things that were fold,

king the powers 35 And layde it downe at the Apostles feet, and both of heaven it was distributed unto every man , according as he and earth. ta An example of

36 Alfo Ioses which was called of the Apostles, the true Church, Barnabas (that is by interpretation, the sonne of wherein there is confert at well in confolation) being a Levite, and of the countrey of doctrine as in charitie one towards

37 Where as he had land , fold it , and brought another: And the the money, and layd it downe at the Apostles feete. true describe both fincerely, and confantly. O They agreed both in counfell, will, and purpefes. & Chap.

1.3 Tuecharitie belgete the necessitie of the poore with hirowne Lufe; but to, that all things be done well and orderly.

CHAP. V. 1 Ananias for his deceit in legacy backet part of prices. I fidely depos dead. 10 and likework 8 apphra his work.

13 Though dibutes the Applite misselver. 14 the fields in increased. 18 The Applite that were imprifiented, 29 are delivered by an Angel. 16 and him before the Syndes of the Friefly. 36 through Cambrill countil they are kept.

15 The Applite The Applite Cambrill Countil they are kept.

16 The Applite The Applite Cambrill Countil they are kept. alive, 40 and beaten: 41 They glorifie God.

B Ut : a certaine man named Anguias , with Sap - : Luke flowerb by phira his wife, fold a polletion,

2. And a kept away part of the price, his wife byportific is, effection being of counfell, and brought a certaine part, cially in them and layd it downe at the Apostles feet.

Then fayd Peter, Ananias, why hath Saran pretence and cloake of zeale, evould feeine to fhine and be chiefe in the Church. a Craf ily tooke away.

contracy examples, which-under a falle

b filled

b Fully poffeffed. had appointed that farme or poffestion for the Church, they Buche not atte to keepe away a paet of the price, as shough they had had to dee with Ged, and therefore

be faith aftermard thus they tempted d Hereby is declared an advised and purpofed decents and the fault of the man in admitting the devils fugge-

Flinne a Looke how of men doe things with an evil conference, To oft they pronounce fentence against themselves, and as much as in shem lieth proboke God to anger, as of fet purpose, min-ding to tris whe-theo he be just and almightie or no.

f Are at hand. marveilous vertue brideleth fome, that they may out burt the Church: other forme bee awe and feare : and other forne he allureth unto g Highly prayled 3 The more that

the Church iocreafeth,the more increafeth the rage of Satan, and therefere they proceede from threatnings, to priforning. is uled bere, is Herefie, which fignifieth a choyfe, and fo

forme of learning ot faction, or ftudie and courfe of life; which the Latines call a fect : at the firft this word was indifferently used, but at length, it came to betaken onely in evill parts whereupon came tike, which is taken for one that goeth allray from found and wholefome do-Arine after fuch fort, that he fetteth light by the judge.

ent of God and bis Church , and his Church, and continue to the Church. 4 Angels are made continue this but opinion, and breaketh the peace of the Church. 4 Angels are made fervants of the fervance of God. 5 God doeth therefore deliver his, that they may have Routly provoke his comies. i Worder, whereby the way used his is theyed. 6 God mocketh his egemies attempts from above,

b filled thine heart , that thou fkouldeft . lye unto the holy Ghoft, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not unto thee ? and after it was fold, was it not in thine owne power? how is it that thou hast & conceived this thing in thine heart ? thou hast not lied unto men, but unto God.

Now when Ananias heard these wordes, he fell downe, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose up, and tooke him up, and caried him our, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter fayd unto her, Tell me, fold ye the land for fo much ? And the faid , Yea, for fo much.

Then Peter faid unto her, Why have yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which have buried thine husband, are at the f doore, and shall carle thee

10 Then she fell downe straightway at his feet, and yeelded up the ghost : and the yong men came in , and found her dead , and caried her out, and buried her by her husband,

II a And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were The Lord by his many fignes and wonders thewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himfelfe to them : neverthelelle the people g magni-

14 Alfo the number of them that beleeved in the Lord, both of men and women, grew more and more.)

In fo much that they brought the ficke into the streetes, and laid them on beds and couches, that at the least way the shadow of l'eter, when he came by, might fliadow fome of them.

16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane h The word which spirits, who were all healed.

17 9 3 Then the chiefe Priest rofe up , and all they that were with him (which was the b feet of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put

them in the common prison, 19 4 But the Angel of the Lord by night opened the prison doores, and brought them foorth, and faid.

20 5 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this

21 6 So when they heard it , they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Ifrael, and fent to the prifon, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as fure as was possible, and the keepers standing without , before the doores : but when wee had opened, we found no man within,

24 Then when the chiefe Priest and the cap-taine of the Temple, and the hie Priests heard their things, they doubted of them, whereunto this would growe.

25 7 Then came one and fliewed them, faying, Behold, the men that ye put in prison, are standing 17 the more op in the Temple, and teach the people.

26 3 Then went the captaine with the officers, felfe, the more inand brought them without violence (for they fea - createth the madred the people, leaft they (hould have bene floned.)

27 And when they had brought them, they fet them before the Councill, and the chiefe Priest asked them.

28 9 Saying, Did not we ftraightly command you, that ye should not teach in this name ? and behold, ye have filled Hiernfalem with your doctrine, and ye would k bring this mans blood upon us. 29 10 Then Peter and the Apossles answered, owae commande.

and faid, We ought rather to obey God then men. 30 11 The & God of our fathers hath raised up

Iefus whom ye flew, and hanged on a tree. 31 Him hath God lift up with his tight hand, to be a Prince and a Saviour, to give repentance to Ifrael, and forgivenesse of finnes.

32 12 And we are his witnesses concerning these things which wee fay : yea , and the holy Ghoft, whom God hath given to them that obey him.

33 Now when they heard it, they I braft for anger, and confulted to flay them.

34 13 Then flood there up in the Councill a cerraine Pharife named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles foorth a litle space,

35 And faid unto them, Men of Israel, take enemies. heede to your felves, what ye intend to doe tou-

ching thefe men,

34 For before thefe times , rofe up Theudas there is a mate 36 m boafting himfelfe, to whom reforted a number of men, about a foure hundreth, who was flaine : and they all which obeyed him were scattered, and on forward till we brought to nought.

37 After this man, arose up Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, n Refraine your felves from these men, and let them alone : for if a borowed kinde this counsell, or this worke be of omen, it will from them which come to nought:

39 But if it be of God, ye cannot destroy it, least in funder with

ye be found even fighters against God. 40 And to him they agreed, and called the Agorden of his
poffles: and when they had beaten them, they caufe even to the
commanded that they should not speake in the very route of his
cennies, lo of a Name of Iefus, and let them goe.

41 15 So they departed from the Councill , re- needefull. loycing, that they were counted worthy to fuffer 14 In matters of religion we multi

buke for his Name.

42 And dayly in the P Temple, and from house that we attempt to house they ceased not to teach, and preach Iesus nothing vader a Christ.

befideour vocation m To be of forme fame. B He diffwadeth bis fellower from murdering the Apollles, neicher doeth be thinke it good to referre the matter to the Romane Magistrate, for the lewes could abide nothing worfe , then no baye the tyranois of the Romanes confirmed of it is the counterfeit and devised . 15 The Apolllet, accultomed to fuffer and beare wordes , are at length inuted to heare firings, yet for that by that meaner they become ftronger. p Both publikely and privately.

7 The more openvertue fhe werb it nes of birenemics which confpire again@ him S Tyrante vehich

feare not God , are confirmed to feare bis fervante. 9 1: is the propercie of zyranta to fet out their resfoo, be they never fo wicked. Make us guileie

of murdering that man whom yet they will not bouchfafe toname. 10 We oughtto obey no man bat

fo farre foorth as obeying him. we may obey God. pointed and in-Prince and preferia despite of his

* Chap.3.13. cient for us that ead, but we muft alfo according to our vocation go come unto it. I This berokeneth rbat they were in

rage, and marveiloufly disquiered in minde, for it is are barrifhly cut

13 Chrift findeth enemies, fo ofras he thinketh it

CHAP. Ggg 2

s When Saran

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4 Chap. 11.3. The accient

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CHAP. VI.

a The Apostles, 3 appoint the office of Dedeon hip, 1 to feven chasen men . 8 Of whom Stepen full of faith, 10 one . 12 He Ertaben, 13 and accused as a transgre feur of Moses Laro.

A ND : in those dayes, as the number of the difciples gow, there arose a murmuring of the a Grecians towardes the Hebrewes , because their widowes were neglected in the b dayly ministring. ir withio, with ci-

2 Then the twelve called the multitude of the disciples together, and faid, It is not o meete that we should leave the word of God to serve the d rables.

3 Wherefore brerhren , looke you out arofe: order in the mong you feven men of honest report, and full of the holy Ghost, and of wifedome, which we may a Oftheir partes appoint to this bufineffe. which of Grecians

4 And wee will give our felves continually to prayer, and ro the ministration of the word.

b In the beforing And the faying pleafed the whole multitude: and they chose Steven a man full of faith and of the holy Ghoft, and & Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Profelyte of Anriochia.

6 + Which they fer before the Aposiles : and they prayed, and e layed their hands on them.

s And the word of God increased, and the raffily to be ioyned number of the disciples was multiplied in Hierufalem greatly, and a great company of the Priess were obedient rothe faith. inflitute : And the

8 9 6 Now Steven full of faith andg power, did great wonders and miracles among the people.

the Deacons with-9 7 Then there arose certaine of the b Synagogue, which are called Libertines, and Cytenians, e It is fuch a mat. and of Alexandria, and of them of Cilicia, and of erra: we may in no Afia, and disputed with Steven.

10 8 But they were not able to refift the wifedome, and the spirit by the which he spake.

11 Then they suborned men, which sayd, We have heard him speake blasphemous words against which are annexted Moses, and God.

12 9 Thus they mooved the people and the Elders, and the Scribes : and running upon him, caught him, and brought him to the Councill.

Deacons (and much smore of Ministers) 13 10 And fet foorth false witnesses , which faid, This man ceafeth not to speake blasphemous words against this holy place, and the Law. their learning and

14 For we have heard him fay , that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moles gave us.

15 And as all that fate in the Councill looked fledfafily on him, they i faw his face as it had bene the face of an Angel,

Lord fuch as were lawfully elected. e This ceremonie of laying on of handes came from the lewes, who used this order both in publike affaires, and offering of facrifices , and also in private prayers and bleffings, as appearerb Gene as. and the Church observed this ceremonie, r. Tim. 5.12 aces 3.27 hur bere is no mention made either of creame or shaving, or raifing or croffing &cc. fing.or crofflog. &c. 5 An happie end of temptation. I This is the figure Metonymia, meaning by faith the doctrine of the Golpell which engender in faith. 6 God exertifies his Church fuff with evil I worder and flaonders , then with imprisonments afterward with icourgings, and by thefe meanes prepareth it in fuch fort, that at length hee causeth it to encounter with Saran and the world, even to blood shead and death, and that with good fuccelle. g Excellent and finguing giftes. 7 Schooler and
Woiserfities were of olds time addiced to falle pallours, and were the influence
of Sann to blowe abroad and defend falledo&rines. b Of the company and Colledge as it were. 8 Falfe teachers, because they will not be overcome , flee from disputations to manifest and open saundring and falle accusatione. first bloody perfecution of the Church of Christ begunne and sprang from a Councill of Priests by the fuggestion of the Vniversitie do Cours. 30 An example of cavillers or falle accufers, vobich gather falle conclutione of thingathar are well vitered and f poken. i Hereby ir appeareth that Steven had on excellent and goodly countenance, having a quiet and fetled minde , a good confeience , and fure perforation that his caufe was juft: for feeing be was to fpeake beforethe people. God beautified his countenante, so the end that with the very beholding of him , the lewes mindes might be postced and amaled.

CHAP. VII.

e Steven pleading his eause, shervesh that God chise the Pathers, 30 before Meses was borne, 47 and before the Temple was built 2 44 And that all energy ard extensives Patterl, 30 before Might was corns, 47 and before the Temple was builte 44. And that all cueivard ceremonted were ordered according to the feathenly Paterne. 54. The Iemes gnashing their teeth, 59 flone him,

THEN sayd the chiefe Priest, Are these things

2 . And he fayd, Ye men, brethren, and Fathers, his cause, but to hearken, 4 That God of a glory appeared unto this end and putour father Abraham , while he was in b Mesopora- pose, that voder mia, before he dwelt in Charran,

3 And faid unto him, Come out of thy coun- might be contrey, and from thy kindred, and come into the land demned.

which I fall fhew thee.

4 Then came he out of the land of the Chal- aelleth unto the deans, and dwelt in Charran. And after that his fa-acknowledgeth ther was dead, God brought him from thence into the true fathers, this land, wherein ye now dwell.

5 And he gave him none inheritance in it , no not the bredth of a foote : yet hed promised that they are more he would give it to him for a possession, and to his ancient then the feede after him, when as yet he had no childe,

6 But God fpake thus , that his & feede should be a foioutner in a strange land : and that they should keepe it in bondage, and entreate it evill forethey ought to · foure hundreth yeeres.

7 But the nation to whom they shall be in bon- dation of true tedage , will I judge, faith God : and after that , they fay the free coveshall come forth and ferve me in this place.

8 * He gave him also the covenant of circum- made with the fa-cision: and so Abraham begate & Isac, and cir- there. cumcifed him the eighth day: and Isac begate a That might * Iacob, and Iacob the twelve + Parriarkes,

9 3 And the Patriarkes mooved with envie fold and maieflie. 4 Iofeph into Egypt : but God was f with him.

10 And delivered him out of all his afflictions, and & gave him & favour and wisdome in the fight came out of Chalof Pharao king of Egypt, who made him governour dealt is evident over Egypt, and over his whole house.

11 1 Then came there a famine over all the which was neere land of Egypt and Chanaan , and great affliction, unto in and bordes that our fathers found no fustenance.

at our fathers found no fustenance.

12 But when * Iacob heard that there was fowriteth Plinius
book 6.4ap. 17. corne in Egypt, he fent our fathers first:

13 & And at the second time Ioseph was know- ground at toset en of his brethren, and Iosephs kindred was made his soote upon. knowen unto Pharao.

d The promited 14

Then fest Ioseph and caused his father to the possession was brought, and all his binned. be brought, and all his kinred, even threefcore and longed to Abrafifteene foules.

15 So * Iacob went downe into Egypt, and he Posteritie entoyed is * died, and our fathers.

16 And wee h remooyed into Sychem, and his death ; and this were put in the sepulchre, that Abraham had needoche. bought # for money of the fonnes of Emor, \$ Gene. 15,13.

fonne of Sychem. 17 But when the time of the promife drewe veeres, from the neere, which God had fworne to Abraham, the beginning of Apeople & grew and multiplied in Egypt.

mitted to pleade long of Law, be

a Steven wie

lewes, char bee and the onely true God; and flewerb moreover, that Temple, with all that fervice ap-

poynted by the lay another found ligion, that is to papi that God

God full of glory b When be faith afterward, verf.4. that Abraham that Melopotamia contained Chaldes

c Not fo much ham, though his great while after

ned foure bundreth brabanis progenie, which was at the birch of Ifaac:

and foure hundreth and thirtie yeerer which are fpoken of by Paul, Galat 3.17, from the time that Abraham and his father departed together out of Vr of the Chaldeans. # Gen. 17.9. 4 Gene. 21.3 # Gene. 25.14. * Gene. 29.33 and 30.5 and 35.23-3

Steven reckoneth up diligently the horrible mischiefes of some of the Fathers . to 3 Steven recovere and unique. The advisor manteres or tome or the pattern the track the freven that they cought not raftly to reft in the authoritie or er amples of the Fathern, & Gen 37-18. [Bythis klode of fpeach, is meant the peculiar favour that God flower home or for the feemeth to be a way from them, whom hee helpeth nor and (a God flowers men to one element over a way from canniveron near the controlled of the d Gene, 13,16. S Exodus 1.7.

remaine alive

18 Till another King arose, which knew not

Iofeph. i 'He devifed a fubwill in how ton and evill intreated our fathers, and made them to azain? our flocke,in cast out their yong children, that they thould not that he commanded all the males to be

caft out. # Exed. 3.2. k That child was herne through Gods mercifull ovodne Te and fabour sobe of a goodly and faire countenance.

Exod. 2, 22

Exed. 2.22.

& Exed. 3,2.

Now he calleth

the Sonne of . od an singel for he is

the Angel of great

for & Praichtwayes

after he Sheweth 1

him, faying to Mo-fes, I am that Ged

20 4 The same time was Moses borne, and was k acceptable vnto God: which was nourithed up in his fathers house three moneths.

19 The same i dealt subtilly with our kindred,

21 And when he was cast out, Pharaohs daughter tooke him up, and nouritheth him for her owne

22 And Mofes was learned in all the wifed ome of the Egyptians, and was mighty in words and in

23 Now when hee was full fortie yeere old, it came into his heart to vifit his brethren, the children of I frael.

24 & And when he faw one of them fuffer wrong, he defended him, and avenged his quareil that had the harme done to him, and Imore the Egyptian.

25 For hee supposed his brethren would have understoode, that God by his hand should give them deliverance; but they understood it not.

26 * And the next day, he shewed himselfe unto them as they strove, and would have set them at one againe, faying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong , thruft him away , faying , Who made thee a prince , and a iudge ouer us ?

28 Wilt thou kill me, as thou didft the Egyptian yesterday?

29 Then fled Mofes at that faying , and was a ftranger in the land of Midian , where hee begate two fonnes.

30 And when fortie yeeres were expired, there appeared to him in the & wildernes of nount Sing, an! Angel of the Lord in a flame of fire in a buth.

31 And when Mofes law it he wondred at the fight : and as he diewe neere to confider it , the

voyce of the Lord came unto him faying. 32 I am the God of thy fathers, the God of Abraham, and the God of Isac, and the God of Iacob. Then Mofestrembled, and durit not behold it.

of thy Fathers, Oc. 33 Then the Lord flyde to him, I'm on thy shooes from thy feete : for the place where thou

standest, is holy ground. 34 I have feene, I have feene the affliction of

my people, which is in Egypt, & I have heard their groning, and am come downe to deliver them: and now come, and I will fend thee into Egypt.

This Moles whom they forfooke, flying, Who made thee a prince and a judge the fame God tent for a prince, and a deliverer by the m hand & Exed. 7,8, 9,10. of the Angel which appeared to him in the bush.

36 He & brought them out, doing wonders, and miracles in the land of Egypt, and in the red fea, and in the wildernelle * fortie yeeres.

37 4 This is that Moses, which taid unto the children of Ifrael , + A Prophet thall the Lord your God raife up unto you, even of your brethren, like unto me; him shall ye heare.

38 & This is he that was in the Congregation, in the wildernesse with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backeagaine into Egypt:

may goe before us : for we know not what is become of this Mofes that brought us out of the land Ferficien of the Eof Egypt.

And they made an calfe in those dayes, and Apis a ftrangeand offered facrifice unto the idole, and leloyced in the marveilous calfe,

works of their owne hands.

42 Then God turned himselfe away, and o gave Herod. lib 2. them up to ferve the phoalt of heaven, as it is writ- o Being deflique ten in the booke of the Prophets , & O house of Israel , have ye offred to me flaine beatls & factinces rit be gave them up by the space of fortie yeeres in the wildernesse?

43 And ye q tooke up the Tabernacle of Mo-Rarres

loch, and the starre of your god Remphan, figures. which ye made to worthip them ; therefore I will beaven, here he

cary you away beyond Babylon.

44 , Our fathers had the Tabernacle of " witneffe in the wilderneffe, as he had appointed, speaking unto * Mofes , that he should make it according to the fathion that he had feene.

45 + Which tabernacle also our fathers frecei- on your shoulders ved, and brought in with Iefus into the possession and carried in of the Gentiles , which God drave out " before our s Mofer indeed fathers, unto the dayes of David :

46 * Who found favour before God, and defired that he might find a tabernacle for the God of lacob,

47 * 6 But Salomon built him an house. 48' Howheit the most High & dwelleth not in covenant temples made with hands, as faith the Prophet.

49 Heaven it my throne, and earth it my 4 10 ft 3, 14.

footfoole: what house will ye built for me, faith f Delivered from the Lord for what place is it that I should rest in ?

50 Hath not mine hand made all thefe things? 51 * 7 Ye fliffenecked and of x uncircumcifed counties which the hearts and eares , ye have alwayes relifted the holy Gentiles postessed. Ghoft: as your fathers did fo doe you.

52 Which of the Prophers have not your fathers perfecuted; and they have flaine them, which thewed before of the comming of that Iuft, of whom ye are now the betrayers and murtherers,

53 * Which have received the law by the y ordinance of Angels, and have not kept it.

54 8 But when they heard thefe things, their hearts braft for anger, and they gnashed at him with their teeth.

55 9 But he being full of the holy Ghoft, looked fielf fily into heaven, and faw the glory of ment but not with God, and I etus 2 thanding at the right hand of God, 56 And faid, Behold, I fee the heavens open,

and the Sonne of man standing at the right hand closed therein. 57 10 Then they gave a flout with a load \$ E(a) 661.8 4 Cap. 17.14. voyce, and flopped their eares, and a ranne upon \$ E(a) 662.8 4.9 him violently all at once

him violently all at once. 58 And cast him out of the citie, and stoned God stlength

him : and the b wirneffes laid downe their cloathes judgeth his come at a yong mans feet, named Saul.

Ggg 3

59 And they stoned Steven, who called on circumcifed bearts, which liedrowned fill in the finoes of nature, and flicke fast in them: for otherwise all the lewes were citcumussed as touching y fielh, and therefore there were two kinds of circumcilion Rom. 1,28. * Exod. 19 16. galat. 3.19 7 By the ministerie of Augels. 8 The more Saran is present, the more her brasteth out into an open rage. 9 The netter that the Martyts approach to death, the netter they beholding Christian sife up even into heaven. 2 Ready to confirme him in the confession of the trueth &to receive him to him to The 2 Reasy to comme turn in the contention of the street of t no man to dearn by Law, at they content error. Interesting the first hand by the first hand by the first hand by the first hand by the Lord, and for fo doing was a confed before Albrour the Prefident of the country.

b It was appointed by the Law, that the Albious the President of the countrey. b It withties should east the first stones, Deut 27,70

40 Saying unto Aaron, # Make us gods that & Expd. 32 .1 gyptians idelatrie :

> and made goodly images of Kine. and youd of his Suis to Saran & wicked lutte to worthin

p y the hosfte of meaneth not the Angels, but the moone and funne and other ftarres. Deut. 17 3 Amos 5.85. q You rooke it un

erected a Tabernacle , but that wasto callti ein backe to tha forme which he had feeoe in the mountaine That is, of the

. Ex d. 15.40. b-br 8.5. hand to band. By be figure Metonymie, for the

u God draue them out, bat they thould yeeld up the poffeftrie to our fatters, when they entied into the land. 1 S.m.711.

pfal 13a s. 4 1 Chro. 17,12. 1.kings 6.1. 6 Salomon built a Temple-according to Gods commandeany fu .h condition. that the Maiefly of God fhould be in-

th the zeale of

x They are of va-

God.

Exed. 16,1. 3 Heacknowledgeth Mofes for the that he prooverh by his owne witneffes, that the Law had respect to a more perfect thing rhat is to fay, to the p-opteticall of-

en By the power.

11,14, chapters.

ace which rended to Chritt, the head Jof all Prophets. 4 Duter. 18,15. 1P.3 12. 1 2 Exed. 19.3.

The Actes.

Et Faith and chasitie never forfake the true fervants of God, even to the laft breath.

rage of his ene-

mies to the fprea-

ding forth and en-

a The godly

after his death, and

thereio an exam-

le officeular

faith and charity:

but no man pray-

duties of charine

which the god'y

eion made of fhri-

ning up of relikes

3 The difperfion

of the fai bfull, is

the loyning toge-

ther of Churches.

before a Deacon

in Hernfalem , is

made of God ex-

traordinarily an

f Chrift overcoin-

meth Saran fo oft

as be lufterb and

catieth him about

as it were in a tri-

umph in the tight

was at the first ia.

of the Perfiam lan-

their wife men by

that name, but af-

the Samaritaus

with his witch.

2c mad har-braines

they were wholly

the very reprobate

are confirmined of-

of the good gift of

w th

tetra ard it was ta-

guage, who call

of them. whom

he deceived and

Eusogehft.

Amongst all the

eth to him

God , and fayd, Lord Iefus receive my fpirit. 60 " And he kneeled downe, and cried with a

loud voyce, Lord, a lay not this finge to their charge. And when he had this spoken, he I flept. e The word which

e Inc. were grown.

be uffel here noteth our fuch a kind chinapatinger laying to ones charge, as remainesh firme, and fledy for ever, never to be remained a Look; 1. This fails.

CHAP, VIII.

The goldy make lumentation for Steven, 3 Saul maketh having of the Church. 5 Philip preacheth Christ at Samaria.

9 Simon Magus, 18 his contoutingle reproved, 26 Philip 27 9 Simon Magus, 18 his constallar (is reprodued. 18 Philip 47 commet to the Etiophian Eunuch, 38 and baptizeth him.

A 18 Saul conferned to his death. And at that tilde, there was a great perfecution against the E Chrift ufeth the

Church which was at Hierufalem, and they were all larging of his kingscattered abroad thorow the regions of Indea and

of Samaria, except the Apostles, 2 . Then certains men fearing God, a caried Steuen among then, to be buried, and made great

butie oim, flawing lamentation for him.

3 But Saul made hanocke of the Church, and entred into every house, and drewout both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 \$ 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

ule,there is no men-6 And the people gaue heed vnto those things which I'hilip spake, with one accord, hearing and

feeing the miracles which he did. orfcastering abroad 7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of 4 Philip, who was them : and many taken with palfies, and that halted,

were healed. 8 And there was great joy in that citie.

9 s And there was before in the citie, a certaine man called Simon, which vied b witchcraft, and bewitched the people of Samaria, faying that he himfelfe was fome great man.

10 To whom they gave heed from the least to the greatest, faying, This man is that great power

11 And they gave heed unto him , because that of long time hee had bewitched them with for-

h The word which ceries. is ufed in this place

12 But affoone as they believed I'hilip, which preached the things that concerned the kingdome ken in good parts of God, and the Name of Iefns Christ, they were baptized both men and women.

13 6 Then Simon himfelfe beleeved also, and was baptized, and continued with Philip, and wondred, when he faw the fignes and great miracles which were done,

He had fo allured 14 \$ 7 Now when the Apostles, which were at Ierufalem, heard fay, that Samaria had received the

word of God, they fent unto them Peter and John. crafts , that as blind 15 Which when they were come down, prayed

for them, that they might receive the p holy Ghoft. 16 (For as yet hee was fallen downe on none 6 The wicked and of them, but they were baptized onely in the Name of the Lord lefus.)

17 Then layd they their hands on them, and they received the holy Gholl.

God, bor they caff 18 s And when Simon faw that through laying on of the Apostles hands the holy Ghost was

it up againe forth-7 Perer norchief. given, hee offred them money.

but as aa a n' aili. 19 Saying, Give me also this power, that on

dont fent from the whole company of the Apolles, and John his companion according to the authoritie which was committed unto them , confirme and build up the Churches of Samaria. whole foundation had bene layd afore by th lip. If I have exclerely fit, which are new and y, effected of for them that mere to be appointed ale and governous of the 8 Ambition and coverousees doe at length pluck the hypocrites out of P. Surch. Bleit dennes.

whomfoever L lay the hands , hee may receive the holy Ghoft.

20 9 Then faid Peter unto him, Thy money facestours of Siperish with thee, because thou thinkest that the mon Magustand gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in ter, which either buy or sell holy this e bufineffe : for thine heart is not fright in the things, tight of God.

22 10 Rapent therefore of this thy wickednes, which I preath and pray God, that if it be possible, the thought feed, and without

of thine heart may be forgiven thee. 23 For I fee that thought in the ggall of bitter- 10 We wall hope neffe, and in the bond of iniquitie.

14 Then answered Simon, and faid, Pray ye to vileft finners, fo the Lord for me, that none of these things which for nat we may, ye have fpoken come upon me.

25 \$ So they, when they had tellified & prea-inward malice of ched the word of the Lord returned to Hierufa- the beart, and that lem, and preached the Gospell in many townes of lish wickednesse the Samaritanes.

26 11 Then the Angel of the Lord spake unto Magician was Philip, faying, Atife, and goe toward the South un-wallly repeathed. to the way that goeth downe from Hierufalem nelle : and he is faid

unto Gaza, which is wafte.

27 And he arose and went on : and beholde , a though hee were certaine Eunuch of Ethiopia, Candaces the woody overwhel-Queene of the Ethiopians i chiefe Governour, buried in it who had the rule of all her treasure, and came to b Israngled in the Hierufalem to worthip:

28 And as he returned fitting in his charet, hee It Chilt who calbe lutterh, dnerh

read Esaias the Prophet.

29 Then the Spirit faid unto Philip, Goe neere now use Philip and ioyne thy felfe to yonder charet. d ioyne thy lefte to yourger charet.

30 And Philip ranne thither, and heard him influed and hap-

reade the Prophet Efaias , and fayd , But vnderstan- tize the Enough at dest thou what thou readest? 31 And he fayd, How can I, except I had k a this meanes eaten-

guide ? And he defired Philip, that he would come his kingdome even up and fit with him. 32 11 Now the place of the Scripture which i A man of great

he read, was this, & He was led as a theepe to the wealth and autho-Baughter: and like a lambe dumbe before his rine with Candathearer, fo opened he not his mouth. 33 In his I humilitie his indgement bath bene mon name to all the

exalted but who shall declare his in generation ; Queenes of Estiofor his life is taken from the earth.

34 Then the Eunuch answered Philip, and faid, way how to voder-I pray thee of whom speaketh the Prophet this? fland it of himselfe, or of some other man?

35 Then Philip opened his mouth , and began which feeme most to come by chance at the fame Scripture, and preached unto him letus, or forcuse (as men

36 And as they went on their way, they came termen) are go-unto a certaine water, and the Eunuch layd. See, verned by the leave here is water, what doeth let me to be baptized? 37 13 And Philip sayd unto him. If thou belee-

vest with all thine heart, thou mayest. Then he an- readeth is thus, Oas fwered, and find, n I believe that that Lefus Christ of a narrow straus is that Sonne of God.

Then hee commanded the charet to fland whereby the narrow fill: and they went downe both into the water, strain, he meane h both Philip and the Eunuch, and he baptized him. the grave and the

39 And affoone as they were come upont of very bands of death the water, the Spirit of the Lord catight away Philip, that the Eunuch faw him no more : fo he went which was layd on his way reioycing.

which Christ tooke upon him, for our fakes, in bearing his Fathers wrath. long hir age shall last : for Christ having once rifen from the dead dieth no more, Rom (13 Profestion of faith is requisite in baptizing of them which are of yeares , and therefore it is evident that we are out then first ingraffed into Christ, when we are bapsized but being already ingraffed are then continued. In The fumme of the confession sybich is necessary for baptisme.

not of S.mos Pas

e In this doftrine ditfembling. well even of the

g He calle:b the venimous and deviwerewith this

to te in the gall;as bands of iniquitie.

who thought on unwares, and by into Ethiopia

Candaces is a com

k To fliegy me thb 12 Thofe things

providence of God.

and out of judge-

upon him, and the

40 But

Paul) perfecuting Christ most cruel-

ly, who did as it

were fleebefore

him,falleth into

bis hands, and is

not only received

to favour, but is alfo even by the

mouth of God ap-

pointed an Apo-

tile and isconfire

med by the mini-

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a Thisis a token

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Step for ward but

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voyce : for after-

ward it is faid to

flattering that

as beneath chap.

to wit, that they beart a found of a

plainely i Into Iudas his

boule.

+ Chap. 22.6.

1. cor.15,8.

of Ananias.

\$ Rom. 9.3.

galat. 1,13.

ciples.

felves. d Stood fill and

40 But Philip was found at Azorus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

bring them bound unto Hiernfalem.

2 Sanl going towards Damafais, 4 is froken downs to the ground of the Lords 10 Annainstighest 18 to begin chim. 33 The laying away of the Lowes, a 5 the effective thing let downs through the well. 33 Fetre cureth Annais of the palifie, 36 and by him Tabitha being dead, 40 is reflected to 116. I Saul (who is also

A Nd + Saul yet a breathing out threatnings and flaughter against the disciples of the Lord, went

unto the hie Prieft, 2 And defired of him letters to Damascus to the Synagogues, that if he found any that were of overcome: and with that b way, (either men or women) hee might

a fingular example of the goodnesse of God, in steade of Now as he iourneyed, it came to passe that as hee was come neere to Damascus, & suddenly paoishment which be justly deferred there shined round about him a light from

heavenfor his crueltie , is

4 And he fell to the carth, and heard a voyce faying to him, Saul, Saul, why perfecuteft thou

And he faid, Who art thou, Lord , And the Lord faid, I am Iefus whom thou perfecuteft ; it is

chard for thee to kicke against prickes. 6 He then both trembling and aftonied, faid. Lord, what wilt thou that I doe: And the Lord faid unto him , Arife, and goe into the citie, and it shall be told thee what thou shalt doe: that Sauls ftomacke

The men also which yourneyed with him, d flood amaled, hearing lise voyce, but feeing no

to murder the dif.

And Saul arose from the ground, and opeb Any trade of life ned his eyes, but fawe no man. Then led they him which a man-akerb by the hand, and brought him into Damafcus,

9 Where hee was three dayes without fight,

and neither are nor dranke.

to And there was a certaine disciple at Dac This is a proverbe which is spoken of them that through mascus named Ananias, and to him said the Lord in a vision, Ananias And hee said, Behold, I am their owne flubburhere Lorde notice harry theme

11 Then the Lord faid unto him, Arife, and go into the fireete which is called Streight, and feeke in the house of Iudas after one called Saul of f Tarfus : for behold, he prayeth.

aboade amafed as if 12 (And he faw in a vision a man named Ananias comming in to him, and putting his hands on

e They beard Pauls him that he might receive his fight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done they beard not his to thy Saints at Hierufalem,

voyce that fpake: 14 Moreover here hee hath authoritie of the hie Priefts, o binde all that call on thy Name.

a1,9. Bnt other goe 15 Then the Lord faid unto him, Goe thy way: about to fet thefe places at one which for he is a g chosen vestell unto mee, to beare my feeme to be at a

Name before the Gentiles, and Kings, and the iarre, after this fort, children of Ifrael. 16 For I willh flew him, how many things he

voyce, bur no per- must fuffer for my Names fake.

fit voyce. fi Tafuswasa citie to i that house, and put his handes on him, and of Cilicia nereon- faith , Brother Sanl , the Lord hath fent mee (even the cities Sardana. Tefus that appeared unto thee in the way as thou palus is (aidto have came(1) that thou mightest receive thy fight, and built in ore day. be filled with the holy Ghoft. g To beatemy

18 And immediatly there fell from his eyes as h I will shew him it had bene scales, and suddenly he received fight,

and arose, and was baptized.

19 And received meate, and was firengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 2 And straightway hee preached Chist in

the Synagogues, that he was that Sonne of God. 21 So that all that heard him were amased, and execute the office faid, Is no this hee, that made Procke of them which wesenion which called on this Name in Hierufalem, and came ned him, never hither for that intent, that he should bring them confuling with bound unto the hie Priefts?

22 3 But Saul encreased the more in firength, not with his owner and confounded the Iewes which dwelt at Da- authorities'one, mafcus, k confirming that this was that Chris

23 4 And after that many dayes were familled, the Lewes tooke counfell to kill him,

24 But their laying awaite was known of places of the Scrip Saul: now they + watched the gates day and ture together, as night, that they might kill him.

25 s Then the disciples tooke him by night, make up anything. and put him through the wall, and let him downe they use to gather

by a rope in a basker.

26 6 And when Saul was come to Hierufalem, firly one with auhee assayed to joyne himselfe with the disciples : other. but they were all afraid of him, and beleeved not 4 Paul who was that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had fore himselfe, but feene the Lord in the way , and that he had spoken yet a farre off. unto him, and how he had spoken boldly at Da- # a Cor. 11.31inafcus in the Name of Iefus.

28 7 And hee was conversant I with them at and eschew the

Hierufalem.

19 And fpake boldly in the Name of the Lord spiracies that the Iefus, and spake and disputed against the m Greci- lay for us, so that ans : but they went about to flay him.

30 8 But when the brethren knewe it , they from our vocasion, brought him to Cefarea, and fent him foorth to 6 In ancient

Tarfus.

31 9 Then had the Churches rest through all Indea, and Galile, and Samaria, and were a edi-number of and fied, and walked in the feare of the Lord, and amongst the sheepe were multiplied by the comfort of the holy of Christianus Ghoft.

32 to And it came to passe, as Peter walked servants of God throughout all quarters, he came also to the saints which dwelr at Lydda.

Aeneas, which had kept his couch eight yeeres, I With Peter and and was ticke of the palfie.

34 Then faid Peter unto him, Aeneas, Iefus that be faw none of the Apollies but Christ maketh thee whole; arise and trusse thy them. Gal., 18.19. couch together. And he arofe immediatly.

35 And all that dwelt at o Lydda and Saron, faw him, and turned to the Lord.

36 11 There was also at Ioppaa certaine vvo- by the advise and man, a disciple named Tabitha, (which by inter- counsell of the pretation is called Dorcas) fine was full of good congregation and workes and almes which the did.

37 And it came to passe in those dayes, that secution is the the was ficke and died : and when they had wa- building of the fhed her, they laid her in an upper chamber.

38 Now for a function as Lydda was neere to Iop- will patiently wait pa, and the disciples had heard that Peter was on This is a borro there, they fent unto him two men, defiring that wed kind offpeechs he would not delay to come unto them.

2 Paul beginneth g Paul Rriverh bur with the refumonies of the Prophets.

k By conferring cunning craftefmen doe when they all parts togetherto make them agree

ter, hate now perfecution laid be We are not forbidden to avoide dangers and conwee figure not

received ioto the of Christ, much lede The conftant mult looke for danger after dan-

33 And there he found a certaine man named en for them. I unes. for be faith m Looke Chap. 6. 1. S The ministers of the word may change their place,

Crurch , fo that we

which fignifie: h eftablifhinent and

s Peters Apostleship is confirmed by healing of the man that was sicke of the palsie, o Lydda war a citie of PaleKine, and Saron a Cham ion countrey and a place of good o Tydd wall a little of relevance, and 3-fou a Committoe country and a piace of poor paffurage betweene Celerar of Palelline and the mountaine Tabor, and the lake of Generateth which extendeth itselfein great length beyond loppa. It Peterdeels teth evidently by raifing up a dead body through the Name of Christishathe preachesh the glad tidings of life,

39 Then Ggg 4

y Peter confecrat-

eth the firlt fruits

of the Genales to

God by the meane

of two miracles.

. Su that he wor-

thipped one God,

and was no idola-

rer peither could be voide of faith in

Christ, because be

not that he was

b This is a great

commendation to

this n an that he

bis houshold and

acquaintince to be

c What will thou

be feiteth bimfelfe

kind of Sperch.

nfe very much, ta-

and applied to pray-

whole buen, facri-

and favour of them

prayers as a fuseete

Smelling factifice

which the Luid

e That is in fo

for fo doesh the

cake.h great plea-

to heare.

39 Then Peter arose and came with them; and when he was come, they brought him into the upper chamber, where all the widowes flood by him weeping, and thewing the coates and garnients, which Dorcas made, while the was with them.

40 But Ferer put them all foorth , and kneeled downe, and prayed, and rutned him to the bodie. and faid, Tabirha, arife. And the opened her eyes,

and when the faw Peter, fate vp.

41 Then he gave her the hand, and lift her up, and called the Saints and widowes, and restored

her aline.
42 And it was knowen throughout all Ioppa.

and many beleeved in the Lord. 43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

4 at the singels commandement, 5 fendeth for g Cornelius, Peter. 11 Who alfe by a prison, 15, 20 is taught not to de-fpife the Centiles. 34 He preacheth the Cofpell to Cornelius 45 Who having received the holy Choft, and his hose shold. 47 are baptized.

F Urthermore 1 there was a certaine man in Cefarea called Cornelius, a captaine of the band called the Italian band,

2 A a devout man, and one that feared God with b all his houthold, which gave much almes to the people, and prayed God continually.

3 He faw in a vision evidently (about the ninth houre of the day) an Angel of God comming in but as yet he knew to him, and faying unto him, Cornelius.

4 But when he looked on him, he was afrayd, and faid, What is it, Lord? and he faid unto him, Thy prayers and thine almes are d come up into e remembrance before God. laboured to have all

5 Now therefore fend men to Ioppa, and call for Simon, whose furname is Peter.

familiar friends and 6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what zeligious and godly. thou oughtest to due.

with me, Lord? for 7 And when the Angel which fpake unto Cornelius, was departed, he called two of his ferd This is a borowed vants, and a fouldier that feated God, one of them that waited on him,

which theth-brewer 8 And tolde them all things, and fent them to Ioppa.

ken fromfactifices,

9 On the morow as they went on their iourers: form is faid of ney, and drew neere unto the citie, Peter went up upon the house to pray about the fixt houre. fices . . barthe finoke

10 Then waxed he an hungred, and would have goeth up into Gods eaten; but while they made fome thing readie, he noticels in docour fell into a f trance.

11 And he fawe heaven opened, and a certaine vessel come downe unto him , as it had bene a great flicere, knit at the g foure corners, and was led downe of the earth.

12 Wherein were hall maner of i foure foored mechthatchey will beaftes of the earth, and wilde beaftes and k creeping things, and foules of the heaven. were so forget thee;

13 And there came a voyce to him , Arife, Pe-

Scrip ures uf. oftenrimes to pravile

ter : kill, and eare. 14 2 Bur Peter faid, Not fo, Lord : for I have ne-

with ut annuries doe . with like children, when they frame their tongues to freake. f For though Peter ftand not fleries, yet his numde was farre otherwife theo it was wone to be, but florily returned so the olde bent g. So that it feelined to be a four form. It word. All) which is generall plainely partor an iod-thite and vinertaine, that is to fay for finne of all forts not fir all of every fort. I had is, for he as were meets for mans effe. k. What is meant ou the secreeping unings Looke Levit 11. a Peter pro-fireib dayly in the knowledge of the benefit of Christ , yea , after that he had received she boly Gnoft.

ver eaten any thing that is polluted, or vncleane. 15 And the voyce spake vnto him againe the

fecond time. The things that God hath purified, I pollute thou not.

16 This was fo done thrife; and the veffell was drawen up againe into heaven.

17 Nowe while Perer doubted in himfelfe what this vision which hee had feene, meant, behold the men which were fent from Cornelius, had inquired for Simons house, and stoode at the

18 And called, and asked, whether Simon, which was furnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit faide unto him , Beholde , three men feeke

20 Arife therefore, and get thee downe, and goe with them, and doupt nothing : for I have fent them.

21 Then Peter went downe to the men. which were fent unto him from Cornelius, and faid, Behold, I am he whom yee feeke : what is the cause wherefore ye are come ?

22 And they faid, Cornelius the captaine, a just man, and one that feareth God, and of goodreport among all the nation of the Iewes, was warned from heaven by an holy Angel to fend for thee into his house, and to heare thy words.

23 Then called he them in . and lodged them : and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied

24 9 And the day after, they entred into Cefarea, Nowe Cornelius waited for them, and had called together his kinfmen, and speciall 3 Religious ado-

25 3 And it came to passe as Peter came in that Cornelius mer him, and fell downe at his feer, and worshipped him.

to the Ministers of 26 But Peter tooke him up , faying , Stand up : the word, although not without danger. for even I my felfe am a man.

27 And as he talked with him , he came in, and found many that were come rogether.

28 And he faid unto them . Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come unto one of another nation : but God hath thewed me, that I thould not call any Peter. man polluted, or vncleane.

29 Therefore came I unto you without faying nay, when I was fent for. I aske therefore, for what

intent have ye fent for me?

30 Then Cornelius faid, Foure dayes agoe, about m this houre, I fafted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright cloathing,

31 4 And faid , Cornelius , thy prayer is heard, nations to taken away by the comand thine almes are had in remembrance in the ming of Christ:

fight of God.

of persons.

And it is evidently feene by fai h 32 s Send therefore to Toppa, and call for Simon , whose furname is Peter , (hee is lodand righteoufnes, who is agreeable ged in the house of Simon a Tanner by the Sea to him, or whom nde) who when he commeth, shall speake unto beaccepteth. n That Codiudge

33 Then fend I for thee immediatly, and thou ethnot after the half well done to come. Now therefore are we all here prefent before God to heare all things that

are commanded thee of God. 34 6 Then Peter opened hismouth, and faid, 34-19. rom. 2,11-Of a trueth I perceive, that a & God is no accepter gall 2,6.ephef. 6,9.

m He meaneth not the felffame houre, bur the like , that is about nine of the clock the other day, asit was then nine when he Spate to 4 Cornelius faith theweth foor hit felfe by prayer and charitie. s As faith commerb by bearing. fo is it nourilhed and groweth up by the fame.

6 Diltina on of

ration or worthin

agreeth onely to

God but civill

worthip is given

outward appea-Pince. \$ Peut. 10,17. a.chron. 19.7. ishm 1. pet. 1,17.

o By the feart of understand the mohole Service of God : whereby we perceive that Cornelius mas not boid of faith, no more which lived before

then they were Christs time : and therefore they deale foolifhly, which build preparative workes of free will upon this place. P God gabe the Ifraelites to under-Stand , that who foe-Der liveth godly , is acceptable to Gods of what nation foever he be , for hee men through I fut Christ, who is Lord not of one nation onely, that is of the Jeroes, but of all.

preached peace to 7 Thefumme of shall be made mamifeft at the latter day when Christ bimfelfe fhall fir as judge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie (which was by all meanes (he wed) and at length crucitied to reconcile us to God, did rife againe the third ver beleeveth in

B Peter being without cause reprehended of the uoskiltul. and ig-Borant, doch noz object that bee ought not to be iudged of any, but denly giveth an account of his doing.

3; But in every nation hee that o feareth him, God, the Hebrewes and worketh righteousnesse, is accepted with him. 36 Ye p knowe the word which God hath fent

to the children of Ifrael, preaching peace by Iefus Christ, which is Lord of all :

37 7 Even the worde which came through all Iudea , & beginning in Galile , after the Baptisme which Iohn preached:

38 Tovvit; how God ganointed Iesus of Nazareth with the holy Ghoft, and with power: who went about doing good, and healing all that were oppressed of the devill : for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes , and in Hierufa-

lem, whome they flew, hanging him on a tree. 40 Him God raifed up the third day, and can-

fed that he was shewed openly:

41 Not to all the people, but unto the wirneffes r chosen before of God, even to us which did eat and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the people, and to teffifie, that it is he that is ordained

of God a judge of quicke and dead.

43 To him also give all the *Prophets witnes, the Gofpell (which that through his Name al that believe in him, thall receive remission of finnes.

44 8 While Peter yet spake these wordes, the holy Ghoft fell on all them which heard the word:

45 So they of the circumcifion, which beleeved, were aftonied, as many as came with Feter, because that on the Gentiles also was powred out the gift of the holy Ghoft.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbidde water, that thefe should not be baptized, which have received the

holy Ghoft, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to day , that whofoe- tarie certaine dayes.

him fhould befaved through the remiffion of finner. \$ Luke 4.14. q This file is saken from an olde custome of the I-wes, who yied to appoint their Kings and Priestes. whereupon it grow to call them accinted, upon whomeGod bestowed gifter & vertuer, This chung of the Apoftles is properly given to God for though God be prefident in the lawfull election of ministers, yet there is to this place a fecret opposition and ferring of Gods chusing, and mensorious the one against the other, for the Apostles are immediatly appointed of God, and the Church Misifter by means.

Tete. 31, 34.

mica. 7, 18. chap. 15 8.

The Spirite of God fealeth that in the heart of the hearers, which the minister of the word speakerb by the commandement of God, as it appeares by the effects of Baptime doth out so discount or make them holy which receive it, but fealeth up and coofi:meib their faoctification.

CHAP. XI.

Peter being accufed fir going to the Gentiles, 5 defendeth himfelfe, 22 Barnabas is fent to Antiochia, 26 where the discrples are called Christians : 28 and there Ayabus foretelleth a famine to come.

N Ow the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also received the word of God.

2 And when Perer was come up to Hierufalem, they of the circumcifion contended against

3 Saying, Thou wentest in to men uncircumcifed, and hast eaten with them.

4 Then Peter began, and expounded the thing

in order to them, faying,

5 I was in the citie of Joppa, praying, and in a trance I fave this vision, A certaine veilell comming downe as it had beene a great sheere, ler downe from heaven by the fonce corners, and it came to me.

6 Towarde the which when I had faftened mine eyes, I confidered, and faw fourefooted beafts of the earth, and will beafts, and creeping things, and foules of the heaven.

7 Alfo I heard a voice, faying unto me , Arife, Peter : flay and eate.

8 And I faid, God forbid, Lord, for nothing polluted or uncleane hath at any time entred into my mouth. 9 But the voice answered me the second time

from heaven, The things that God hath purified,

pollute thou not.

10 And this was done three dayes and a were taken up againe into heaven.

Then beholde, immediatly there were three 11 men alreadie come unto the house where I was,

fent from Cefarea unto me. 12 And the Spirit faid unto me, that I should

go with them, without doubting : moreover, thefe

fixe brethren came with me, and wee entred into the mans house. 13 And he shewed us, how he had seene an Angel in his house, which stood and said to him, Send

men to Ioppa, and call for Simon, whose furname is Peter. 14 He shall speake wordes unto thee, whereby

both thou and thine house shall be faved. 15 And as I began to speake, the holy Ghost

fell on them , & even as upon us at the beginning. 16 Them I remembred the word of the Lord, & Chap. 1, 5.

how hee faid , & Iohn baptized with water, but yee and 194. shalbe baprized with the holy Ghost.

17 For as much then as God gave them a like market, 8. gift , as he did unto us , when wee beleeved in the john 1.26. Lord Ieius Chrift, who was I, that I could let God >

18 2 When they heard these things, they helde question of the their peace, and glorified God Jaying, Then hath God alfo to the Gentiles grannted repentance unto to be quietly

19 13 And they which were * scartered abroad so quietly yeeld to because of the affliction that arose about Steven, went throughout till they came unto Phenice, and Cyprus, and a Antiochia, preaching the word to no man, but unto the Iewes onely.

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into together of many Antiochia, spake unto the Grecians, and preached other Churchee.

the Lord Iefus.

21 And the hand of the Lord was with them, fo that a great number beleeved and turned unto was in Syria and the ford

22 5 Then tidings of those things came unto licia. the eares of the Church, which was in Hierufalem, and they fent foorth Barnabas , that he should goe Bierusalem of the unto Antiochia.

23 Who when hee was come and had feene traordinarity called. the grace of God, was glad, and exhortedall, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the ho- cation, but yet ly Ghost, and faith and much people ioyned them-therefore. felves unto the Lord.

25 9 6 Then departed Barnabas to Tarfus to contention among the feeke Saul:

26 And when hee had found him, hee brought of rfurpe g, or of holding places and him unto Antiochia : and it came to patte that a degrees. whole yere they were converfant with the Church, and raught much people, intomuch that the difeiples were first called Christians in Antiochia.

Chap.a.4.

matth, art L.

true:b which they heard, and muft althe declaration thereof.

3 The feattering abroad of the Church of Hierufalem is the caufe of the gathering * Chap 8,1.

2 He fpeaketh of Antiochia which ordered upon Ci-

The Church of Antioch, the new Gentiles voas ex-5 The Apostles doe no: raffily coudemor of the traordinarie vo-

93 I bere was no

the Apoliles etiber

Hierufalem unto Antiochia.

7 God doth fo wrap up bis Chi zeb wieb the fourges and giaguer which be (enderb upen the wichtlanding be 1-prideth for it conveniently. 8 All Congresa-

brethren which dwelt in Indea. 30 Which thing they also did and fent it to mons or Churches the Elders by the hand of Barnabas and Saul. make one bodie.

b That is, that thertof the Beacons might tuocour the poore : for it behooved to have all thefe things done orderly, and decently, and therefore it is fayd , that they fent thefe things to the Etders, that is, to the governours of the Church.

CHAP. XII.

7 In those dayes also came Prophets from

28 And there itsod up out of them named A-

29 8 Then the disciples every man according to

his abilitie, purposed to send b succour unto the

gabus, and fignified by the Spirit, that there should

he great famine throughout all the world, which

allo came tepaffe under Claudius Celar.

Peters 8 wheme the Angell delivereth. 20 Head him 2 Herod killeth Lames with the fivord. effended with them of Trus, 21 is saified: 22 And taking the honour due to God, to himselfe, 23 he is easen with wormes, and fo dyeth. N Ow a about that time, a Herod the king firet-

5 4 So Peter was kept in prison, but earnest

6 And when Herod would have brought him

7 4 And behold, the Angell of the Lord came

ing, Ari'e quickely. And his chaines fell of from

and bind on thy fandales. And fo he did. Then hee

faid unto him, Cast thy garment about thee, and

knewe not that it was true, which was done by the

fecond watch, they came unto the yron gare that

leadeth unto the citie, which opened to them

by it owne accord, and they went out, and pailed

through one litreet, and by and by the Angel depar-

11 And when Peter was come to himfelfe, he faid Now I know for a truth, that the Lord bath

fent his Angel, and hath delivered me out of the

hand of Herod, and from all the waiting for of the

12 s And as he confidered the thing, hee came

to the house of Mary, the mother of John , whose

furname was Marke, where many were gathered

Angel, but thought he had feene a vition.

8 And the Angel faid unto him, Gird thy felfe,

9 So Peter came out and followed him, and

10 Now when they were past the first and the

Gburch a truce, but ched foorth Lis hand to vexe certaine of the for a lute time. a This name Herod wascommon to all 2 And he b killed Iames the brother of Iohn them that came of with the fword. the Rocke of Herod 3 a And when he faw that it pleafed the Iewes. Afcalonites , whofe forname was Maghee proceeded futher, to take Peter also (then mus : but bee that is were the dayes of unleavened bread.) froken of here. was 4 3 And when he had caught him, he put him nephew to Herod

. Gnd giveth bis

in prison, and delivered him to foure quarernions the great fonue to Aziftobulus,and of fouldiours to be kept, intending after the Patlefather to that Aover to bring him foorth to the people. grifps who is fpoken of afterwe prayer was made of the Church unto God for him. b Violently, h cause being not ouce beard out unto the people, the fame night fleptl'eter bea It is an old farweene two fouldiours; bound with two chaines, thion of tyrants to procure the farour and the keepers before the doore, kept the priton. of the wicked, with the blood of upon them, and a light thined in the c house, and she godly. he fmote Peter on the fide, and raifed him up, fay-

3 Toe tyrents and wicked make a galous for themfelvereven iben when they doe most according to their owne will and fantafie. The prayers of

Lichands.

ted from him.

people of the Iewes.

together, and prayed.

the godly overturne the counfell of tyrants obtaine Angels of Gcd, breake the prifon, unloofe chainer, put Satan to flight, and preferve the Church. 4 Chap. 5.19.

c In the prifon. 5 Holy meeting in the night as well of men as we men (when they can not be fuffered in allowable by the example of the Apollles. 6 We obtaine more of God, then

we dare well hope d Ou of the place where they were Membled but not out of the boule.

13 6 And when l'eter knocked at the entrie doore, a maide d came foorth to hearken, named 14 But when the knew l'eters voice, thee ope-

ned not the entrie doore for gladnesse, but ranne in, and told how Peter flood before the entrie.

15 But they faid unto her , Thou art mad. Yet the affirmed it constantly, that it was fo. Then faid they, It is his Angel.

16 But Peter continued knocking, and when they had opened it , and faw him , they were afto-

17 7 And he beckened unto them with the hand, times give place to hold their peace, and told them how the Lord to the rage of the had brought him out of the prison. And hee faid, Goe shew these things unto James and to the brethren: and hee departed and went into an other to be yield in God

18 9 8 Now affoone as it was day , there was whit flackened. no fmall trouble among the fouldiours, what was & Evil counfell falleth out in the

become of Peter.

19 And when Herod had fought for him, and shedevifers of it. found him not hee examined the keepers & commanded them to be led to be punished. And hee went downe from Indea to Cefarea, and there aboade.

20 9 Then Herod was angrie with them of Ty- 9 A miferable rus and Sidon, but they came all with one accorde and fhamefullerunto him, and perfwaded Blaftus the Kings Cham- ample of the cod berlaine, & they defired peace, because their coun- of the enemies of trey was nourished by the Kings land.

21 And upon a day appointed, Herod arayed himselfe in royall apparell, and face on the judgement feat, and made an oration unto them.

22 10 And the people gave a shoute, saying, e losephus recor-The voice of God, and not of man.

23 11 But immediatly the Angell of the Lord fmore him, because he gave not glorie unto God, fo that hee was eaten of wormes, and gave up the

24 12 And the f word of God grew and multiplyed.

25 So Barnabas and Saul returned from Hierufalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

a The holy Cheft commandeth that Paul and Barnabas be fipa-The hely Chie commandel that Taul and sen and so reparated unto him.

6 At Paphus, 8 Elimas the forcers
11 is froten blind: 14 From whence being come to Inticohia. 17 They frough the Coffell, 45 the lower behavior mently wit flanaing them.

T Here were also in the Church that was at An- r Paulwith Bartiochia, certaine Prophets and teachers, as Bar- nabas is againe the nabas, and Simeon called Niger, and Lucius of Cyrene, and Manchen (which had beene brought up of the Gentiles. with a Herod the Tetrarch) and Saul.

2 Now as they b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have called

3 4 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were fent forth of the hely Ghoft, came downe unto d Seleucia, and from thence they failed to Cyprus.

5 And when they were at Salamis, they prea- Chrys Rome exched the word of God in the Synagogues of the Iewes: and they had also John to their minister.

6 So when they had gone throughout the ching yle unto Paphus, they found a certaine forcerer, a to call (whereof this world (calling)

commeth which is viuall in the Church) when bee caufeth that to be, which was notcomment works it what in the chart is the decision and qualitie or thing about the materia fellow to any qualitie or thing about the materia fellow to any qualitie or thing about the materia and it groweth of this because when things begin to be, then they have fome name; as God his mightie power is also declared thereby, who spake the word , and thing were made. a Fall, and foltome prayers were vied before the laying on of hander.

3 Paul and his companions doe at the first twing Gyprus to the fubication and obdience of Christ.

d Selection was a citie of Citicia, to called of Selection one of Alexanders fuc. estours.

7 We may fomewicked, but yet fo that our dilibufiuelle, be not a end to the hutt of

10 The flatterie of the people, mas 11 God refifteth the proud.

deth, that bis king did not repreffe thofe flatterers tongues, and therefore at his death he complained and cryed out of their vani: ie. 12 Tyrants build up the Church by

plucking it downe. the word of God,

second time appointed Apollle not of man, acither by man, but by an extraordinavie commande meat of the boly Ghoft.

a The fame was Antipas, which put John Baptift to death. h Whiles they mere bufie doing their

office, that is, as pounde:h ir while they were preac The Lord is faid

4 The devillmaketh the conquest of Chrift more glorious, in that that be ferrerb himfelfe againft bim. f The forcerer which was littken of Paul with a corporall proifhment (aithough extra r.

turne away the Deputic from the faith,
9 Then Saul (which also it called Prul) being full of the holy Ghoff, fer his eyes on him, e mischiefe, the child of the devill, and enemie of all righteoufnes, wilt thou not ceafe to pervert the straightwayes of the Lord? dicarity) theweth an example to lawhow they ought to Lord is upon thee, and thou shall be blind, and wickedly and obflinzely hinder the courfe of the Gospell. e He noteth out

all kind of wicked. nefe with the least tion in the world. f His power which he flowerh in fleiking and beating dorone his enemies. 9 An example in one and the felfe fame company both of fingular conftancie, and alfo of great

weakenedle. g This puereth a d'fference betroixt it, and Antrochia which was in 'yria. 7 In the Synagogue of the lewes (aucording to the parterne whereof Chriftian Congregations were initiruied) first the Scriptures were read, then fuch as pras lear ned were licenced by the rulers of the Synagogue to fyeake and ex-

pound. h Word for word, if there be any mordin you: and this is a kinde of Speach taken from the Hebrewes, whereby is meant, that the giftes of Ceds grace are in us, as it wert in greafure boufes, not ours, but Gods : In like fort faith David , Thou half put a new long in my mouth:

Pfal.40,t. 8 God bestowed many peculiar benefites upon his chofen Ifrael bur this especially, that he promised them the everlatting redeemer. I Subanced and brought to especially on at ne promited them the estimating redecute. I one most can an erroy of the house.

\$\int \text{Exed} \cdot \frac{1}{2} \delta \delta \delta \frac{1}{2} \delta \delta \text{Open} \delta \del more prim uncarred of past note in segments of an automatics were necessianane of Island four handstand from and from greet, and therefore k adiesh in this place, this word, when, for there want three years, but the Applie which has been greater number.

Chan Seatt Rammers

Annals greater number

**Annals greater same the time of Samual he rechand with the dayer of Sault for the king-favrity greaters, and the time of Samual he rechand with the dayer of Sault for the kingdime did at mere fredhen op his peterament. It I dan 15.3.9 Het proceed to the by the winned of the fresh of the did at mere fredhen op his peterament. It I dan 15.3.9 Het proceed by the winneds of bohn, that I clus is that Saviour which fineld come of David. By the winneds of failt. I have been supported by the winned of the fresh of the fr b and at hund, and entred on his icurney.

punish them which not fee the funne for a featon. And immediatly there fell on him a milt and a darkenes, and he went about, feeking fome to leade him by the hand.

false Propher, being a Iew, named Buriefus,

and Saul, and defired to heare the word of God.

Which was with the Deputie Sergius Paulus , a prudent man. He called unto him Bernabas

8 + But Elimas the forcerer, (for fo is his name

10 5-And favd . Ofull of all fubrilly and all

11 Now therefore behold, the fhand of the

by interpretation) withflood them, and fought to

12 Then the Deputie when hee faw what was done, beleeved, and was aftonied at the doctrine

of the Lord.

13 6 Now when Paul and they that were with him were departed by flippe from Paphus, they came to Perga a citie of Pamphylia : then Iohn departed from them, and returned to Hierufalem.

14 But when they departed from Perga, they came to Antiochia a citie of g Pisidia, and went into theSynagogue on the Sabbath day, and fate downe,

15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue fent unto them, faying, Ye men and brethren, if yeh have any word of exhortation for the people, fay on.

16 8 Then Paul flood up and beckened with the hand, and fayd, Men of Ifrael, and ye that feare

God, hearken. 17 The God of this people of Ifrael chofe our fathers, and i exalted the people when they dwelt in the land of & Egypt, and with an 3k high arme

brought them out thereof. 18 And about the time * of forty yeeres, fuffred

hee their maners in the wildernesse. 19 And he destroyed feven nations in the land

of Chanaan, & * divided their land to them by lot. 20 Then afterward he gave unto them it ludges about I foure hundrerh and fiftie yeeres, unto

the time of Samuel the Prophet. 21 So after that , they defired a * King, and

God gave unto them + Saul, the sonne of Cis, a man of the tribe of Beniamin , by the space of m fourtie yeeres.

And after he had taken him away, he raised up & David to be their King , of whom hee witnessed, faying, I have found David the some of Ielle, a man after mine owne heart, which will doe all things that I will,

23 9 Of this mans feede hath God * according to his promise raised up to Israel, the Saviour Jesus: 24 When * Iohn had first preached " before

> not her alter nor change. them free temifiquo of finnes, which were contempted by the Law. q Illuraris the termifiquo of finnes, which were contempted by the Law. q Illuraris the terminants of the Law could be adultion you from your finnes, this man deth abilities you, if you lay held on bran lay faith. 16 The benefits of God renor to the worst uno doing if them that contenne them. Habe k.1.5. 17 The Gantiles goe before the lever into the kingdome of heaven. gien , and embraced the religion fet foorth by M. fes.

his comming the baptisme of repentance to all the Matt. 3.11 mass. people of Hisel.

25 And when Iohn had fulfilled is courfe, he 10 Christ was profild, & Whomye thinke shat I am , I am not he: mifed and fent probut behold, there commeth one after nee, whose Fetly to the laws, those of his feete I am not worthy to roofe.

26 10 Ye menand brethren , children of the which the Progeneration of Abraham, and whofbever among phers foretold of you fe reth God, to you is the word of this falvation fent.

27 11 For the inhabitants of Hieruselem and therrue and onely their rulers , because they knew him not, nor yet the wordes of the Prophets, which are tead every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death crive him , but also in him. & yet defired they Pilate to kill him,

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a fepulchre:

30 12 But God * raifed him up from the dead. 31 And he was feene many daies of them, which came up with him from Galile to Hierufalem, the glory of the which are his witnesses unto the people.

32 And we declare unto you, that touching the gainfi the flame of

promise made unto the fathers,

33 God hath fulfilled it unto us their children. And tacture-in that hee raifed up lefus*13 even as it is written wellby witteffis in the second Pfalme , & Thou art my Sonne : this which faw it as by day have I begotten thee.

34 Now as concerning that hee raifed him up from the dead, no more to returne to corruption,

hee hath faide thus , * I will give you the holy things of David , p which are faithfuil. sings of David, p which are faithfull.

35 14 Wherefore hee faieth aifo in another manifylly as that

place , * Thou wilt not fuffer thine holy one to fee onely Sonne of God,

36 Howbeit, David after hee had ferved his time by the connfell of God , hee & flept, and was

laid with his fathers, and faw corruption. 37 But hee whom God raifed up , faw no cor-

38 15 Be it knowen unto you therefore, men true Sonne of God, and brethren, that through this man is preached

unto you the forgivenelle of finnes. 39 And from a all things, from which ye could not be instified by the Law of Moses, by him eve- 2 Pfolm 27. heb, rie one that beleeveth, is justified.

40 16 Bewate therefore leaftthat come upon \$\forall \text{Ela. 55.3.} you, which is spoken of in the Prophets.

41 & Beholde, yee despifers, and wonder, and vanish away : for I worke a worke in your dayes, a Herenes cal gra-worke which yee shall not beleeve, if a man would class because : and declare it you.

42 \$17 And when they were come out of the Synagogue of the Iewes, the Geniles befought, that they would preach these wordes to them the stored them up ...

next Sabbath day.

43 Now when the congregation was diffolved, faithfull, after the many of the Iewes and Troselytes that feated God, followed Paul and Barnabas, which ipake unto which the Hebrews them , and exhorted them to continue in the grace "If, who tearme of God.

Mellias : fo that bereby alfo it appeareth that be is Savionr : and yet no withthending shev are ust to be excused which did not onely not reperfecute bim most cruelly alrhough he was innesect.

4 Mat. 27.22, mar, 13,13 luke 23.23. iobn 19.6. 11 We muft fee refurrection a. And the refurre. the Prophets. * Ma: 28.2. mar. 16,6 luke 24.6.

johr 20,19. o Ferthen he apwhen as he left of his weakenefe, and e imposit of the grave habing conquered denti 13 1f Chrift had rating in death, he

had nor beene the neither had the covenant, which was made with David, bene fure 5. ard 5.5.

call the febris things, which the Inds leun'ies in the passine Sonificat on, because Cod be-

they are tearmed maner of Speech fell mbi hare fies

cite and fare fu. h as 14 The Lord was fo in grave, that he felt no corruption. Pfel. 16, 11. chap. 2.31. \$ 1. 4 in 2.2,10 chap. 2,29. 15 Chrift was fent to give

44 And

18 The favour of o te felf. fame G .fpel is unto the reprobate and vabeleevers, deata, and to the elect and fuch as be-

leeve life. eg The Gofpel ja pub'ifhed to the Gentiles by the expresse commandement of Gud. 1 By this your doins you dee as ie were pronounce Sentence amain,?

sudge your filbes. t Therefore either all were not appoint eed to everlaging have believed, but fore Ged did not alfo forecedaine, shat neither faith

onely foreknow but nor the effects of faith Should be the

g We ought to be

no leffe configur

in preaching of

the Golpel, then

the perverines of

flinare in perfecu-

a iconium masa

ertie of Lycaonia.

h Which obered

not the doffring.

a We ought not

to leave our places

and give place to

threatnings mei-

ther to open rage,

but when there is

no other temedie,

fake, but ibar the

may be spred fur-

will , either to caufe thefrithfull fer.

wenne of God to

Gofpel of Christ

ther abroad.

and that not for our owne quietues

the wicked is oh

ting of it.

44 And the next Sabbath day came almost the whole citie rogether, to heare the word of God.

45 13 But when the fewes faw the people, they were full of envie, and focke against those things, which were spoken of Paul, contrarying them, and railing on them.

46 16 Then Paul and Barnabas fpake boldly, and favd. It was necessary that the word of God thould first have bene spoken unto you : but fee-

ing yee put it from you, and findge your felves unworthy of everlasting life, loe, we turne to the Genriles.
4 For so hath the Lord commanded us . faying , 41 have made thee a light of the Gentiles,

that thou thousdest be the falvation upto the end of the world. 48 And when the Gentiles heard it , they were glad, and glorified the word of the Lord; and as ma-

ny as were t ordained unto eternall life, beleeved. 49 Thus the word of the Lord was published

thorowout the whole countrey. 50 10 But the Iewes firred certaine u devoute fe, it followeth that and honourable women, and the chiefe men of Gme certaine were the citie, and raifed perfecution against Paul and ordained, and there- Barnabas, and expelled them our of their coafts.

51 at But they & thooke off the duit of their feete against them, and came unto Iconium.

72 And the disciples were filled with ioy , and with the holy Ghost.

cause of his ordeining or appointment, but his ordeining the cause of faith. 20 Such is the craft and fubrileie of the enemies of the Golpel , that they abufe the simplicitie of fome which are not altogether evill man , to execute their cruelty. 21 The wickednelle of the world cannot let God to gather braced Mofes his Law. bis Church together, and to fofter and cheriffs it, when it is gathered together. Mat 20,14. mar. 17. luke 9, 5. chap. 18,6.

C H A.P. XIIII.

2 Paul and Barnabas 5 are perfecuted at Iconium: 6 At Lyfira Paul 10 healeth a creepte. 13 They are about to dee facesfice unto them, 13 but they feebrd it. 19 Paul by the persuasion of certaine series, restoned: 23 Prom thence publing thereon airco. Chi. thence passing thereon aivers Churches, 26 they exturne

A Nd s it came to passe in a Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the lewes and of the Grecians beleeved.

2 And the bunbeseeving Iewes stirred up, and corrupted the mindes of the Gentiles against the brethren.

2 So therefore they abode there a long time, and fpake boldly in the Lord, which gave teftimony unto the word of his grace, and caufed fignes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and 'ome were with the Iewes, and fome with the

5 And when there was an atlault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them.

6 They were ware of it , and c fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region round about, e Ti mlandall fime-

And there preached the Gospel.

sime to flee dar gers, 9 3 Now there fate a certaine man at Lyftra, ju time conbenient. imporent in his feete, which was a creeple from his subtilitie of the de- mothers wombe, who had never walked.

9 He heard Paul speakes: who beholding him and perceiving that he had faith to be heated.

be banished at once, or to be worshipped for idoles ; and that chiefly taking occasion by miracles wrought by them.

to Saide with a loud voice, Stand upright on d of the house thy feete. And he leaped up, and walked.

11 Then when the people faw what Paul had 4 That is also cal-done, they lift up their voices, faying in the speach led idolary, which Then when the people faw what Paul had of Lycaonia, Gods are come downe to us in the giveth to crealikeneffe of men.

12 And they called Barnabas, Jupiter, and Paul Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought buls with garlands unto the d gates, and would have facrificed with the people.

14 But when the Apostles, Batnabas and Paul heard it, they rent their cloathes, and ran in among the felfe fame nathe people, crying,

15 And faying, O men, why doe yee thefe things ? We are even men subject to thee like paffions that ye be, and preach unto you, that yee should turne from these f vaine things unto the living God , 4 which made heaven and earth , and the lea , and all things that in them are :

16 s Who in times past & g suffered all the never sold, doth . Gentiles to walke in their owne wayes

17 Nevertheletfe, he left not himfelfe without witnes, in that he did good and gave us raine from heaven, and fruitfull teatons, filling out hearts with food, and gladneile.

18 And speaking these things, scarfe appealed pointing them no they the multitude, that they had not sacrificed un-

to them.

19 6 Then there came certaine Iewes from Antiochia and Iconium, which when they had perfwaded the people , * ftoned Paul , and drewe him openly but invaine out of the civie, supposing he had beene dead.

20 Howbeit, as the disciples stood round about him, hee grofe up, and come into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glid tidings of the Gospell to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 8 Confirming the difciples hearts, and exhorting them to continue in the faith , affirming that wee mult through many afflictions enter into the kingdome of God.

23 9 And when they had ordained them Elders by election in everie Church, and prayed, and fafted, they commended them to the Lord in whom omnited the

they beleeved. 24 10 Thus they went throughout Pifidia, and they had planted, came to Pamphylia

25 And when they had preached the worde in Perga, they came downe to h Attalia.

26 And thence failed to Antiochia, * from whence they had bene commended unto the grace

of God, to the worke, which they had fulfilled. 27 And when they were come and had gathered the Church together, they rehearfed all through bribetie the things that God had done by them, and how or lordly superio-

hee had opened the doore of faith unto the Gen-28 So there they aboade a long time with the congregation

disciples. an end of their peregrination , and being returned to Antiochia , to render an account

to the Congregation or Church. Attalia was a few city of Phamphilia, neers 1 Anticchia of Spris. 4 Chap. 13,3.

CHAP. XV.

2 Certains gos about to bring in circumcifien as Antiochis: 6 About which matter the Apostle consult: 29 and what must be done, 23 they declare by letters. 26 Paul and Barnabas 39 ure at greut pariance.

Barnabas were. tures. be bey never to holy and excellent , that which is proper to the onely one God, that is invocation or calling upon. e Men, as ye are, ture of man asyon. f He calleth idoles. vaine things, after the maner of the Hebrewes. Cene.s,t. pfalme 146,5. rebel 14.7.

\$ Pfal.81.13. g Suffered them to live as they lufted, 6 Thedevill when be is brought to the laft calt. ar length rageto even then when be feemeth to bave the upper baud 2: Cor 11,25.

Cuftom, beir

not excuse the

idolaters.

7 We must goe forward in our voe cation through a thoufand dea ba. 8 It is the office of the ministers, not only to teach, but alfo to confirme them that are taught, and prepare them to the

Churches which to proper and peculiar Pallours, which they made not rafhiy, but with prayers and fastings going before : neither did they truft them upon Churches

ritie , but chofe and placed them by the voyce of the to Paul and Bagpabas baving made

Then

. The Church is at length troubled with differtion within it felfe, and the trouble rifeth of the proud and Aubburne wittes

of certaine evill men : The first Oriele year concerping the office of Chrift, whether we be faved by bis onely righteoufneffe apprehended by neede alfo to obferve the Law. a Epiphanius it of opinion that this

mar Clevinthus. a Meetings of Congregations were inflituted to fuppreffe berefier, whereunto cersaine upere fent by common confent in the asme ofall. b Coursecully and lovingly brought

on their way by the

3 The matter is firft bandled ,both parts beiog beard of the Apostles and aucienis , and after is communieated with the people. & Chap. 10,20.

and 17,13. 4 God himfelfe in calling of the Geotiles which are uncircumci-Gd. did teach that pur falvation dorb aman fairh without the worthip appointed by the Law e Word for word;

of old time, that is, even from the first commanded to greach the Gofpel, and Rraightwayes Ghoft came downer ADOD US.

d He pas no diffeand shem, as tone ahing the lenchise of his free favour. * Chap. 10,43. a Christ prenoun-

which are pure of heure : and here me neare claimely tangent that men are made fuch by faith.

J Peter passing from the Ceremonius to the Lawe it felfe in generall, sheweth that none could be saved, if Salva ion were to be sought for by the Lawe, and not by grace onely in lessus Christ, hecaufe that no man could ever fulfill the Lawe, neither Parsarch, nor Apostle.

4. Who remotives God, as though the could not fave by fath?

Math. 23,4,

Why tempt yee God, as though 188 could not faire by faith? Marth. 23,4.

A true paterne of a lawfull Council, were Gods truethously tengnets.

The form of Alphius, who is called the Lordsbrothe.

1 Ismes confirmeth The form of Alphius, who is considered to the calling of the Gratiles, our of the worde of God, therein agreeing to Peter. Ames 9,11.

& wind therefore meliting commethes paffe by forsune, but by Gods appointment.

T Hen , came downe a certaine from Iudea. and taught the brethren , faying , Except ye be circumcifed after the manner of Mofes, yee cannot be faved.

2 . And when there was great diffention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them , should goe up to Hierusalem unto the Apostles and Elders about this question.

Thus being brought foorth by the Church, they paffed through I henice and Samaria, declaring the conversion of the Gentiles, and they brought great loy unto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things

God had done by them. 5 But faid they , certaine of the feet of the Tharifes, which did beleeve, tofe up, faying that it was needefull to circumcife them, and to commaund them to keepe the Law of Mofes.

6 3 Then the Apostles and Elders came toge. ther to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd unto them, 4 4 Yee men and brethren , ye know that a c good while agoc, erriant appointed my mouth should heare the word of the Gospel, by the Church.

and believe among us God chofe out me, that the Gentiles by

8 And God which knoweth the hearts, bare them witnesse, in giving unto them the holy Ghost, even as he did unto us.

9 And he pur no d difference betweene us and them , after that & e by faith he had purified their

10 s. Now therefore, why frempt ye God, to * lay a voke on the disciples necks, which neither our fathers, nor we were able to beare ?

11 But we believe, through the grace of the Lord Iefus Christ to be faved, even as they dee.

12 6. Then all the multitude kept filence, and heard Barnabas and Paul, which told what fignes and wonders God had done among the Gentiles

13 And when they held their peace, glames answered, faying, Men, and brethren, hearken un-

14 7 Simeon hath declared, how God first did time that we were vifite the Gentiles, to take of them a people unto

15 And to this agree the wordes of the Pro-

phets, as it is written, 16 * After this I will returne, and will builde againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe,

and I will fet it.up. 17 That the refulue of men might feeke after the Lord, and all the Gentiles upon whom my Name is called, faveth the Lord which doeth all

thefe things. 18 From the beginning of the worlde, God hknoweth all his workes.

19 s Wherefore my fentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we fend unto them, that they abfleine themselves from i filthinesse of ideles, and fornication, and that that is strangled, and from blood.

21 For Mofes of olde time hath in every citie aed. them that preach him, feeing he is read in the Syi From facrificte nagogues every Sabbath day.

22 9 Then it seemed good to the Apostles and Elders with the whole Church to fende chofen men of their owne companie to Antiochia with Paul and Barnabas : to vvit , Iudas whose furname was Barfabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, and the brethren, Unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, fend

greeting. 24 10 Forafmuch as we have heard, that certaine which k went out from us, have troubled you with words, and i combred your mindes, faying, Ye must be circumcifed and keepe the Law: to whom we gave no fuch commandement.

25 It feemed therefore good to us, when wee were come together with one accord, to fent choned and agreed fen men unto you, with our beloved Barnabas and

Paul. 16 Men that have m given up their lives for the of Hierufalem con

Name of our Lord Iefus Christ. 27 We have therefore fent Iudas and Silas, which shall also tell you the same things by mouth.

28 at For it feemed good to the " holy Ghoft, falvation in any and a to us, to lay no more burden upon you, then other meaner then.

thefe p necessarie things. 29 12 That is , that ye absteine from things offered to idoles, and blood, and that that is strang- forver they come, led, and from fornication: from which if ye keepe your felves, ye shall doe well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had affern- k From our con-

bled the multitude, they delivered the Epittle, 31 And when they had read it , they reioyced for the consolation.

32 And Indas and Silas being Prophets, exhorsed the brethren with many words, and fireng- was build upcared themed them

33 And after they had taried there a space, they were let goe in 9 peace of the brethren unto the

34 Notwithstanding Silas thought good to abide there fill. 35 Paul alfo and Barnabas continued in Anti-

ochia, teaching and preaching with many other the word of the Lord.

36 9 14 But after certaine dayes, Paul fayd unto Barnabas, Let us returne and vilite out brethren in every citie, where we have preached the word of the Lord, and fee how they doe.

mans worke. O Not that menhabe any authoritien themfelves but to firme : 18 faithfulnes that they wild in their minifecte and labour. P This roas no pro the neceffice, but in refeet of the flate of that time , that the Gentiles and the temes mich? more peaceably l've together with leffe accufo in of quarell. 12 Charitie is requilite. even in things indifferent.

3 It is requilite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing. Should depend upon the needs for of the internal things and knowing nothing. and knowing nothing, thould depend upon the pleafure of a few. 9 Hebrew Rinde of Speach, which it as much to fay, as the bretoren mit hed them all prosperous successionad the Church dismissed them with good leave. 14 Congregation o or Churches do reality degenerate, unlefferbey be di igeorly feece unto, and therefore went these Apostles to oversee such as they had planted, and for this causeasso Synodes & were initituted and appointed.

8 In matters indifferent we may fo farre beare with the weak enelle of our brethren, as they may have time to be infire-

or from feafles which were heps in ideles Temples. node, neither they which are appointed aud chofen Iudges, appoint and determine 44 my thing tyrannoufly or upon a Lordlines, neither doth the common multitude fertbeme felves tumultuoully against them, by the worde of God : as the lik e order alfo is bolden in publishing and ratifying those things which have bene fo determi-

o The Councill cludeth, that they trouble mens confciences, which teach ut to feele in Chrift onely, apprehended by " faith, from whence " and whomfoever they pretend tobe aurbour of their vocation.

gregation. of Speach taken of them which pull downe that that metaphore in the Scriptures : to far the Church is builts for the Church is planted and flubling

m Habe greatly han zarded their liber. 21 That is , a layyfull Copocill, which the holy Ghoft ruleth. n Fieft they make

mention of the holy Choff sthat it may not feeme to be any

37. 11 And 13

1 f A lamentable example of difenti betweene excellentinen and very great friends, yer not he prophane or their private affaires. neither yet for

doftrine. 16 God verbithe faulres of his Gov. VADIA to the prohie and building of his Church, vet me Lave to take beed, even in the beft matterethat

R Paul bimfelfe

minufterie with-

ance of the bre.

€ Rom. 15,34.

Epifile toT amothie,

commendath the

godlines of Timor

neffe and honeffie.

circumcifed, not imply for any necediiie bur in

xefped of the time

onely to winne

3 Charine is to

things indifferent

that foregard be had both of the

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4 God appoin-

en openand fet

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election and the

calling may pro-

bidden, bus ons'y

& He Charveth not

shat sher were for-

bidden teaching us

so obey and not to

why they were for-

abat both the

terb certains and

determinate times

be observed in

the lewes.

a Timothieie

shren

Phil.2.19

1.tbeif. 3.1.

shorth not receive

Tranothie into the

out fufficient tefti-

15 And Barnabas counfelled to take with them Iolin, called Marke.

38 And Paul thought it not meete to take him unto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 19 Then where they for Hitted, that they departed afunder one from the other, fo that Barnabas tooke Marke, and failed unto Cyprus.

40 And Paul chose Sylas and departed, being commended of the brethren unto the grace of

And hee went through Syria and Cilicia, flabliflying the Churches.

were palle not measure in our heate. I They were in great heate : but herein we have to confider the first of Gode counfell; for by this meanes it came to passe, that the dellrine of the Cofpel was exercifed in many places.

CHAP. XVI.
Paul basing circumsifed Timotheus, 12 bing at Philippi. 14 infrasted Lydia in the faith. 16 The spirit of divination, \$2 11 by him taff out: 20 and for that cause at they are wipped, 24 and impresent, 26 Through an earthquake. 17 the prijon dourer are opened. 31,32 The

T Hen : came he to Detbe and to Lystra: and beholde, a certaine disciple was there, named # Timotheus, a womans fonne, which was a a lewelle and beleeved, but his father was a Grecian,

2 Of whom the brethren which were at Lyftra and Iconium, b reported well.

monie , and allow-3 - Therefore Paul would that hee fould goe forth with him, and tooke and circumcifed him, because of & lewes, which were in those quarters: for they knew all that his father was a Grecian. a Paul in hie latter

4 3 And as they went through the cities , they delivered them e the decrees to keep, ordeined of the Apollles and Elders which were at Hierufalem.

5 And fo were the Churches flablished in the Beth for his godli- faith, and increased in number dayly.

6 4 Nowe when they had gone throughour Phrygia, and the region of Galatia, they were a forbidden of the holy Ghoft, to preach the word in Afia.

Then came they to Mysia, and fought to goe into Bythinia: But the Spirit fuffered them not.

Therefore they pailed through Myfia, and came downe to Troas

9 , Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, faying, Come into Macedonia, and

helpe us.

io 6 And after he had feene the vision, immediatly we prepared to goe into Macedonia, being affured that the Lord had called us to preach the Gospel unto them,

II Then went wee forth from Troas, and with a streight course came to Samothracia, and the

next day to Neapolis.

12 9 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there : and we were in that citie abiding certaine dayes,

13 7 And on the Sabbath day we went out of the citie, befides a river, where they were wont to pray : and wee fate downe, and spake unto the women, which were come together.

14 8. And a certaine woman named Lydia, a

inquire. They are the ministers of the Gospel, by whom hee helpeth fuch as were like to perith. 6 The Saints did not calify neleeve every vision. 7 God beginneth hu kingdome in Macedonia by the conversion of a woman, and fo fitewest that there is no acception of perfon in the Gofpel. e Where they were woods to affemble shemfelver. 2 The Lold onely opene hithe heart to betrethe word which is preached. feller of purple, of the citie of the Thyatirians, which worshipped God, heard us : whose heart the Lord opened, that shee attended unro the 9 Au example of a things, which Paul fpake.

15 2 And when thee was baptized, and her former bimfel's houshold, shee befought us, faying. If ye have judged me to be faithfull to the Lord , come into mine house, and abide there: and she constrained us.

16 10 And it came to palfe that as we went to Paul openly letprayer, a certaine maid having a spirit f of divina- teth him, and caprayer, a certaine maid having a lpint of divina-tion, met us, which gate her mafters much van-f Thu it a pr. per tage with divining.

17 Shee followed Paul and us, and cried, fay- which was wont to ing . These men are the servants of the most high give answeres to God, which shew unto you the way of salvation.

18 And this did fhee g many dayes : but Paul being grieved turned about , and faid to the fpirit, cle, for he did all I commaind thee in the Name of Iesus Christ, thing as he was that thou come out of her. And he came out the led by the spirit. Coverosses fame houre.

19 11 Now when her masters faw that the hope of their gaine was gone, they caught Yaul and Silas , and drew them into the market place unto the Magistrates.

20 14 And brought them to the governours, calleth Paul and faying, These men which are I cwes trouble our Silat arthe from-

21 13 And preach ordinances, which are not pretendeth a defire lawfull for us to receive, neither to observe, feeing of common peace weare Romanes. 22 14 The people also rose up together against 13 It is an argu

them, and the governours rent their cloathes, and commanded them to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Gaoler-to keeps them furely:

24 Who having received fuch commandement, to obey the furie cast them into the inner prison, and make their and rageof the

feet k fast in the stocks.

25 15 Now at midnight Paul and Silas prayed, mould be more fine and sung Psalmes unto God: and the prisoners of them, be father and sung Psalmes unto God:

26 And fuddenly there was a great earthquake, 15 The prayers of fo that the foundation of the prilon was thaken : both heaven and and by and by all the doores opened, and every earth mans bands were loofed.

27 16 Then the keeper of the prifon waked out lifteth, draweth of his fleepe, and when hee faw the prifon doores men to life, even open, heedrew out his fword and would have kil- through the mide led himfelfe, supposing the prisoners had bin fled, of dea b, and

28 17 But Paul cried with a loude voyce, faying, Doe thy felfe no harme : for we all are here.

g, Doe thy felte no harme : for we all are here.

great punishment.

Then he called for a light, and leaped in, he sheweth them and came trembling, and fell downe before Paul great mercie. and Silas.

30 And brought them out, and fayd, Syrs, what ally extraordinamust I doe to be faved ?

31 And they fayde, Beleeve in the Lord lefus to moove our frate Christ,& thou thalt be saved, and thine housholde. 3 2 And they preached unto him the worde of

the Lord, and to all that were in the house. 33 18 Afterwarde hee tooke them the fame felie fame hand houre of the night, and washed their stripes, and bealeth, when it

was baptized with all that belonged unto him pleafeth bim ftraightway. 34 And when hee had brought them into his confusion is to house, he set meate before them, and reloyced that the reward of

he with all his houthold beleeved in God. 35 19 And when it was day the governours Magistrates.

fent the fergeants, faying, Let those men goe. 36 Then

godly hulwife. o Satan tranfinto an Angel of light, and coves teth to enter by undermining, but note of Apollo. hem that asked him. Paul made no hafte to this mira

> of fucre and gaine is an occation of perfecuting the trueth Lache meage fealon , God fparing Timothie, ger, to battaile. LA Covetoulnesse and godlineffe.

ment of the deville to urge the author ritie of ancesters without any diffine Rion 14 An example of

evill Magifirates people. b Because hee

16 The mercifuli Lord , fo oft as be whereas inftly 17 to meanes

which are especirie, we ought not forward, unleffe that God goe before 18 God with one

19 Shame and wicked and voius

so We muft not render injurie for inturie, and yet potwithftanding it is lawfull for us to vie fuch helpes at God giveth us, to bridle the out-

rageouinette of the wicked, that they burt not other in like fort. at The wicked are not mooved with the feare of God , but with the feare of men : and by that meanes alfo God provideth for his, when it is neede full.

22 We may efchew dangers, fo that we never neglet out duetie.

The cafting out

of Silas and Paul,

was the faving of

a Chrift is there-

fore the Media-

sour, because be

was crucified and

rofe avaine : much

leffe is he to be re-

ie &ed , because the crosse is ig-

3 Although the

zeale of the un-

fairhfull feeme

never fo goodly,

ther truesh nor equitie : But yet

for even among themselves God

ftirrerb up fome,

wiech to the deli-

to be hired for eve-

ey mans money, to

fuch as me com-monly call the raf-

of all corones and

trey and place fo-

put them in good affurance that they

That is indeede

ever they come, they cause sedition and turnalt.

whose helpe be

verance of bis.

yet at length it is

the wicked caonot

nominions.

many other.

36 Then the keeper of the prison tolde these wordes unto Paul, faying, The governours have fent to loofe you; now therefore get you hence.

and goe in peace.

37 ao Then fayd Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have cast us into prison, and now would they put us out privily? nay verely: but let them come and bring us out.

38 21 And the fergeants tolde thefe wordes unto the governours, who feared when they heard

that they were Romanes. Then came they and prayed them, and brought them out, and defired them to depart out of the citie.

40 as And they went out of the prison, and entred into the loufe of Lydia : and when they had feene the brethren, they comforted them, and departed.

CHAP. XVII.

2 Paul at The salonies 3 preaching Christ, 6.7 is intertained of Insen: 10 Hee'n sent to Bress: 15 from thence comming to Athens, 19 in Mars freete a3 hee preachesh the living God to them unknowen, convert d unto Christ. 34 and fu many are

N Ow as they paffed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogne of the lewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures.

3 2 Opening and alledging that Christ must have suffered, and risen agains from the dead, and this is Iefus Christ, whom, fayd he, I preach to you.

4 And some of them believed, and toyned in company with Paul and Silas .: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

3 But the Iewes which beleeved not, mooved with envie tooke unto them certaine a vagabondes and wicked fellowes, and when they had affembled the multitude, they made a tumult in the citie, and made affault against the doe what they lift, house of Iason, and sought to bring them out to

6 But when they found them not, they drew Iason and certaine brethren unto the heads of the citie, crying, These are they which have subverted a Certaine compa-nions which d.t nothe flate of the b world, and here they ate,

7 Whom Iason hath received, and these all thing but walke the doe against the decrees of Cefar, faying, that there freets , wicked men,

is another King one Iefus. 8 Then they troubled the people, and the heads of the citie, when they heard thefe things,

9 Notwithstanding when they had received fufficient e affurance of Iafon and of the other, and dunghil knaves they let them goe.

10 4 And the brethren immediatly fent away Paul and Silas by night unto Berea, which when b Into what counthey were come thither entred into the Synagogue of the Iewes.

11 5 These were also more d noble menthen they which were at Thessalonica, which received c When I afon had the worde with all readinesse, and searched the Scriptures dayly, whether those things were fo.

12 Therefore many of them beleeved, and of she wisedome of the Spirit, which alwayes setter hithe glory of God before it selfe as a marke whereanto it directes hit selfe, and never (warvesh from it. Lord fertesh out in one moment, and in one people, divers examples of his unfearchable guifedome, to caufe them to feare him. d He compareth the lewes, with the leweshonest women, which were Grecians, and men not 6 Saten bath bis,

12 1 6 But when the lewes of Theffalonica knew, that the word of God was also preached of ofallought. Paul at Berea, they came thither also, and mooved 7 There is peither the people.

14 7 But by and by the brethren fent away paid the Lord.
Paul to goe as it were to the fea: but Silas and Ti- 5 flere of motheus aboade there still.

15 's And they that did conduct Paul. e brought him unto Athens : and when they had paffors bealth and received a commandement unto Silas and Time the Lord. theus that they should come to him at once , the

16 \$ 9 Now while Paul waited for themat Athens, his spirit was f stirred in him, when he saw the citie subject tog idolatry.

17 Therefore hee disputeth in the Synagogue ced mia to Athens, with the Iewes , and with them that were religio and there is in dious, and in the market dayly with a whomfoever flance betwine thefe two, all Thefhe met.

18 10 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and 9 In compating fome fayd, What will this i babbler fay? Others fayd, He feemenh to be a feiter foorth of firange gods (because he preached unto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into understand not: k Mars ffreet, faying, May we not know, what this new doctrine, whereof thou fpeakeft, is ?

20 For thou bringest certaine strange things f He could not forunto our earcs : wee would know therefore what these things meane.

ese things meane.

g slavishing iven

21 11 For all the Athenians and strangers which to Idelate: Passe dwelt there , gave themselves to nothing els , but fanias mriteth that either to tell, or to heare some newcs.

22 12 Then Paul flood in the middes of Mars then in all Crecia. ffreet, and faid, Ye men of Athens, I perceive that yea they had altare in all things yee are too! superstitious,

23 For as I paffed by , and helde your m devotions, I founde an altar who rein was written, votions, I founde an altar who fein was written, goldeste.
VNTO THE "VNKNOWEN GOD. I Whomshelter Whom we then ignorantly worthin, him thewe I unto you.

24 13 God that made the world, and all things that are therein, feeing that he is Lord of heaven and earth , & dwelleth not in temples made with shronghly did he

25 & Neither is worftipped with mens hands, as though he needed any thing feeing he giveth to especially of the all life and breath and all things.

26 4 And hath made of o one blood all mankind, to dwell on all the face of the earth, and hath Epicures, which affigned the feafons which were orderned before, make a mocke and and the bounds of their habitation,

te ho are realous for him, and that even fuch, as leaft

counfell . per furie. watch for their

e It is not for nought that the Jewes of Peres mere so commen-ded, for they brought Paul safe from Ma-

Talia, and Bastia, and Attica. the wifedome of God with mane wifedome , men fcoffe and mocke a: that which they And God vferh the curiofitie of fooles to gather together bis ele &.

> beare. there were more Idoles in Athense dedicated to Shame .. and Fame & Luft, whom they made

Paul met with, that would fuffer him to talke with him, he reasoned with bim, fo burne with the zeale of Gods glery

Philosophers doe forthemfelves afeoffe at all religion: and the Stor ckes,

which determine upon matters of religion according to their owne braines. i Ward for your difficulty authories: a borowed kind of speach taken of tirds which spoile corne, and is applied to them which without all arte bluster out such knowledge as they have estem by hearing this man and that man. A. M. I her mas a place added as you would stop. by hearing this man and that man. by hearing this man and that man.

A stribll where the ind, so face which were called oretopagita, upon meighte affairers, which in olde time arreigned Secretary, and afterward condemned him of impleise, at The wiledome of man is vanitie.

12 The wiledome of man is vanitie. Grong and forcible arguments against their owne superstition. | To fland in too pervish and service aftere of jour gods. m What selver men worship for religious like, that we call devotion. u l'aufanias in his stricts, maketh mention of the per big a time review a fewer of your goals are to a feet in the review of the extensive received and the second of the second o foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in, no place , and to thinke to allure him with gifica, of whom all men have received all things whatfoever they have: And thefeare the fountaine of all idolarite. A Chap, 7, 85. Ffalm 19.3. 14 God is wooderfuil in all his works, but effects ally in the work of man: not that we flouth fland amafed at his works , but that we flould life our eyes to the workeman, o Of one flocke and one begioning.

27 That

we could not feeke ont God but onely by groping wife, be- ry one of us. fore the true light came and lightned

the world. & Flai.40,19 Q Which Ruffe. .. are cuitomably grawn as a mans wit can devife, for men will bot worthip that groff- Ruffe se it is upleffe by fome arr it have gotten fome fhape upon it. ac The oldnetle of the errour doeth no: excuse them ebnt erre, but it commendeth and

patience of God: indge to fuch as contemne him. r By declating Christ tobeindge of she world through the refurrection from the dead.

2 The true mini-

from feeking their

ovene profite, that

they do willingly

depart from their

right,rather then

the course of the

hindared in the

leaft mife that

€ Rom.16.3.

Suetonius recor-

nished the lewer,

because they were

a The trueth

ought alwayes to befreely vitered,

ret potwithftan-

ding the doctrine

ofthe profite that

the peopletake

may be fo mode gated, as occasion

might be.

flert are fo farre

feiteth foorth the

27 That they should seeke the Lord, if so be p For ar blinde men they might have p groped after him, and found Lim, though doubtleffe he be not farre from eve-

28 Fe in him we live, and moove, and have our being, as also certaine of your ownePoets have faid : For we are also his generation.

29 & Forafmuch then, as we are the generatigolde, hiver, flower, on of God, we ought not to thinke that the Godhead is like unto gold, or filver, or frone q graven by arre and the invention of man.

Co as And the time of this ignorance God regarded not : but now he : drsonihath all men

every where to repent.

Because hee hath appointed a day in the which he will judge the world in righteoufnetie. by that man whom he hath appointed, whereof he hath given an affarance to all men, in that hee hath raifed him from the dead.

12 16 Now when they had heard of the refurrection from the dead, fome mocked, and other who cotwirthing.

ding will be a just faid, We will heare thee againe of this thing.

32 And fo Paul departed from among them.

34 Howbeit certaine men claue unto Paul, and beleeved : among whom was also Denys Areopagita, and a woman named Damaris, and other with

Men, to these forth their vanitie, are divertly affected and monyed with ope felfe fame Golyel, which notwithflanding ceafeth not to be effeduall in the eled.

CHAP. XVIII.

Y As Paul at Corinth 6 taught the Gentiles, 9 the Lord comferteth him. 12 He is accused before Callio, 16 but in Cuaine: 18. Frem them the faileth to Spria, 19 and fite Ephefits. 13 At Galatia and Physics he strentheneth 44 Apollos being mire perfectly infrutted by Aquila, 28 preacheth Chriftwith great efficacie.

A Free thefe things, Paul departed from Athens. and came to Corinthus,

2 And found a certaine Iew named & Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that & Claudius had commanded all I ewes to depart from Rome) and hee

Gofpeli should be 3 And because he was of the same craft, hee aboade with them and wrought (for their craft was to make tents.)

2 And he disputed in the Synagogue every Sabbath day, and b exhorted the lewes, and the derbibat Rome ba-

Grecians. Now when Silas and Timotheus were come alwayer at disquiet, from Macedonia, Paul cforced in Spirit, testined and that by Christes to the Iewes that Icsus was the Christ.

6 3 And when they refisted and blasphemed, he * shooke his raiment, and said unto them, Your d blood be upon your owne head : I am cleane:

from hencefoorth wil I goe unto the Gentiles.
7 So he departed thence, and entred into a certaine mans house, named Iuftus, a worthipper of God , whose house ioyned hard to the Syna-

chereby, fhall se-And * Crifpus the chiefe ruler of the Synab Exhoned to thet gogue beleeved in the Lord with all his house-

he perfwaded. & fo the word fignified. c Was very much grieved in minde : whereby is fignified the great earnefineffe of his minde , which was greatly mooved: for Paul was fo zealous, that he classe forgate himfelfe & within a wonderfull courage gave himfelfe to preach Chrift. 3 Although wer have affayed all meaner possible, and yet in vaine, wee must nut leave of from our worke, but forfake the rebellious and goe to them that be more obedient. . Chap. 23. fr. mat 10,14. d This is a kinde of fpeach taken from the Hebrewes, whereby hee meaneth , that the levers are cause of their owne deftruction : and at for him; char he is withour fault in forfaking them and going to other nations, & & Corioth, 1,14.

hold : and many of the Corinthians hearing it, beleeved and were bantized.

9 4 Then faid the Lord to Paul in the night by 4 God doeth aa vision, Feare not, but speake, and holde not thy vouch and main-

to For I am with thee, and no man shall lay hand: on thee to hurt thee; for I have much peo-

ple in this citie. 11 So he continued there a yeere and fixe mo- word for word,

neths, and taught the word of God among them. 12 9 , Now when Gallio was deputie of f A- tooke the name of chaia, the Iewes arose with one accord against their Bushopssean: Paul, and brought him to the judgement feate,

13 Saying. This fellow perfwadeth men to worthip God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, offeate belongeth Gallio faydunto the lewes, If it were a matter of nothing to them wrong , or an evill deede, O ye Iewes, I would ac this feater with a cording to g reason maintaine you.

15 But if it be a question of h wordes and them i names, and of your Lawe, looke yee to it your f The wicked are never wearie of evill doing, but the felves : for I will be no judge of those things.

16 And hee drawe them from the judgement Lord mocketh feate.

Then tooke all the Grecians Softhenes the marveilously chieferuler of the Synagogue, and beate him before the judgement feate : but Gallio caried nothing for those things.

18 6 But when Paul had taried there yet a good Grecia, but of Awhile , he tooke leave of the brethren , and failed Romanes trough into Syria, (and with him Prifcilla and Aquila) af- the Grecian into ter that k he had fhorne his head in ! Cenchrea: for Subjection by the

he had made a z vowe.

19 Then hee came to Ephefus, and left them Princes of Grecia, there : but he entred into the Synagogue and dif- as Paufapias reputed with the lewes.

20 7 Who defire him to tarie a longer time g Armuch as in with them : but he would not confent.

21 But bade them farewell , faying , I must not spoken well, needes keepe this feast that commeth, in Hieru- at the case of your falem : but I will returne against unto you , & m if religion flandeth. God will. So he failed from Ephefus.

31 And when hee came downe to Cefarea, the controverse of he went up to Hierusalem; and when he had talu- religion, is but a ted the Church, he went downe unto Antiochia,

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia 6 Paulis made all & Phrygia by order, frengthening all the disciples, to all, to winne all

24 s And a certaine lewe named * Apollos, to Chrift. borne at Alexandria, came to Ephefus, an eloquent i Cenchrea was man, and a mighty in the Scriptures.

25 The fame was instructed in the way of the Corinthians. Lord, and hee spake servently in the Spirite, and & Num 16 s8. taught diligently othe things of the Lord, and knew 7 The Apolles but the baptisme of John onely.

at the baptiline of John onely.

26 And hee began to fpeake boldly in the Sy- not by the will of And hee began to fpeake boldly in the Sy- not by the will of the began to Applicand Prifeilla had man, but by the nagogue. Whom when & Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the o way of Godmore perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the m So we flould disciples to receive him: and after hee was come thither, he holpe them much which had beleeved for we know not through p grace.

28 For mightily hee confuted publikely the forth. Iewes, with great vehemencie, shewing by the Scriptures, that Ielus was that Christ.

cie of his fewante,

they in former times but Paul fate, that is, continued reaching the word of God: and this kinde which pever fage. mindeto teach in

their andevous eia, yet the Ro. maner did not call him Deputie of Achayans, which in thole dayes wete

h As if a man bave i For this prophage man thinketh that braule about words, and for no matter offubitance.

an haven of the

were caried about leading of the boly Ghoft \$ 1.Cor.4,19.

iames 5,1 5. promise porbing withouthis claufe, pubat the day following will bring

8 Apollos, a godrefuferb not to profit in the fchole

of a bale and abiect bandiarafis man, and also of a woman : and so becommeth an excellent minister of the Church, * 1. Cor. t. 1. 1 D Very well infrusted in the know-ledge of the Scriptures. * Rom. 16.3. o The way that leadeth to God. P Through Gods gracious favour, or by those excellent gifn which God bath bestowed upon him,

CHAP.

E Paul being no.

thing offended at

planted a Church

a Tholeexcellent

gifts of the boly

in thofe dayes in

a Iobn did onely

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then are you taught

c To be baptized

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Christianitie.

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5 Consuring and

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the Aposle.

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ichn. 1, 16;

Chaft fhould

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ehe rudecelle of

the Ephelians,

among them.

the Church.

CHAP. XIX. Crtaint difeiple at Ephigin; 3 habing andly retribed John happings, 2 and know not the rifible gifter of the half Ghift, where with God had beautiful his Sammer kingdoms, 3 are happing at the Name of 19fa; 33 The Irwifh exercify; 10 are braten fine devil. 19 Containing books are hard. 42 Demetrius 29 raffits feiting against Pank.

A Nd 3 it came to passe, while Apollos was at Co-rinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And fayd unto them . Have ye received the a holy Ghoff fince yee beleeved ? And they fayd unto him, We have not fo much as heard whe-

ther there be an holy Ghoft. Ghoft, which were 3 * And he fayd unto them , Vnto b what were ye then baptized ? And they fayd, Vnto c Iohns

Then fayd Paul . 4 Iohu verely baptized the difciples whom with the baptisme of repentance, saying unto the people, that they should beleeve in him, which b In what doffring thould come after him, that is, in Christ Ieius.

And when they heard it, they were baptized

in the Name of the Lord Iefus.

6 So, Paullayd his handes upon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

And all the men were about twelve.

fealed with his bap 9 Moreover he went into the Synagogue, * Chap. 1.5.0 2.2. and spake boldly for the space of three monerhs. (711,16.m.st.3,11. disputing and exhorting to the things that appermar.1,8.luke 3,16. taine to the kingdome of God.

9 3 But when certaine were hardened, and disobeyed, speaking evill of thed way of God before the multitude, hee departed from them, and feparated the disciples and disputed dayly in the gate lit is not to de- fchoole of one a Tyrannus.

10 And this was done by the space of two yeeres. fo that all they which dwelt in Afia, heard the word

of the Lord Iefus, both Iewes and Grecians. 11 And God wrought no fmall miracles by the

Way , the Hebrewes hands of Paul, 12 So that from his body were brought unto the

ficke, kerchefs, or handkerchefs, & the difeafes departed from them, & § evilt spirits went out of the.

13 4 Then certaine of the vagabond lewes, fex-Satan is conftraiorcifts tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying, So werethey cal. We adjure you by Ielus, whom Paul preacheth.

14 (And there were certaine fonnes of Sceua a Iew, the Priest, about seven which did this.)

15 And the evill spirit answered, and fayd, Iesus I acknowledge, and Paul I know : but who are ye ?

beginning of the Church, they which 16 And the man in whom the evill spirit was, had the gift of worranne on them, and overcame them, and g prevailed against them, so that they sledde out of that ghem that gvere pofhouse, naked and wounded.

17 And this was knowne to all the Iewes and were alfo fo called. Grecians also which dwelt at Ephesus, and feare g He prevailed Grecians also which dwelt at Epitelus, and reare fus was magnified,

18 s And many that beleeved, came and b confeffed, and thewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men : and they counted the price of them, and foundit i fiftie thousand pieces of filver.

20 So the word of God grewe mightly, and

them openly , being prevailed.

Seare of the judgement of God; and what is this to eare firifig i They that make the Seaft value of it, seekon it to be about eight hundreib pounds English,

21 % Now when these things were accom- c Paul is never plished, Paul purposed by the k Spirit to passe weatie. through Macedonia and Achaia, and to goe to God Spirit: there-Hierulalem , faying, After I have bene there, I must fore we may not fay

22 So fent hee into Macedonia wo of them over head to death. that ministred unto him , Timotheus , and Erastus, God led him. but he remained in Asia for a season.

23 7 And the fame time there arose no small trouble about that way.

24 For a certaine man named Demetrius afilalle wherefore versmith, which made filver I temples of Diana, idolarie is stoutly brought great gaines unto the craftesmen,

Whom he called together, with the work- I These were cermen of like things , and fayd , Sirs , ye know that tainecounterfeit

by this craft we have our goods :

26 Moreover ye see and heare that not alone paspicture in thems at Ephefus, but almost throughout all Afia this Paul hath perswaded, and turned away much peo- her. ple, faying. That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our in portion thall be reprooved , but also that the temple of the great goddesse Diana should be nothing esteemed , and that it would come to passethat her magnificence, which all Asia and the world worthippeth , should be de- Dianas image, all stroyed.

28 Now when they heard it, they were full of come to nought. wrath, and cried out, faying, Great is Diana of the

Ephelians.

29 And the whole citie was full of confusion, and they rushed into the comon place with one affent, and caught' Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey. the Ministers, and

30 And when Paul would have entred in unto inviocible conflan-

the people, the disciples suffered him not. 8 Certaine also of the chiefe of Asia, which were his friends, fent unto him, defiring him that come, which nothe would not present himselfe in the Common

32 Some therefore cried one thing, and some another: for the affembly was out of order, and the more part knew not wherefore they were come

33 And fome of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would and those are the have excufed the matter to the people.

34 9 But when they knew that he was a lewe, there arose a shoute almost for the space of two a politike man houres, of all men, crying, Great is Diana of the who redeemeth Ephesians.

35 10 Then the towne clearke when hee had stayed the people, sayd, Ye men of Ephesus, what the Ephchans is a worshipper of the great god-beleved superfined desse Diana, and of the image, which a came downe from Inpiter?

36 Seeing then that no man can speake against heaven to them. these things, yee ought to be appealed, and to doe

nothing rathly, For yee have brought hither thesemen, which have neither committed facriledge, neither doe blaspheme your goddeise.

38 Wherefore, if Demetrius and the crafres men which are with him, have a matter against any man, the plaw is open, and there are 9 Deputies : let them accuse one another.

es: let them accuse one another.

39 But if ye inquire any thing concerning other as did fie for them. Hhh matters,

that Paul ran hand

7 Grinecloked

with a thew of you

ligion is the very and flubburnely temples with Diaophich they bought that worthipped

m Asifhe faid, If hee hach begunne to confute the opinion which men have of

Rem. 26,13.

Colloff.4,10. be in all Christians and especially in cie, which may not

by any flormes or alfaults be overwirbstanding muft fufferit feife modeftly to be goveraed by wifedome. 9 In Steade of reefon, the idolaters are fufficientl contented with their owne madnelle and outcriet,

greatest defences that they have 10 An axample of peace and quietneffe with lies, which Paul would never have done:

image of Diana came downe from o Habe cught to accuse any man ef. certaine dayes af pointed for civil causes and mattere

of judgement, and q By the Deputies Deputies Subfi-

e Hefpeskeib ofa lawfull : flembly. not onely to recept agsinft the dilordeged burly burly of the people,but alfo and comming toger ther which over not by order : for ibere overe certaine dayes eprojeted to call the

people together in. y Pauldeparted from Ephelusty the content of the Church, not to be adle or at reft,but to pake paines in au-

other place. merde of along exhertation.

inthe guiderand anfru tout to mutwess: and meare mot departed by she wifedome of God to prevent the endevours of wicked men.

a Affemblies in

she night time can not beiuftly condemned neither ought, when the saule is good. # Word for words she firft day of the Sabbath, that is, esponthe Lordsday : so that by this place, and by 1. Cor. 16,2. thered , that in those dayes the Christians Botre went to af Emblo shemfely ss Elemnely together sopon that day.

The devill minding to trouble the Church with a great offence, gi. eth Paul a tingu-Rar occasion to confirme the Cofpell. Paul an earneft

and diligent fol-Mower of Chrift, making haft to Lis bounds without any ceafing ot Ropping in his all as it were make himfelfe goe afoote.

bis reftament, wherein be giveth an account of his formerlife, defenderb shedoft sine which he taught. and exhosteth the Pastours of the Church to perfewere and goe fore tinuance in their office.

& According 65 Rie & mation of niefe places to fet

matters, it may be determined in a r lawfull affebly. 40 For we are even in leopardy to be accused of this dayes fedition, for as much as there is no

cause, whereby we may give a reason of this concourse of the people.

41 And when he had thus fpoken , hee let the affembly depart.

CHAP. XX.

Paul appointed to got to Matedonia: 7 In Tooss prea-ching butil midnight, 9 Eurobus fell drynn dead out of a rindere, 10 het sild him tolke: 15 son Miletum, 17 hairneedled the Eldereof Ephelius tegetier, 23 he

declareth robus things fhall come upon himfelfe. as and N Ow r after the tumult was appealed, Paul called the disciples unto him, and embraced

them, and departed to goe into Macedonia, 2 And when he had gone through those parts, a Fer after fegrest and had exhorted them with a many words, he

came into Grecia.

3 . And having taried there three moneths, A froward zeale because the Iewes loyd waite for him, as hee was about to faile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Afia, Sopater of Perea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and

Trophimus.

These went before, and taried us at Troas, And we saileth foorth from Philippi, after the dayes of unleavened bread, and came unro them to Troas in five dayes, where wee aboade feven dayes.

7 a And the b first day of the weeke, the disci-ples being come together to breake bread, Paul preached unto them , ready to dapart on the morow, and continued the preaching unto midnight.

8 4 And there were many lights in an upper chambes, where they were gathered together.

9 And there fate in a windowe a certaine your man , named Eurychus , fallen into a dead fleepe ; and as Paul was long preaching, he overcome with ficepe, fell downe from the third loft, and was taken up dead.

10 But Paul went downe, and layd himfelfe upon him, and embraced him, faying, Trouble not

your felves : for his life is in him. 11 Then when Paul was come up againe, and had broken bread, and eaten, having spoken a

long while till the dawning of the day , hee fo departed. 22 And they brought the boy alive, and they

were not a little comforted. 13 9 Then he went before to shippe , and failed unto the citie Affos, that wee might receive Paul there: for fo had hee appointed, and would

14 Now when he was come unto us to Aifos. and we hadreceived him, we came to Mitylenes.

15 And we failed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllium : the next day we came to Miletum.

16 s For Paul had determined to faile by E. phefus, because hee would not spendthe time in Asia: for he hasted to be, if hee could possible, at Hierufalem, at the day of Pentecoft.

17 Wherefore from Miletum, hee fent to

forth, that diffiance betweene Ephefus and Milmum was about 400 fuelenge , which mengerhalmoft fiftie Dutch milte,

Ephefus, and called the Elders of the Church.

18 6 Who when they were come to him , hee fayd unto them , Ye know from the first day that a regrante neither I came into Afia , after what manner I have bene diffembled in any with you at all feafons, 19 Serving the Lord with all modeftie, and either for fine en

with many teares, and tentations, which came unto me by the layings await of the Iewes, that he goeth to

profitable, but have sheweth you, and taught you openly and throughout every house,

witnessing both to the lewes, and to the metin of the hist recians the repentance toward God, and faith to- Cosh, which information to the cosh of the history and him to take his Grecians the repentance toward God, and faith toward our Lord Tefus Christ.

12 7 And now beholde, I goe bound in the townty to Hiernfa Spirit, unto Hierufalem, and know not what things fiall come unto me there,

23 Save that the holy Ghoft witneffeth in every citie faying, that bonds and afflictions abide me.

24 But I passe not arall, neither is my life deare unto my felfe, fo that I may fulfill my courfe with chap.th, .. ioy , and the ministration which I have received of 1 The doctrine of the Lord Iefus, to testifie the Gospell of the grace mon perfite and

25 And now beholde, I know that hencefoorth ye all, through whom I have gone preaching the kingdome of God, shall fee my face no more.

26 Wherefore I take you to record this day, that I am foure from the blood of all men.

27 For I have kept nothing backe, but have

shewed you all the counsell of God. 28 Take heede therefore unto your felves, and to all the flocke, whereof the holy Ghost hath two natures in his made you Overfeers to g feede the Church of God which h hee hath purchased with i that his owne

blood. 29 . For I know this , that after my departing shall grievous wolves enter in among you. not

sparing the flocke. 30 Moreover of your owne felves shall men fathersteemed a arile speaking perverse things , to k draw disciples after them.

31 Therefore watch , and remember that by fay, a making comthe space of three yeeres I ceased not to warne mon of that so two every one, both night and day with teares.

32 to And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you and inheritance, lencie of this blood.

among all them, which are fanctified. 33 11 I have covered no mans filver, nor golde, paton that flouid nor apparell.

34 Yea, ye know, that thefe handes have ministred unto my senecessities, and to them that were with me.

35 I have shewed you all things , how that so labouring, ye ought to m support the weake, and ferie, to want the to remember the wordes of the Lord lefus, howe prefence of fuch s that he fayd , It is a bleffedthing to give , rather tes to have wolves then to receive.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 14 Then they wept all abundantly, and fell promife revealed in his word, ore the on Pauls necke, and killed him,

38 Being chiefly forie for the words which he denof the minifpake, That they should fee his face no more, And fletie of the Gofpel, they accompanied him unto the thippe.

we and good will 24 Paffouts muft before all things bewere of covereouloefe. & 1. Cot.4,12. 1. thef. Ays 3.6 Parfourt main petertain temps review to the band to them, which otherwise as about to flippe and fall away, and to to tay them. 13. The Goffell dock notice an array occurred afficiency but ruleth and bridleth them in good order. CHAP.

6 A lively image of a true Paftour d I refrained not pespect what for were 2 Be jefliffeih.

commandement of God.

Spirit , whom he followed with all his hears. f Ifyou dee perifh, get there fhall be no fault in me. Leoks

abfolute. g To keepe it, to vetoe it. h A norable fene

tence for Chrifts Godhead: which theweeth plainely in his perfon, how that by reason of the iny ning together of the owne person, that echieb is proper to one is fpoken of the orher being raken in the derivative, and notio the primative : which in olde time the godly communicating of fellowship of proprieties, that is to

i This word, That, thewesh the excel-. A prophecie of nerate into wolves against fuch as buaft and bragge onely of a fuccefhoo of perion. k This it a great mi-

but to one.

enter in. so The power of props and vphol-

CHAP. XXI. Paul porth toward Histofilem: 3 at Cafarta he talketh with Philip the Enangelift: 10 Agahar freetileth him of his bond. 17 office het cames to Histofilem, -18 and into the Temple, sy The I was layd hands on him: 3a Lyfias the captaint asket him from him.

A Nd as we launched foorth, and were departed from them, we came with a ftraight coarse unto Coos, and the day following unto the Rhodes,

and from thence unto Patara.

2 And wee found a ship that went over unto Phonice, and went abroad, and fet forth.

And when wee had discovered Cyprus, wee left it on the left hand, and failed toward Syria, and arrived at Tyrus : for there the thippe vnladed the burden.

4 And when we had found disciples, we taried there feven dayes. And they told Paul through the 4 Spirit, that he should not goe up to Hierusalem.

But when the dayes were ended, wee departed and went our way, and they all accompanied us with their wives & children, even out of the citie : and we kneeled downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke thip, and they returned home,
7 And when wee had ended the course from

Tyrus, wee arrived at Ptolemais, and faluted the brethren, and aboade with them one day,

8 And the next day, Paul and wee that were with him, departed, and came unto Cefarea: and wee entred into the house of + Philip the Euangelift, which was one of the b feven Deasons, and aboade with him.

9 Now he had foure daughters virgins, which did e prophecie,

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named A-

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his owne hands & feere, and faide, Thus faith the holy Ghoft, So shall the Iewes at Rierusalem binde the man that oweth this a The will of God girdle, and shall deliver him into the handes of the bridleth all affer Gentiles.

12 And when wee had heard thefe things, both we and other of the same place befought him that

he would not goe up to Hierufalem.

13 Then Paul answered, and faid, What doe ye praised, who is the weeping and breaking mine heart ? For I am ready not to be bound onely, but also to die at Hiernsalem for the Name of the Lord Iefus.

14 2 So when he would not be perswaded, wee ceased, faying. The will of the Lord be done.

17 And after those dayes we trussed up our far-

dels, and went up to Hierufalem.

16 There went with us also certains of the difciples of Cefarea, and brought with them one Mnafon of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierufalem, the brethren received us gladly.

18 And the next day Paul west in with us unto Iames : and all the Elders were there affembled.

19 9 And when he had embraced them, he told by order all things, that God had wrought among not flubburoly and the Gentiles by his ministration.

20 4 So when they heard it , they glorified God. and faid unto him , Thou feeft , brother, how many thousand Iewes there are which beleeve, and they are allecalous of the Law

2 1 Nowether are informed of thee , that thou

teachest all the Iewes , which are among the Gentiles , to forfake Mofes , and fayeft that they ought not to circumcife their fonnes, neither to live after the cuffomes.

22 What is then to be done: the mulritude mult needes come together : for they sall here that thou art come.

23 Doe therefore this that we fay to thee, We have foure men, which have made a vow,

24 Then take, and a parific thy felfe with them, d That is confesand a contribute with them, that they may + fhave he freaked not here their heads; and all fhall know, that those things, of the vacleane, but whereof they have bene informed concerning of facts waterful-thee, are nothing, but that thou thy felfe also wal-kest and keepest the Law.

25 For as touching the Gentiles, which believe knower, that then we have written, and determined that they observe was not onely no fuch thing, but that they keepe themselves from present at the things offered to idoles, and from blood, and from thiefe man in it? thankhat is ftrangled, and from fornication.

26 Then Paul tooke the men , and the next day faid afterwards, that was purified with them, and entred into the Tem-Paul declared the days of purification, f declaring the accomplishment of the dayes days of purifications for all only the days of purifications. of the purification, vntill that an offering (bould be the charges for the offered for every one of them.

27 , And when the feven dayes were almost were appointed yet ended, the Iewes which were of Asia (when they concewhat upon faw him in the Temple) mooved all the people, and layd hands on him,

28 Crying Men of Ifrae, helpe : this is the man tum. 6,18. that teachest all men every where against the peo- to be advertised of ple,and the Law, and this place : moreover, he hath the accomplife. brought Grecians into the Temple, and hath pol- ment of the dayes

brought Greekans into the Temple, and hath pol-ofthe parfication, because there were 29 For they had feene before Trophimus an Ephenian with him in the city, whom they suppo-fered in fanc day fed that Paul had brought into the Temple.

30 Then alle the citie was mooved, and the peo- wareaded. ple ran together; and they tooke Paul, and drewe sale isthecause him out of the Temple, and foorthwith the doores of great confuwere thut.

31 6 But as they went about to kill him, tidings mifchiefe came unto the chiefe captaine of the band, that all Hierufalem was on an vproare.

32 Who immediatly tooke fouldiers and Cen- prophase themeturions, and ran downe unto them: and when they the endevourse faw the chiefe captaine and the fouldiers, they left the retl. beating of Paul.

Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done,

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castell.

35 And when hee came unto the grieces, it was so that he was borne of the fouldiers, for the vio-

lence of the people. 36 For the multitude of the people followed af-

ter, crying, Away with him.

37 And as Paul should have bene led into the castell, hee saide unto the chiefe captaine, May I speake unto thee ? Who saide, Canft thou speake

Greeke?

38 Art not thou the Egyptian, who before these p Touching this dayes raised a sedition, and led out into the wilderEgyptian which of a confidence thousand menthal were mutherers?

Then Paul saide, Doubtlesse, I am a man reade 10 seph, house which am a lewe, and citizen of Tarfits, a famous a chap. 12. Hhh a

That it may be vove.but alfa & and therefore it is Mazarites offrings them. Num.6,8;." & Chap.ts,t #.

that their vor fion , and great

6 God finderh fome even among ft she wicked and

E Not onely men fimply but even fuch as areendued with the Spitit of God.doe fometimes goe about to binder the courfe of our vocation : but it is our part to goe forward without all ftopping or flaggeriog. after that we are fure of our calling from God. & They foretold chrough the Spirit What dangee han-gedover Pauls head, and this thes did as Prophett : but

% Chap 6.8. h He speaketh of the seven Diacons which be mention ned before, Chap.6.
e They had a peeuliar gift of foreielling things to come.

they fraied him

from going to His-

bridleth all affe-Cious in them which earneftly ferke the glory of God. 3 God is to be

Authour of all

good layings and deedes. lothings indifferent (of which fort were not the traditions of the Pharifes. but the ceremonies of the Law, vntill fuch time as Chriftian Inbertie was more fully revealed to the lewes charitie willeth us to couforme or apply our felves willing. ly fo farre as we

may to our hiethren which doe maliciously, selift the trueth, but are not throughly inftrucked efpecially if the quellion be of a whole multi.

Paul making a

Gort declaration

of his former life,

prooveth both his

vocation and do-

a That is, his dayly

hearer : the reafon

of this fpeech is

this, for that they which teach, fit

commonly in the

higher place (pea-

fere which fit upon

fourmes beneath: and sherefore hee

faith, at the feeto

of Gamaliel.

Arine to be of

God.

citie of Cilicia, and I befeech thee, fuffer mee to fpeake unto the people.

23 And when hee had given him licence, Paul flood on the grieces, and backened with the hand unto the people, and when there was made great filence, he folke unto them in the Hebrew tongue, faying.

CHAP. XXII.

Paul yeeldeth a reason of his faith, 22 and the Fewer heare e and yestestic areason of the parts, 22 and the Revest beare bim a robile: 23 But so four as they cried out, 24 He is commanded to be sourced and examined, 27 and so declareth sharks is citizen of Roome.

Y E men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more filence, and he faid,)

I am verely aman, which am a Iew, borne

in Tarlus in Cilicia, but brought up in this citie at the a feete of Gamaliel, and instructed according. to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and

5 As also the chiefe Priest doth beare me witnes, and all the company of the Elders : of whom alfo I received letters unto the brethren, and went to king to their school. Damascus to bring them which were there, bound

unto Hierusalem, that they might be punished.

6 1 And so it was, as I iourneyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, faying unto me, Saul, Saul, why perfecuteft thou me?

8 Then I answered, Who art thou Lord? And he faid to mee, I am Iefus of Nazareth, whom thou persecuteft.

9 Moreover they that were with mee, faw in deede a light and were afraide : but they heard not

the voyce of him that fpake unto me.

10 Then I faid, What shall I doe, Lord? And the Lord faid unto me, Arife, and goe into Damafcus; and there it shall be rold thee of all things, which are appointed for thee to doe.

11 So when I could not fee for the glory of that light, I was led by the hand of them that were with me, and came into Damafcus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Iewes which dwelt there,

13 Came unto mee, and flood, and faid unto me , Brother Saul, receive thy fight ; and that fame

houte I looked upon him. 14 And he faid, The God of our fathers hath appointed thee , that thou shouldest know his will, and shouldest fee that lust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse unto all men. of the things which thou haft feene and heard,

16. Now therefore why tarieft thou? Arife, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ! And it came to passe, that when I was come againe to Hierusalem , and prayed in the Temple, I was in a traunce,

18 And faw him , faying unto mee, Make hafte, and get thee quickly out of Hierufalem : for they will not receive thy witnesse concerning me,

19 Then I faid, Lord, they know that I prifoned, and beat in every Synagogue them that belee: ved in thee.

20 And when the blood of thy martyr Steven was shed , I also stoode by , and consented unto his b This is properly death, & kept the cloathes of them that b flew him. fpoken; for Steven

21 Then hee faide unto me, Depart : for I will fend thee farre hence unto the Gentiles.

22 1 And they heard him unto this word, but Rice, but by open then they lift up their voyces, and faid, Away with force : for at that fuch a fellowe from the earth ; for it is not meete timethe lewes that he should live.

23 And as they cried & cast off their cloathes, Law. and threw dust into the aire,

24 3 The chiefe captaine commanded him to butto pride will be led into the castle, and bade that hee fould be neither it selseme fcourged, & examined that he might know where- neither fuffer fore they cried fo on him.

25 4 And as they bound him with thongs, Paul c Thedescription faid unto the Centurion that flood by , Is it lawfull of a feditious hurly for you to scourge one that is a Romane, and not

condemned?

him before them.

26 Now when the Centurion heard it, he went, 3 The wildome and told the chiefe captaine, faying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and faid to profitable, and therehim, Tell me, art thou a Romane ? And he faid, Yea. withall measure

28 And the chiefe captaine answered, With a the profit, accorgreat fumme obtained I this freedome. Then Paul ding as it appeared free preferrly. faid, But I was fo borne.

29 Then firaightway they departed from him cause why we may which should have examined him : and the chiefe not use those lawwhich should have examined that a sum that he was God giveth upo captaine also was afraid, after hee knew that he was God giveth upo repetit, or put away

30 On the next day, because hee would have an injurie. knowen the certaintie wherefore hee was accused d Norby Nation, of the Iewes , hee loofed him from his bonds , and of thechie. commanded the hie Priestes and all their Councill to come together: and hee brought Paul, and fet

CHAP. XXIII.

I As Paul pleadeth his cause, a Andnias commaunde:h them one transpiration meaning, a Common bis accufers. 11 Cod encourageth him. 1 Diffention among his accufers. 11 Cod encourageth him. 14 The lewes laying waits for Paul, 20 is declared unto the chiefe captains. 27 Hes sendeth him

A Nd , Paul behelde earnestly the Councill , and false accusations faid, Men and brethren, I have in all good con- of his enemies, fetteth a good science served God untill this day. conscience for

2 3 Then the hie Priest Ananias commaunded them that flood by, to finite him on the mouth.

3 Then faid Paul to him, God a will finite

thee, thou b whited wall: for thou fitteff to judge me according to the Law, and c transgresting the constrained at Law, commandest thou me to be smitten ;

4 And they that flood by , faid , Revilest thou themselves by their intemperancie. Gods hie Prieft?

he was the hie Prieft: for it is written, & Thou fhalt in wries, and to fumnot speake evill of the tuler of thy people.

6 s Bur when Paul perceived that the one feare of God, fo part were of the Sadduces, and the other of the that we do it with

a Hypoctites are length to beiray 3 It is lawfull for 5 4 Then faid Paul , I knew not brethren , that us to complained moothe wicked out barred and with

Paul agaioft the

proofe whereof,

be repeateth the

whole courle of bielife.

a quiet and peaceable minde. a It appeareth plainely by the Greeke phrafe, that Paul did not cutie the hie Prieft, but onely pronounce the putiliment of God against him.

b This is a schement and flarge speech, but yet not reproachfull. For the godly man flegake touchly, and gy the voyed of the hitter affection of a flarge and angry mind of the first affection of a flarge and angry mind of the flarge and angree angree and angree and angree and angree and angree and angree and to pronounce the fentence advifedly. 4 We must willingly and from the heart give honour to Magistrates, although they be tyrants. 4 End. 28 27. 5 We may honour to Magistrates, although they be tyrants. . Ezod. 28 27. 5 We may lawfully sometimes set the wicked together by the eares, that they may leave office allault us , fo that it be with no hinderance of the trueth. Pharifes,

fort of cuttbrores. not byorder of Iucould not put any man to death by

a Stout and ftube brace the trueth. other to receive it. burly, and of an mad multimde. of the flesh doeth not confider what is iuft,bnt what is

4 There is no but by the law

denly made by

the Lord Panis

pairon.

Chap. 14:32. phil 3, 5.

6 Theconcord of the wicked is weake although they confpire together to oppreffe the wuech.

7 It is an olde he zefie of the Sadduces, to denie the fubstance of Angels and foules, and shorewith all the

refumeation of the # Mat. 14. 23 d Natures that want bodies. 8 The Lord when it pleafeth him. foderh defenders of his caufe, even amongtt his enemies.

e The Scribes office was a publik office, and the name of the Pharifer was the name of a fect. God will not forfake his to the no Such at are ca-

sied away with a foolift zeale, think shar they may lie and murther , and doe whatfoever mischiefe they banning themfelves,

promifed. g Yee and the Senate requiring the fame to be dene leaft thar the Tribune fhould thinke that it was demanded of him at fome private mans fuite. zz The wifedome of the Spirit muft be iouned with implicitie.

Pharifes, he cried in the Councill, Men and bre-thren, * I am a Pharife, the some of a Pharife: I am accused of the hope and resurrection of the

7 6 And when hee had fayd this, there was a diffention betweene the Pharites & the Sadduces, to that the multitude was divided.

8 7 * For the Sadduces fay that there is no refurrection , neither & Angel, nor Ipint : but the Pharties confeile both.

9 8 Then there was a great crie : and the e Scribes of the Pharifes part role up, and strove, laying, We finde none evill in this man ; but if a ipirit or an A. gel hath ipoken to him, let us not hght againtt God.

10 9 And when there was a great diffention, the chiefe capraine, tearing left Paul thould have bene pulled in pieces of them, commanded the fouldlers to go downe, and take him from among them, and

to bring him into the castell,

II Now the night following, the Lord flood by him, and faid, B of good cour ge, Paul, for as thou haft testined of mee in Hierutalem, to must thou beare witheffe also at Rome.

12 10 And when the day was come, certaine of the Iewes made an affembly, and bound themfelves f with a curfe, taying, that they would neither eate oor drinke till they had killed Paul.

13 And they were moe then tourtle, which had

made this conspiracie.

14 And they came to the chiefe Priests and Elders, and faid, Wee have bound our felves with a folemne curfe that we will eate nothing, untill wee have flaine Paul.

15 Now therefore, ye and the Councill, figuif They curling and fie unto the chiefe captaine, that he bring him torth unto you to morrow, as though you would knowe fome thing more perfectly of him , and we, or ever he come neere will be ready to kill him.

16 But when Pauls fifters sonne neard of their laying await, he went, and entred into the castell,

and told Paul.

17 14 And Paul called one of the Centurions unto him, and faid, Take this yong man hence unto the chiefe captaine : for he hath a certaine thing to thew him.

18 So he tooke him, and brought him to the chiefe captaine, and fayd, Paul the prisoner called me unto him, and prayed mee to bring this yong man unto thee, which bath fome thing to tay unto

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and sked him, What half thou to thew me?

20 And he fayd, The Lewes have conspired to defire thee, that thou wouldest bring foorth Paul to morrow into the Councill, as though they would inquire fomewhat of him more pertectly:

21 But let them not perswade thee; for there lie in wait for him of them , more then fourty men, which have bound themselv s with a curse, that shey will neither eate nor drinke, till they have killed him; and now are they ready, and wait for thy promise.

22 25 The chiefe captain then let the yong man depart, after hee had charged him to utter it to no man, that hee had I the wea him thele things.

23 And he called unto him two certaine Centurions, faying, Make ready two hundreth touldiers, that they may goe to Cefarea, and horiemen threescore and ten, and two hundreth with darts, at the third house of the night :

24 And let them make ready an horfe, that Paul being fet on, may me brought fafe unto Felix the governour,

25 And he wrote an Epiftle in this maner: 23 Clandins Lyfias unto the most noble go- 23 Lyfian is fud-

vernour Felix fendeth greeting. 27 As this man was taken of the Iewes, and should have beene killed of them , I came upon them with a garison, and rescued him, preceiving that hee was a Romaine.

28 And when I would have knowen the cafe wherefore they acculed him, I brought him foorth into their Councill.

19 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for the man, I tent him thraightway to thee, and commanded his acculers to speake before thee the things that they had against him. Farewell.

31 Then the fouldiers as it was commaunded them tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horfemen to goe with him, and teturned into the Caffell.

33 Now when they came to Ceferea, they delivered the Epiftle to the governour, and prefented Paul also noto him.

34 So when the Governour had read it he afked of what province he was : and when he underflood that he was of Cilicia,

35 I will heare thee, fayd hee, when thine accufers also are come, and commaunded him to be kept in Herods judgement hall.

CHAP. XXIV.

Tep'ullus accuseth Paul: 10 He answerech for himselfe: Ter Muss accepted Lane: 10 the any wereen for nimpers at He preachesh Christ to the governmen and his wife. 27 Feitz hopeth, but in vaine, to receive a bribe, 28 who going from his office , leave h Paul in prifon .

N Ow 3 after nve dayes, Ananias the hie Priest a Hypocrites, when came down with the Ellers and credit. came down with the Elders, and with Tertul- whatthey would lus a certaine oratour, which appeared before the governour against Paul.

2 And when he was called foorth , Tertullus began to coule him, laying, Seeing that wee have thew of Law. obteined great quietnetic a through thee, and that a Felix ruled that many b worthy things are done unto this nation province with great through thy providence,

3 We acknowledge it wholly, and in all places, tofephustecordeth most noble Felix, with all thankes.

4 But that I be not redious unto thee, I pray worthythings, as ' thee , that thou wouldest heare us of thy curtefie a few words.

5 Certainely we have found this man a c peftilent fellow , and a moover of fedition among oil the Iewes thorowout the world , and ad chiefe maintainer of the tect of the e N-zarites :

6 And bath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law:

7 But the chiefe captaine Lyfias came upon haviour. us, and with great violence tooke him out of our hands,

Commanding his accusers to come to thee : of whom thou mayeft (if thou wilt inquire) know entigne bearer. all thele things whereof we accuse him.

of the towner name where they thought that Christ was borne, wherekpon it came

doe by force and deceix, at length

they goe about to compaffe it by a cruelty and covetoufgeffe , and yer zhat he did many zat he captaine of certain cut throats,

ving wreich the Ea wnich cauled great rrougles in Iudea. b He ufeth a word which the Stoikes defined to be a pere fit duetie and be-

and put that decea-

c Word for word, a plague.

d As you would fay, a ringleader, or

e So they called the Christians fcoffingly

that Iulian the Apostate called bim Galilean.

Hhh 3

9 And

33 There is no coupled againk Te Lord and bis Greeke, that thou haft thewed thefe things to mee.

Confirmed Tergullus his faying. B Terrullurby devile thethoricke beginneth with end with her : but Paul using beavenly eloquence, and but a funtile begioning cafferb off trem bimfelfetbe erime of fedicion,

wherewith be was burdened, with a fimpledeniall. g Paulpleaded his caufe two yeeres before Felix departed ouroftee province, of they now accuse me. chap. 17.bur be had governed Trachopitie , and Batavea, and Galaunite, before that Claudius made him governour of tudea: 10depau inthe hillory lib.z.chap. 12. h They cannot lay

and proove by good men. reafons. caule of Religion from a flate conte Aurall to a itate of qualitie oot onely not derying that objected against him , but alfo prooving it to be true. to be heavenly and from God, and to he she older of

foor bhefore thee

i Here this word. Herefie , or feft, is taken in good patt. 4 Paulin conclufion telleth the thing which was Terrullus bad be. fore diversoraves sor upted. k And while! vos bufie about

ebolething. I Hereby it appeareth that their of Afia were Saul bis abat flitred up the people against himin Whither the Tribune brought me. deth bis fentence, becaufe the matter ir doubtfull.

to Pelia could not dge whether be in the maiters of his religion of no.

mail he had bester understanding of that you would "Paul Proteins" is not a forgoner matter a resulting the fedition he thinke he good to deferre it sill be beart Lyfan, and specific be gas Paul formewhat more therety. 6 God in a molt faithfull keeper of his forwards, and the facte of the trutch it wonderfull, even amough men which are not even for the paul of the fore keth afterward, a very harlot and licentious woman, and being the wife of Azizut Ving of the Einelens , who wascircu neifed , departed from him , and your to Felix, the brother of one Pallas . who was fomerime Neso his bondman. wiede that is guiltly to it felfe. although , fometime here be fome fhew of equitie, yet by and by , it will be excipguished: but in the meane leafon we have neede to patience, and tharcontinuall.

turill be bad better under fanding of that way which Paul professed ; and as for other

o And the Iewes likewife faffirmed, faying that it was fo.

18 2 Then Paul, after that the governous had beckened noto bim that bee should speake, anflatterie miretan fwered, I do the more gladly answere for my felfe, foralimed as I know that thou half beene oft maby yeeres a judge unto this nation.

11 Seeing that thou mayeft knowe, that there are but twelve dayes fince I came up to worthip in

Hiernfaleto.

12 And they neither found me in the Temple, disputing with any man , neither making oproate Tong the people, neither in the Synagogues, nor in the citie.

13 Neither can they h proove the things, where-

14 3 But this I confesse unto thee , that after the way (which they call berefie) fo worship I the God of my fathers, beleeving all things which are written in the Law and the Prophets,

15 And have hope towards God, that the refurrection of the dead, which they themselves looke of the lever water, for alfo, thall be both of just and unjust.

16 And herein I indevour my felfe to have alway a cleare conscience toward God and toward

17 4 Now after many yeeres, I came & brought 3 Paul goeth in the almes to my nation and offerings.

18 Atk whit time, certaine lewes of I Afia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have beene prefent before thee, and accuse me, if they had ought against me. 20 Or let these themselves fay, If they have

found any uniust thing in mee, while I stood in the m Councille 21 Except it be for this one voyce, that I cried

Randing among them, Of the refurrectoin of the dead am I accused of you this day. 21 , Now when Pelix heard thefe things, hee

deferred them, and fayd, When I shall more a perfeetly know the things which concerne this way. done, truely, which by the comming of Lyft is the chiefe Captaine, I will decise your matter.

23 6 Then hee commanded a Centurion to keepe Paul, and that he should have ease, and that he thould forbid none of his acquaintance to minifter unto him, or to come unto him.

34 f And after certaine dayes , came Felix with his wife o Drufilla , which was a Iewesie , and pnemies, and those he called foorth Paul, and heard him of the faith in Chrift.

25 And as he disputed of righteousnes & temperance, & of the judgement to come, Felix trem-The tudge suspen- bled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

25 Hee hoped also that money should have beene given him of Paul, that he might loofe him: wherefore hee fent for him the oftner, and comhad done wiekeely muned with him. 27 7 When two yeeres were expired, Porcius

7 In a naughey

Festus came into Felix roome, and Felix willing to P get favour of the Iewes, left Paul bound.

p For whereashe d behavea himfelfe berg wickedly in the probince, had ie not beene for fabour of his brother Pallas , bee fhould have died for : fo that we may gather hereby why he would have pleafured the Iewes.

CHAP. XXV.

Restructeding Felix. 6 commander Paul to be beought forth. 11 Paul appealed unto Cesur. 23 Festiva openets Pauls matter to king Agrippa. 13 and being eth him before him, 27 that he may anates sufficients.

W Hen : Festus was then come into the province, Satana Minister after three dayes bee went up from Cefarea are fubrilland dili unto Hierusalem. Then the high Priest, and the chiefe of the occasions : but God

Iewes appeared before him against Paul ; and they who watchesh for belought him.

3 And defired favour against him, that hee easily. would fend for him to Hierufalem; and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cefares, and that he himfelfe would thortly depart thither.

Let them therefore, fayd he, which among you are able, come downe with us : and if there be any wickednesse in the man, let them accuse him.

6 4 Nowe when he had tarted among them an injurie infuly, no more then ten dayes, he went downe to Cefarea, but not with inand the next day fate in the judgement feate, and jurie. commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stoode about him and layd many and grievous complaints against Paul, whereof a they could make no plaine proofe,

ther offended any thing against the law of the tainly and with un-Iewes, neither against & temple, nor against Cefar, doubted reasons. 9 3 Yet Festus willing to get favour of the Iewes, answered Paul and sayd, Wilt thou goe up 3 God doeth not

to Hierusalem, and there be indged of these things the complett of the hefore me ?

10 Then fald Paul, I fland at Cefars Judgement turneth it upon feate, where I ought to be ludged ; to the lewes I their owne heads, have done no wrong, as thou very well knowest,

II For if I have done wrong, or committed any thing worthy of death, I refule not to die: but if there be none of these things, whereof they accuse me , no man , to pleasure them, can deliver me to them: I appeale unto Cefar.

12 Then when Festus had spoken with the Councill, hee answered, Hast thou appealed unto Cefar ; unto Cefar fhalt thou goe.

13 4 And after certaine dayes . King 6 A- 4 Festus thicking grippa and Bernice came downe to Cefarea to fa- no fuch thing, even late Festus.

14 And when they had remained there many wickedoese of the dayes, Festus declared Pauls cause unto the King, Jewes, and Paule faying, There is a certaine man left in prison by inuccrucie, does h Felix.

15 Of whom when I came to Hierusalem , the hie Priest and Elders of the lewes enformed me, b This Agrippa and defired to have judgement against him-

16 To whom I answered, that it is not the maner of y Romanes for favour to a deliver any man fore, and Birnice to the death, before that he which is acculed, have was his lifter. the accusers before him, and have place to defend a TheRomans wife himselfe, concerning the crime.

17 Therefore when they were come hither, before, &c. without delay the day following I fate on the judgement feate, and commanded the mao to be brought foorth.

18 Against whom when the accusers flood up,

gent in feeking all

8 Forafmuch as he answered that he had nei- a They could not

wicked, but alfo

before kings,brinmarveiloully confirmie the Church of God.

was Agrippa his fonne, whose death Lukefpake of benot to deliver an man to be punified

The prophane an occasion to coudemue the true deftrine by reafon of private controverties and contentieff of men be-Tourt themfelves : but he trueth oever theles abiderh inshe meane feafou fafe and fure. d This prophage man calleth the lewer religion, fuperitition, and that before king Agrippa,but no mervaile;

for the rulers of provinces by reason of the maiellie of the empire of Rome, uled to preferre rhemfelves before kings. 6 That is fulfilled in Paul , which the Lord before nad told to Ananias of bim, Chap. 9.11. e Gorgeoully like a Prince.

f To Augustus. Good Princes refuled this name at the first, to wit to be called Lords, but afterward they admitted it, at we reade of Traignus.

To have a skilfull judge.is a great and fingular gift of

God

. Paul dividesh the biftorie of his life the first the calleth his adverfaries witnesses : for the latter , the fathers and Prophets a What I was, and where, and how & lived b That my parents tiently,

werePharifes. c The feet of the Pharifes was the moft exquifice amonell ail the fed; lewes, of the lewes, for it sains hetreriben all the reft. 3 There are :bree

chiefe and princi-Fall witness of true dodrine.God, the true Fathers. and the confens of the Church. 4 He prooverb the refurrection of the dead . first he the

of Christ : whereof be is a fufficient witceffe.

they brought no erime of fuch things as I suppo-

19 But had certaine questions against him of their owned tuperlitions, and of one lefus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of queition. I asked him whether he would goe to Hierusalemand there be judged of these things.

21 But because he appealed to be reserved to the examination of Augustus, I commanded bim to be kept, till I might tend him to Cefar.

21 6 Then Agrippa fayd unto Festus, I would also heare the man my felfe. To morrow, said he, thou thalt heare bim.

23 And on the mortowe when Agrippa was come, and Bernice with great c pompe, and were entred into the Common-hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus faid, King Agrippa, and all men which me present with us , yee see this man, about whom all the multitude of the lewes have called upen me, both at Hierufalem, and here, crying, that

he ought not to live any longer.

25 Yet have I found nothing worthy of death. that he hath committed : nevertheleffe, feeing that he hath appealed to Augustus , I have determined to fend him.

26 Of whom I have no certaine thing to write unto my flord : wherefore I have brought him foorth unto you, and especially unto thee, King Agrippa, that after examination had, I might have fomewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

2 Paul in the prifence of Sprippa, 4 declarth his life from his childhood, 16 and his calling, 22 web hisch efficacie of roverds, 28 that almost he person closed him to Christianitie. 30 Put he and his company depart doing nothing in Pauls

T Hen Agrippa faid unto Paul, Thou art permitted to speake for thy selfe. So Paul freiched into two times; for forth the hand, and answered for himselfe.

2 1 I thinke my felfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the lewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the lewes: wherefore I beseech thee to heare mee pa-

4 2 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the

Which a knewe me heretofore even from my b Elders (if they would restifie) that after the smost straight feet of our religion, I lived a Pharife.

6 3 And now I ftand and am accused for the hope of the promise made of God unto our fa-

7 Whereunto our twelve tribes inflantly ferving God day and night, hope to come : for the which hopes fake, O king Agrippa, I am accused of the lewes.

8 4 Why fould it be thought a thing incre-Sower of God, then 8 4 Why thould it be thought a thing incre-by the refurrection dible unto you, that God should raise againe the

9 I also verely thought in my felfe, that I ought to doe many contrary things against the Name of Iefus of Nazareth.

10 * Which thing I also did in Hierusalem : + Chap.S. 3. for many of the Saints I flut up in prison, having received authoritie of the High Priests, and when d I consented to. they were put to death, I gave my a fentence.

And I punjihed them thorower all the Sy-their doing: for he pagogues, and e compelled them to blafpheme, warnor a judge. and being more madde againft them, I perfecuted e Byextreme pathem, even unto ftrange cities. niammer # Chap. 9, 2.

12 At which time, even as I went to * Damafcus with authoritie, and commission from the high

13 At midday, O king, I faw in the way a ht 5 The end of the from heaven politing the brightnesse of the suone, Gotperti to lave thine round about mee, and them which went brought to the

14 So when wee were all fallen to the earth, I heard a voyce speaking unto me, and faying in the fied in him being Hebrewe tongue, Saul, Saul, why perfecuteft thou lavd sold on by me? It is hard for thee to kicke against pricks.

15 Then I faid, Who are thou, Lord? And he faid, I am Iesus whom thou persecuteft.

16 But rife and ftand upon thy feet: for I have appeared unto thee for this purpose to appoint his grace as a witappeared unto thee for this purpose to appoint neife.
thee a minifer and a witnesse, both of the things a Chap 9.12.26. which thou half feene, and of the things in the and 13,4. which I will appeare unto thee,

17 Delivering thee from this people, and from 7 Christ is the the Gentiles, unto whom now I fend thee,

18 , To open their eyes , that they may turne from darkenelle to light, and from the power of Satan unto God, that they may receive forgive- should not be fuch neffe of finnes, and inheritance among them, which dreamed of butone are fanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not difobedient unto the heavenly vilion.

20 * But the wed first unto them of Damascus, and at Hierufalem, and therowout all the coasts of Indea, and then to the Gentiles, that they should from the dead. repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the lewes caught me in the leffe : and this is fet * Temple, and went about to kill me.

22 7 Nevertheleffe, I obtained helpe of God, and continue unto this day, witnessing both to foretime death, and f small and to great, saying none other things, sometime miserie then those which the Prophets and Moses did lay and calamite. should come,

23 Tovvit, that Chrift fhould g fuffer, and that to fooler, yet our he thould be the h first that should rate from the withflaoding we dead, and should thew i light unto this people, and to the Gentiles.

the Gentiles,
24 8 And as he thus answered for himselfe, Fe-privity.

Paul should be placed by Paul sit were flus fayd with a loud voyce , Paul, thou art belides thy felve, much learning doeth make thee mad.

25 But he faid, I am not mad, O noble Feftus, but I speake the words of trueth, and sobernelle. 26 For the king knoweth of thefe things , be- not the office of

fore whom also I speake boldly : for I am perswa- his Apostleship ded that none of these things are hidden from him: for this thing was not done in a k corner.

27 9 O king Agrippa, beleevest thon the Pro- and altogether both phets? I know that thou beleevest,

28 Then Agrippa faid unto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul faid , I I would to God that not except onely thon , but also all that heate me to day, were 10 Paul is feleranboth almost, and altogether such as I am, except dismissed. thefe bonds.

30 10 And when he had thus fpoken, the king Hhh 4

knowledge of Chrift, and are iuftified aud fanti-

6 Paul alled geth God to be authour of the office of his Apoftlefhip and

* Cnap. 21,30. end of the Lave and the Prophets, f Toevery or g That Chrill

appointed to beate our miferies , and the punithment of our linner. h The brit of them,

which are raifed i Life, yea, and that a most bleffed life which (hal) be end. againft darkeneffe, which almost to a ? tengues fignifieth

8 The wifedome of God is made. Se must boldly ayouch the trueth.

forgetting himfelfe that be flood a pri foner to defend his caufe, he forgerteth I I would to God that not onely al-

most, but thorowly thou and all that beare me this days miga he made as I am, my bondsonely

role up, and the governour, and Bernice, and the y that fate with them,

31 And when they were gone apart, they talked betweene themselves , saying, This man doeth nothing worthy of death, not of bonds.

32 Theorayd Agrippa unto Featus, This man might have beene fooled, if he had not appealed

unto Cefar.

CHAP, XXVII.

2 Paul 7,9 foretelleth the peril of the bogage, 21 but he is more beserved. 14 I bey are softed to and fro with the temps ft, 22, 42 and suffer shipwracks: 34 Tet all safe and Sound 44 escape so land.

Now, when it was concluded, that we should taile into Italie, they delivered both Paul, and certaine other prisoners unto a Centurion, named

Inlius, of the band of Augustus,

2 And * we entred into a thippe of Adramyttium, purposing to faile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedowere , and fet forth nia, a Theffalonian, with us.

3 And the next day we arrived at Sidon ; and Inlius courteoully entreated Paul, and gave him . libertie to goe unto his friends, that they might refresh bim.

4 And from thence we launched, and failed hard by Cyprus, becaule the windes were contrary. Then failed we over the fea by Cilicia , and

Pamphylia, and came to Myra, a citie in Licia. 6 And there the Centurion found a thippe of

Alexandria, failing into Italie, and put us therein. And when we had failed flowly many dayes,

and fearce were come against Guidum, because the winde suffered us not, we sailed hard by Candie, peere to a Salmone.

8 And with much adoe failed beyond it, and came unto a certaine place called the Faire havens, neere unto the which was the citie Lafea.

9 . So when much time was fpent, and failing was now icopardous because also the bFast was now passed. Paul exhorted them.

10 And faid unto them, Sirs, I fee that this voyage will be with burt, and much damage, not of the

lading and thip onely but also of our lives. 11 3 Nevertheletle the Centurion beleeved ra-Levit 23,27, which ther the governour and the mafter of the thippe. then those things which were spoken of Paul.

> 12 And because the haven wasnot commodious to winter in , many tooke counfell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie , and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew foftly, they supposing to attaine their purpose, looled

neerer, and failed by Candie.

14 But anon after, there arose by e it a ftormie winde called a Euroclydon.

15 And when the thip was caught, and could not relift the winde, we let her goe, and were ca-16

And we ran under a little Yle named Claud Northeast wind. da, and had much adoe to get the boat. 17 Which they tooke up and nied all helpe, pn-

dergirding the thip, fearing leaft they thould have filien unto Syrtes, and they strake faile, and fo were

an exceeding tempeft, they lighted the ship.

owne hands the takling of the thip.

20 And when neither fuone nor starres in many dayes appeared, and no small tempest lay upon us, all hope that we should be faved, was then taken away.

21 5 But after long abstinence, Paul stood forth wicked for a times in the mids of them, and faid, Sirs, ye foould have for biseled and hearkened to me, and not have loofed from Can- cholensfake. die: fo should ye have gained this burt and loffe.

22 But now I exhort you to be of good courage : for there thall be no loffe of any mans life among you, fave of the ship onely.

For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying , Feare not , Paul : for thou must be brought before Cefar ; and loe , God hath given unto thee freely , all that faile with thee.

2) 6 Wherefore, Sirs, be of good courage: for 6 The promife is I believe God, that it shall be so as it hash beene through faith. tolde me.

26 Howbeit, we must be cast into a certaine Iland.

27 7 And when the fourteenth night was come, as wee were carried to and fro in the e Adriaticall fea about midnightthe shipmen, deemed that some countrey fapproached upto them.

28 And founded, and found it twenty fathoms: e For Prolome wet. and when they had gone a little further, they foun- acicall fea beateth ded againe, and found fifteene fathoms.

19 Then fearing leaft they should have fallen of Silicia. into some rough places, they cast foure ancres out neere to fome couns of the sterne, and wished that the day were come.

30 8 Now as the mariners were about to fice & There is none out of the fhip, and had let downe the boat into fo foule an act. the fea under a colour as though they would have whereupon diffrust cast arkers out of the foreship.

31 9 Paul faide unto the Centurion and the enforce men. fouldiers, Except these abide in the ship, ye cannot 9 Alth. ugh the

32 Then the fouldiers cut off the ropes of the doth not fimply boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, faying. This is the four- they make themteenth day that ye have taried, and continued fasting, receiving nothing :

34 Wherefore I exhort you to take meat ; for notembrace those this is for your fafegard: for there shall not an God offreth them, ghaire fall from the head of any of you.

35 And when he had thus spoken , hee tooke nesse or distrust. bread, and gave thankes to God in presence of 10 Whenthe them all, and brake it, and began to eate.

36 Then were they all of good courage, and be not onely quiet, they also tooke meat.

37 Now we were in the fhip in all two hundred others by their exthree score and fixteene soules.

38 And when they had eaten enough, they lightened the thip, and cast out the wheat into the fea, use, whereby is 39 11 And when it was day, they knew not the meant, that they fhalbe fale, and not

a banke , into the which they were minded (if it ar Thenaretemwere possible) to thrust in the ship. 40 So when they had taken up the ankers, they

committed the flippe unto the fea, and loufed the the fortor haven rudder bonds , and toiled up the maine faile to the is neerelt. winde, and drew to the thore.

inde, and drew to the shore.

41 And when they fell into a place, where i two Adriatical feature. feas meete, they thrust in the shippe: and the fore- the Persian fea. part flucke fast, and could not be mooved, but the iso is Ishmus calhinderpett was broken with the violence of the led becaufe the fea Wayesa

7 We attaine and come to the pro mifed and fure falvation through the and death it felfe. teth , that the Adrie upon the East Shore f That they drew

Cience doe not performing of Gods promiles depend upon fecond caules , yes felves unworthy of Gods bounti fulneffe, which dos

either upon rafh. world trembleth, the faithfull alone but confirme

ample. g This is a proverbe which the Hebrues countrey , but they fpied a cettaine b creeke with one of them perift. pells molt of all o be feared and

> Acreeke is a fen toucheth it on both

42 22 Then

a Which wasan high hill of Candie. G de providence taketo notaway the caufes which God ufeth as meanes , but rather ordererband difpoferb their right ufe even then when he openeth

a Paul with many

orber prefonere, and through be midft

of many deaths , it

brought to Rome,

but yet by Gods

owne band as it

and commended

unto sue world

lar cellimonies.

with many fingu-

a Cot. 82,15.

an extraordinatie iffue. b This is meant of the lewes faft, which theykeepe in the feast of eaplation . as we reade fell in the feventh moneth which we call OA her, and is not good for navigation, or failing. Men caft them-

felves willingly into an infinite for of das gers, when they chule to follow their owne wifedome, ratherthen God, Speaking by he mouth of his ferc By Candie , from

whole thore our thir was derveo by ried away. the meaner 4 The end prooveth that none provide worfe for themfeiver ,then they which commicsbemie ves to be governed onely by their owne wifedome.

18 4 The next day when we were toffed with 19 And the third day wee cast out with our where more unfaithfulnes and unthankfulnes then in unbeleevert. 13 God finderh even among ft his enemies them pyhofe helpe he ofeth to preferre bia

14 The goodneffe

of God overcom-

meth mans malice.

a That is it which

arthis day wecall

The godly are

fore to have danger upon danger,

bur they bave al-

wayes a glorious

a Although ad-

verfitie be the pu-

nifhment of finne,

God in punishing

alwayes refpe &

hone , they tudge

ther doe not wait

for the end, or doe

indge andefterme

of men according

to profperitie ar

e The Greeke

word fignifieth, to

be inflamed, or to

Diofcorides in his

6 booke chap. 38.

biting of a viper

caufeth a fovelling

mote unconftant

every way , then

they which are

ignorant of true

4 It Dever yet Te-

pented any man,

har received the

fervage of God,

miferable and

were he never for

poyfons.

religion.

witneffeth, that the

forell · moreovet

advertitie. b Right and

rafhly , which ei-

yet feeing that

Malta.

A2 13 Then the fouldiers counfell was to kill the prifoners, leaft any of them, when he had fwomme out, thould fice away 43 3But the Centurion willing to fave Paul,

flaved them from this counfell, and commaunded that they that could fwimme, thould cast themfelves first into the tea, and goe out to land:

44 14 And the other, fome on boards, and fome on certaine pieces of the ship : and so it came to paffe, that they came all fafe to land,

C. HAP. XXVIII.

a The Barbarians cur:effe towards Paul and his companie. 3 A Diper on Paulshand: 6 Hefhaketh it off without harme: 8 Putins 9 and others are by him healed, 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the legyes, 20 the cause of his comming: 22 Hs prescheth Isfus 30 troo yeeres.

A Nd when they were come fafe, then they knew that the Isle was called a Melita.

2 And the Barbarians shewed us no litle kindneffe, for they kindled a fire, and received us evety one, because of the present showre, and because

3 1 And when Paul had gathered a number of flicks, and laid them on the firesthere came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians lawe the worme hang on his hand, they faid among themselves, This man furely is a murtherer, whom, though he hath escaped the sea, yet b Vengeance bath not fuffered to live.

But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should have e fwolne, or fallen downe dead fuddenly : 3 but after they had looked a great while, and fawe no inconvenience come to him, they changed their mindes, and faid, That he was a God.

7 4 In the same quarters, the chiefe man of the Ifle (whose name was Fublius) had possessibe fame received us, and lodged us three dayes cour-

8 And fo it was , that the father of Publius lay ficke of the fever, and of a bloodie flixe: to whom Pani entred in, and when hee prayed, hee layde his

hands on him, and healed him. o s When this then was done, other also in the Ifie, which had diseases, came to him, and were

bealed. 10 6 Which also did us great honour : and of the bodie, and fo when wee departed, they laded us with things ne-

faith Nicander, in bis remedies againft ceffarie. 11 9 7 Now after three moneths wee departed 3 There is nothing in a thip of Alexandria, which had wintred in the

Ifle, whose d badge was Caftor, and Pollux. 1 1 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium : and after one day , the South wind blewe, and wee came the fecond day to Pu-

14 3 Where wee found brethren , and were de-

s Although Paul were a captive, yet the vertue of God was not captive. Anieb doe in on wife confeet unto the first de So they used to drecke the forepart of their flippes, whereupon the shippes were called by such names.

8 Godhoweth and bendeth the heartseven of profane men , as it pleafeth him to favour his,

fired to tary with them feven daies, and fo we went toward Rome.

15 1 9 And from thence when the brethren fresh has to be heard of us , they came to meete us at the e Mar- aiffined above ket of Appius, and at the three tavenes, whom their fittength. when Paul fawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion delivered the prisoners to the generall Captaine : but Paul was fuffered to dwell by fhimselfe with a fouldier that kept bim.

17 10 And the third day after, Paul called he chiefe of the Iewes together, and when they were come, hee faide unto them, Men and brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered bired for himfelfe. prisoner from Hieruszlem into the handes of the

18 Who when they had examined me, would Apostle. have let me go , because there was no cause of death in me.

19 11 But when the Iewes spake contrarie, I God give:h us, but was constrained to appeale unto Cefar, not because I had ought to accuse my nation of.

20 For this cause therefore have I called for you to fee you, and to speake with you : for that hope of Ifracis fake, I am bound with this chaine.

21 Then they faid unto him, We neither received letters out of Indea concerning thee, neither came any of the brethren that thewed or fpake any evill of thee.

22 But wee will heare of thee what thou thin- the Gospellagree, keit: for as concerning this feet, we know that eve- well together. rie where it is spoken against.

23 12 And when they had appointed him a the kingdome of day, there came many unto him into his lodging, to whom hee expounded, grestifying the kingdome of God, and perswading them those things that concerne leius, both out of the Lawe of is a favour of lifeto-Mofes , and out of the Prophets, from morning to them that believes

24 13 And fome were perswading with the things disobedient. which were spoken, and some beleeved not.

Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to vvit, Well fpake the holy Ghoft. by Efaias the Prophet unto our fathers,

26 14 Saying, * Goe unto this people, and fav. By hearing ye thall heare, and thall not understand, and feeing ye shall fee, and not perceive.

27 For the heart of this people is waxed fatte, rom. 11.8. and their eates are dull of hearing, and with their h They made as eyes have they h wirked, leaft they should see with their eyes, and heare with their eates, and under- faw against their ftand with their hearts, and should returne that I might heale them.

28 15 Be it knowen therefore unto you that this falvation of God is fent to the Gentiles, and they of the reprobate shall heare it.

29 16 And when hee had faid thefe things, the canoorcaufe the Iewes departed, and had great reasoning among

30 37 And Paul remained two yeeres full in an pell , but the com house bired for himselfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iefus God cannot be

e Appineway, was a payement made by Appius the blind with be belye of his fouldiers long and broad and runs perb out toward the fea, and there overe three tavernes

in it. f Not in a common prifon, bur in so Paulinevery place remembreth bimfelfe tu be an

12 We may use the meaner which fo that weefeeke the glorie of Gods and not our felyese

13 The law and g By good reasons, God forerold them by the Prophets, was come 13 The Gospell

& a favour of death o them that he 14 The unbeleevere doe willingly: refift the trueth.

and yet not by chauce. Ela 6,9. matth. 13,14. marke 14.12. luke 8,10.

ioho 12.40. though they faw not hat which they did fee , but they would not fee. 15 The unbeliefe

and caffar, ayes trueth of God to be of none effette 16 Northe Gol-

tempt of the Golpel isthe caufe of ftrife and debates 17 The wordeof

Christ, with all boldnesse of speech, without let.

a The first part

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Genitles intrea-

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& wirmeffes , and

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nerall trarme-that

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bu writing to the

R mares . doeth

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4 Appointed of

- Alls 13.1.

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b Whereas he e

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bus as Gods mele

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poro perfe 16

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I. He first flow oth on what amberieles Apostlef his Randeth. Is They live commenderh the Cofpell, 16 by which Cod ferresh eut his pemerto boje hat are faved, 17 of faithe as to mere IC re of to be unthink wineffe to od: 26 For which his

The first the unto the uniform 100 ods. 26 For which his means that two his present with the 30 februard for 12 SUS.

A Uniform 2 and februard for 12 SUS.

Christ called to be an b Apostle, we put apart to preach the Golpel of God,

2 (Which hee had promised afore by his Prophets in the halve.)

afore by his Prophets in the holy Scriptures)

3 Concerning his d Sonne lefus Christ our Lord (which was e made of the feed of David faccording to the flesh,

4 And g declared h mightily to be the fonne of God, touching the Spirit of fanctification by the

resurrection from the dead)

5 i By whome wee have received k grace and Apostleship (that I obedience might be given unto the faith) for his name in among all the Gentiles,

6 Among whome ye be alto the a called of le-

7 To all you that be at Rome beloved of God, tais worde fervant, called to be Saints; o Grace be with you, and peace is not taken in this place, asfer against from God our Father, and from the Lord Ielus shis gord, Freeman, Chrift.

8 4 First I thanke my God through Lefus Christ for you all because your faith is P published thorowout the 9 whole world.

9 For God is my witnesse (whom I serve in my fpirit in the Golpell of his Sonne) that withhe year a minifler, out cealing I make mention of you.

10 Alwayes in my prayers, befeeching that by fome meanes, one time or other I might have a professous fourney by the will of God, to come unto you.

II For I long to fee you, that I might bestowe among you fome spitituall gift, that you might be ftrengthened:

12 That is , that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I have oftentimes put-

God to preach the G.ipell. 3 By declaring the fumme of the doftrine of the Golpel, be firreth up the Romages to good confideration of the matter whereof her entreaters : So then nee the wesh that Cariff (won is the very subflance and futome of the Gospell) is the onely fonce of God the Fither, who as rouching his bumanitie its made of the fred of David, but touching his divine and spirituall nature, whereby hee fan-And bimf-lie, is beganen of the Father from everlafting as by his mightie re-fure-Aion manifellit appeareth d. This is a plaine certimonie of the person of Chiff . that he i, burone , and of his two natures , and their properties. c Which Noke fiells of the veryins David his daughter. If Ask is manel for this word Fl(f) by hefe are synchrothes it takes for man. So showed in manel for this word select. In The time and my give power in fer against on the select. In the versameder b. (Owh m. K. This my trained in finell and gracious gifts so with a given me, who had to fall the belies to grace before the contraction of the cont

& mightbe inftracted by it.

nofed to come unto you (but have bene let hither- u He meanth aft to) that I might have fome fruit also among you, them that dwelt in as I have among the other Gentiles.

14 I am debter both to the Grecians, and to ofthein were not 14 I am debter both to the Greenans, and to the Romanes, Looke the Barbarians, both to the wife men and to the theend of the epittle,

Therefore, as much as in me is, I am readie of the Spillle un. to preach the Gospell to you also y are at " Rome. to the beginning

16 For I am not ashamed of the Gospell of of the 9 Chap. Christ: s for it is the x power of God unto falvation to every one that befeeverh, to the lew first, and of the disputation alfo to the y Grecian.

17 6 For by it the righteoufneffe of God is revealed from 2 faith to faith: 7 as it is writter, "The way to attaine up

just shall live by faith.

18 8 For the wrath of God is revealed from is fer for h unto heaven against all ungodlinesse, and unrighte- us of God in the onfneffe of men , which withholde the b trueth in any difference of unrighteoufpeile.

19 9 Foralmuch as that, which may be knowen lefus Chrift appreof God, is manifest in a them, for God hath thew - god bis mighte

ed it unto them.

20 For the invisible things of him, that is, his firumeor to fave eternall power and God head, are feene by the crea- men by. tion of the world, being d confidered in his works, Grecian, is fet to the intent that they thould be without excuse :

21 Because that when they knewe God, they e glorified him not as God, neither were thankefull, fignifie a Gentile. but became vaine in their thoughts, and their tion of the former foolish heart was full of darkene fle.

22 When they g professed themselves to be areraught in the wife, they became fooles.

23 For they turned the glorie of the h incor- God by faith which suprible God to the fimilitude of the image of a encreaseth dayly: corruptible man, and of birdes, and foure tooted and therefore also beafts, and of creeping things,

24 10 Whetefore i allo God k gave them up to their hearts lufts, unto uncleannetle, to defile their

owne bodies betweene themfelves : 25 Which turned the trueth of God unto a lye, and worshipped and served the creature, forfaking bakuk, who auri-

the Crestor which is bleffed for ever, Amen. 26 For this caufe God gave then up to vile af- unto laith bo h

fections: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men left the naturall 8 Another conficuse of the woman, and burned in their lust or e mation of that toward another, and man with man wrought filthinesse, and received in themselves such 1 recom- considered in thempence of their errour, as was meet.

Rome, though fome The fecond part

Nove the whole end and purpofe is this : that is to fay : to thew that there is but one to falvation (which nations) and that it

and effectuali in-When this word against this word lewe, then doth it

rapolition; yes Gofpell that we are iullified before

z From faith which encreafeth dayly. 7 The proofeas well ofthe fift an the fecond propotimon , one of Abuteth and giverh

Abak.a 4. felves or without Chrift, are guiltie

both of god ineffe, and also untighteous velle, and therefore are subject to condemnation; Tuetefore muit they needs fer ke zighteoufaes in some other. Tuerefore muit they needs fecke righteousnes in some orber. a Against all kind of mogodlinesse. b By truerb, Paul meaneth all the right that is lest in man since his fall, not as abough they being led thereby were able to come into favour with God but that their owne reason might condense them of wickednesse both against God and man. 9 Their ungodlines her prooverh hereby, that although all men have a moll cleare and evident glaffe wherein to behold the everlatting and almighte nature of God, even in bu creatures yet have they fallen away from those principles to mod foolish and found divites of their owne trainer, in condituting and appointing the letvice of God. In the r hearts. A Thus left net cod, may be then a know they of rim as God by his me they chare s. Thuy did not hinner it in yorth that hinner and picker. When was meet for his everlusting perper and Gedhead. f A if he fail, became fo mad of them-feibes. goe, things e tumpilite, h For the true God they tocke another. 10 The unrighteouinelfe of men bee fetreth forch frit. in thir, that even against nature following their lufts, they delited themfelves one with another, by the full indgement of God. to The contempt of religion, is the fountains of ail mishingle.

1 Amos semand for their deserts. k Sswinstinge.

28 11 For

the unrighteouf. neffe of man by a large rehearfall of many kindes of wickedneffe , from all . vet at the leaft from many of them)

no man is altoge ther free. m Into a mad and

feero and minde, moherely is comme constience being once put one. and habing alm ft no mire remorfe of Enne, men runne beadlong into all kind of mifchiefe.

z He copvinceth them which would feeme to be exempt out of the number of other men, because they reprehend other mens faults , and fayth that they are least of all to be excused, for if they were wel and narrowly fearched(as God furely doth) they themfelves wilty in those things which they reprebend , and punifh in other : fo that in condemning gainft themfelves. a Paul alledgera no places of Scrippings for he reasoneth generally against all men : but he briugerb fuch reafons as

(waded of in his mind, fo that the not able to plucke them cleace out. b Confidering and indging things aright , and not by 2-By outward fhew.

every man is per-

a A venement and grievous crying out againg them that pleafe them-

28 12 For 15 they regarded not to acknowledge God , even fo God delivered them up unto am reprobate minde, to doe thefe things which are not

29 Being full of all untightenufneffe, fornicatiwhich (if not from on, wickednesse, coverousnesse, maliciousnesse, full of envie, of murther, of debate, of deceit, taking all things in the evill part, whifperers,

30 Backbiters, haters of God, doers of wrong, proud, boafters, inventers of evill things, difobedient to parents , without understanding , a covenant breakers, without naturall affection, fuch as can

never be appealed, mercileffe.

3 1 Which men, though they knew the o Law of God how that they which commit fuch things are worthy of death, yet not onely doe the fame , but alfo p favour them that doe them.

n Unmindhell of their cobenants and bargaines. o By the Law of God he mestecth that which the Philosophers called the Law of nature, and the Lawyers themfelbes termed the Law of nations. p Are followes and partakers with them in their wickednesse, and befides that, commend them which doe am fe.

CHAP. II.

Her bringesh all before the judgement feat of God. 12 The excuseithus the Gentiles might pretend, the ofignorance, he taketh quite away. 17 Hes urgest the Icwes with the written Law, as in which they bousted. 27 And so maketh both Iem and Gentile alike.

T Herefore z thou art inexcusable, O man, whofoever thou art that condemnest : for in that thou condemnest another, thou condemnest thy felfe : for thou that condemnest . doest the same

2 But we a know that the judgement of God is according to b trueth, against them which com-

mit fuch things,

3 And thickest thou this, O thou man, that condemnest them which do such things, and doest the fame, that thou shalt escape the judgement of

4 2 Or despisest thou the riches of his bountifulneffe, and patience, and long fufferance, not knowing that the bountifulnesse of God leadeth thee to repentance ?

5 But thou, after thine bardneffe, and heart that cannot repent, *c heapest up as a treasure upother they pro- that Cannot repent, The neapers up as a treature nu-nounce fentence at to thy felfe wrath against the day of wrath, and of the declaration of the inft judgement of God,

6 3 * Who will reward every man according to his workes :

7 That is , to them which through patience in well doing, feeke a glory, and honour, and immor-

talitie, everlasting life : 8 But unto them that are contentious, and difobey the e trueth, and obey unrighteonineffe, feall

be f indignation and wrath. 9 Tribulation and anguish shall be upon the foule of every man that doeth evill : of the lewe

first, and also of the Grecian. 10 But to every man that doeth good, fhall be glory, and honour, and peace : to the lew brit, and

alfo to the Grecian. II For there is g no respect of persons & God.

felves, because ti ey fee more thenother do, and yet are no whit better then others are. felves, becaute rey te more tomore to may be are no want better nor more than \$1 am 5,3. c Whilelt thou givest thy selfeto pleasures, thinking to increase my goods, thou shalt shad God his wrath. 3 The ground of the former disputation. This both the lewes and Gentiles have a long when need of righteousines. * Plai, 65.13. mat. 16 37. reu. 22, 13. d Glory which followerb goad works, which he layerb not out before us, at though there were any that could attaine to falvation by b sowne flrength , but , by lying this condition of falvation before us, which do mancan performe,to bring men 20 Chrift, who alone inftified the beleevers, as be himfelfe concludeth , chap. 1,21.22; following. e By truerb he meaneth that knowledge which we have of oature. f Gods indignation against finners, which shall quickly be kindled. g God doeth not measure men either by their blood, or by their countrey, either to receive them,or to call them atvay.

12 4 For as many as have finned without the Lawe, thall perish also without the Lawe : and as 4 He applieth that mary as have finned in the Law, thallbe judged by general accuration the Law,

13 s (For the hearers of the Law are not righ- the Gentiles , and teous before God, but the doers of the Law thail be h instified.

14 6 For when the Gentiles which have inor the Lawe, doe by k nature the things conteined in the lewes, whom the Lawe, they having not the Law, are a Law un- the Lawe does to themfelves.

15 Which thew the effect of the Law | written in caufetbar nor their hearts, their conferece also bearing witness: their thoughts accusing one another, or excusing.) Law, but the kee-

16 7 At the day when God thall judge the lecrets of men by Ielus Chrift , according to m wy h Shaloe pronoun-Gefpel.

17 18 Behold, thou art called a Iew, and restest in the Law, and glorieft in God,

18 And knowest his will, and a I tryest the things that diffent from it, in that thou art inftructed by the Law:

19 And perswadest thy selfe that thou are a guide of the blinde, a light of them which are in darkeneffe,

20 An instructer of them which lack discretion, a teacher of the unlearned, which haft the o forme 6 He preventeth of knowledge, and of the trueth in the Plaw.

21 Thou therefore, which teachest another, teacheft thou not thy felferthou that preacheft, A man made by the Genthould not fleale, doeft thou fleale?

22 Thou that faieft , A man should not commit Lawe of Mofes, yet aduiterie, doest thou commit adulterie tihou that they have no teaabborrestidoles, committest thou facriledge?

23 Thou that gloriest in the Law, through breaking the Law, dithonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 9 For circumcision verely is profitable, if thou that forbid, and doe the Law : but if thou be a transgreffour of the punish somethings Law, thy circumcifion is made uncurouncifion.

Therefore 9 if the uncircumcifion keepe the ordinances of the Law, shall not his runcircumcifion be counted for circumcifion?

29 And shall not suncircumcition which is by nature (if it keeps the Law) condemne thes which the leves. by the : letter and circumcifion art a transgreffout things, and forbid of the Law ?

28 For hee is not a lewe, which is one wout- ! This knowledge-

ticularly both to

to the lewes. He preventeth anobi dion which might be made by not excufe; put condemne be-

the bearing of the ping of the Lawe dee biufine. ced just before Gods indeement feare sachich is erue in-

deede , if any fuch had fulfilled the law : but feeing A. braham was not infolied by the Laws but by tairb, it followeth that no man can be inflined by

anubiettion which might be tiles, was although they have not the fon whereby they may excuse their wickednes in that they have fome-

what pyrittenin their beares in Read of a Law, as men as wicked, and command and commend other forms

Nor fimply , but in comparison of

diftionett.

is a natural! knowledge. 7 God deferreth many judgements, which not withflanding he will execute at their convenient time by fefus Chrift , with a most ftraight examination, not onely of worder and deedes , bu: of thoughts allo , be they cever to hidden or fecret. m As this my dodrine wirm fleih, which I am appointed to preach. 8 Hee proven by the testimonie of David , and the other Prophets , that God bestowed greatest benefits non the lewes, in giving them also the Lawe, but that they are the most unthaukefold and unkided of all men. n Cacft me and different what things (warve from Gods will. 1 Or allowed the things in a re-excellent, o The way to reach and frame other in the knowledge of the trueth. P As though he faid that the fewer under a colour of an outward ferving of God , challenged all to themfelves , when as indeed, they did nothing leffe then observerhe Lawe. * Efai. 52,5.ezek.36, 20. 9 Hee precifely preventerh their obiection , which fet an holineife in carcumcifion , and the outward observation of the Law: So that he fleweth that the outwerd circumcifions if it be separated from the inward, doeth not onely not justifie, batallo condemnethem If it be telearated from the superantees are one your united against that is to lay, that are indeed direction of the whole life, according to the commandement of the cleanurals of the beart and the whole life, according to the commandement of the Law for bast if there he a man untircumcifed seconding to the field now how ir circumcifed in heart, he is farte better and more to be accounted of, then any Iewethat is circumcifed according to the fielh oneiy. the fielh onely. q This is the figure Metonymia, for, if the r The flate and condition of the uncircumctfed f He which uncirenmeifed. is uncircumcifed by nature and bluod. t Paul useth oftentimes to set the letter against the Spirit : but in this place , the cucumcifion which is according to the letter , is the cutting off of the foreskin, but the circumcition of the Spirit, is the circumcition of the heart, that is to fay, the spirituall end of the ceremocie, is true holine ar and rightecusnelle whereby the people of God is knowen from proface and heathenills men. v Eg the autyvard ceremonic orely,

z Whofe force is inward, and in the heart.

3 The first meeting an obiedion of th Lewes: whattheo, have the fewer no mere preferment then the Geottler? yes, that have they, Sayth the Apoftle, on Gods behalfe : fur he committed the tables of the covenant to them, forhar the unbeliefe of a few, can not cause the whole nation withouterception to be cast away of God , who is mue, and who also

and fer foorth bis goodnesie. a The lewes flate and condition was chief-ft b Wordes .

ufere their unwor-

c Brake the cove. d The faith that God gave. e That thy iuftice might be plainely

frene. f Forasmuch as shou thewealt forth an evident token of thy righteoufnes, conftancie and fairh by preferving bim webo had broken his sovenant.

that the jultice of Gad is in fuch fort terneffe. commended and fer foorth by our unrightecufneffe that there fore God

forgetteth not grat be is the judge of the world, and therefore a moft fevere revenger of untighteousnesse. the lawe, that 6 every mouth may be flopped,

the fruits thereof.h Therefore I freike not thefe words in mine owne perfon. as though I thought fo, but this is the talke of mans wifedome, which is not fubicat to the will a honger to suction to retained in the which before the form that former of the former of God. 3 A third chief thou which added home weat to the former, If foores do turne to the glory of God, they are not onely to be punished, but we ought rather to give out fe'ves to them: which blisphemic Paul controlling himself is courfe and death, pronounce himlipment against fuch blasphemers. I The trutch and death, pronounce himlipment against fuch blasphemers. confluered in themselves, are no better then other men are; as it hash been long foce Pronounced by the mou hof the Prophet. k Are guiltie of finne. Pfal a41,3, and 43,2,3, Pfal,1,40,3 Pfal,10,7 Pfal,16,7 Pfal, 59,7. I An innocess and peaceable life. Pfal,361. f He proover his this grieuous accusation wrich is uttered by David and Esaias, dorth properly conm The law of Mofes. 6 A conclusion of all the tormer diffruration , from the & verle of the firft Chapter. Therefore faith the Apoltle, No man can hope to be judified by any Law , whether it be that geoerall Law , or the particular Law of Moles , and therefore to be faved : feeing it appeareth (as we have already proceed I by comparing the Law and mans life together, that all men are Somers, and therefore worthy of condemnation in the fight of God.

ward : peither is that circumcifion, which is outward in the flesh:

20 Ruthe is a lew which is one within, and the circumcilion is of the heart , in the " (pirit , not in the letter, whole praise is not of men, but of God. CHAP, III.

G CHAP, III.

He gives the Jewes seme a preferment for the cobenants fak, a but yet, ich as wholly depende then Gods mercie. 9 I batteth Jewes and Gentiles are finners, Is he progbeth by S.rigenees: 19 and hewing the ufe of the Larp. 28 He concludes that we are inf fied by faith.

W Hat 1 is then the preferment of the lew? or what is the profit of circumcifion?

(Much every maner of way: for a chiefly, because uoto them were of credit committed the b oracles of God.

3 For what, though fome did not c beleeve ? shall their unbeleefe make the d fanh of God with-

4 God forbid : yea , let God be true, and every man a liar, as it is written, That thou mighteft be e inflified in thy words , and overcome , f when

thou are indged,

5 a Now if our g unrighteoulnes commend the righteoufnes of God, what shall we fay; is God unrighteous which punisheth? (I speake as ha man.) 6 God furbid : (els how shall God indge the

thines to commend world >) 7 3 For if the i veritie of God hath more a-

bounded through my lie unto his glory, why am I yet condemned as a finner ?

8 And (as we are blamed, and as some affirme. that we fay) why doe we not evill , that good may come thereof; whose damnation is iuft.

9 4 What then? are we more excellent? No. in no wife : for we have already prooved , that all, both lewes and Gentiles are k under finne,

10 As it is written, * There is none righteous no not one.

It There is none that understandeth; there is none that feeketh God.

12 They have all gone out of the way : they have beene made altogether unprofitable ; there is none that doeth good, no not one.

13 * Their throat is an open sepulchre : they a Another preven-tion, illuing out of have used their tongues to deceit : the poyson of the former answer: aspes is under their lips,

14 * Whose mouth is full of cursing and bit-

15 * Their feete are swift to shed blood. 16 Destruction and calamity are in their wayes:

17 And the I way of peace they have not knowen.

18 * The feare of God is not before their eyes. 19 5 Now wee knowe that whatfoever the m law fayeth, it faieth it to them which are under and all the world be a fubicat to the judgement of a Be found guilty God.

Therefore by the o workes of the law thall Law can by urbe po P flesh be quittified in his " fight : for by the performed Law commeth the knowledge of finne. 21 7 But now is the righteoufnes of God made

manifest without the Law , having witnesse of the and furthermore Law, and of the Prophets. 22 8 To vvit, the righteousnesse of God by the force : for it is put faith of fietus Chrift, unto all, and upon all that

beleeve. 23 For there is no difference; for all have finned, would tay, Man

and are deprived of the glory of God, 24 9 And are inflitted "freely by his grace, through the redemption that is in Christ letus,

25 to Wnom God hath fet forth to be arconciliation through faith in his blood, to declare his peth in himfelfe. righteousnesse, by the forgivenesse of the tinnes q Absolved before that y are paffed,

26 Through the 2 patience of God, to thewat r Afecret fetthis time his righteousneffe , that hee might be ting of the righte. . a this time his righteouth tie, that nee tright be which is of the d faith before men, he they

ded. By whate Law ! of workes ? Nay : but by the Law of faith. 28 Therefore wee conclude, that a man is

instified by faith , without the workes of the before God, but the 29 12 God, Is hee the God of the f lewes onely.

and not of the Gentiles also? Yes, even of the the Apolice Leaft Gentiles alfo.

30 For it is one God, who shall justifie g cir- perish, God doth cumcifion of faith, and uncircumcifion through which he promifed

13 Doe wee then make the Lawe of b pone fay, a way whereeffect through faith ? God forbid : yea, wee icfta- by we may be blish the Law.

o By toa: that the

Fielh is bere taken for man , as in many order places, baib bere 2 greater to they the contrarietie betwigt God and mau ; as if you who is unthing elfe dehied with hone,

but a piece of fleth and God who is moft pure and mod of G ud.

never fount. 27 11 Where is then the reloycing? It is exclu- againth be inflice which can frand before God : nove there is no riphteoutpelle can trand righteoufuetle of Coriftonely 7 Therefore faieth

> that mee fhould of old , that is to juftified and fawed before him

apprehended by faith, and for this end offered to all people, as without him all people are thus out from the kingdome of God. (Which wee give to Iefus Chrift , or which refterbupon him. t By the glory of God, is meant that marke which wee all fhoote at, that is everlafting life, which flandeth in that wee are made partakets of 9 Therefore this righteousnelle touching us, is altoge her freely the glory of God. given , for it Itanderh upon those things which we have not done our felves, but fuch as Chrift hath fuffered for our fakes , to deliver us from finne . u Of his free pift. and meere liberalitie. To God then is the authour of that free luftifi ation , because it pleafeth him : and Chrift is bee , which fuffered puoishment forour fioner , and in whom wee have remiffion of them : and the meane whereby wer apprehend Chrift, is faith. To be short, the end is the setting tootth of the goodnesse of God, that by this meanes it may appeare, that hee is merciful indeede, and constant in his promises, as hee that freely, and of meete grace initiated the beleevers a This name of Blood, called hurbacke to the figure of v colde facrifices, the truth and fulfiance of Of those finnes which wer committed when we which sacrifices is in Christ. y Of those sinces which were committed were his enemies. x Through his patience, and suffering nature. a b Thathe might be fana ex eain, true and faithfull. when Paul wrote this. c. Making him neft, and wit out blame y impu ing Chrifts e ghieven) effe unto him d. Of the number of toem which by faithly hold upon heift sontrar eto volume. are they which to be to be fabeaty circumcifion, that is, by the Law. argument to proove this conclusion, that we are justified by faith without worker, raken from the eod of Iultification. The eod of Iultification is the glorie of God alone: therefore we are inflined by faith without workes ; for if wee were inflified cither by our owne worker onely , or partly by faith , and partly by worker the glorie of this iultification (hould not be wholly given to God.

By word delivered on the wholly given to God.

By word delivered on the delivered of the d lewes onely. Againe : if her shoulde fave the lewes after one fort , and the Gentiles after another , bee thould not be one and like himfelfe. Therefore hee will julifie both of them after one felfe fame manner , that is to fay , by faith. Moreover, this argument most be loyard to that which followerb next , that this conclusion may be firme and evideor. f God is faid to be their God, after the maoner of the Scripture, whome hee loveth and tendereth. g The circomcifed. 13 The taking away of an objection ' yet it not the Law taken away therefore, but is rather established, a it thallbe declared in his proper place. h Vaine , voide , to no purpole , and of ao force. i Wee make it effectuall and itrong.

8 The matter , as it were of this righte oufneile is Christ lefus

CHAP.

C H A P. IIII. Hee products that which he fand before of faith, by example of Abraham, 3,6 and the testimonic of the Scripture: and ten times in the Chapter he beateth norn this word,

a Anew argument of great weight ta-ken from the ex-ample of Abraham the father of all be. leevers : And this is the proposition: if Abraham be conlidered in himfelfe

by his works, he hazh deferved pothing wherein to rejoyce with God. a By works, asap-peareth in the nexth Derle-

a A preventing of an obiection : Abraham may well rejoyce and extoll himfelfe amongst men , but not with rand. 3 A confirmation

of the propositiiuftified by imputation of faith therefore freely without any re-The first proofe of the confirmation, taken of contraries : to him that deferveth any thing by his labor, the wages is not counted by favour, but by debt : but to him that hath done nothing. but beleeveth in bim which promifeth freely, faith is im-

To him that hath described any thing by his morke. of Isnot reckantd nor given him. d That maketh him which is wicked in himfelfe, tuft in Another proofe of the fame confirmation : David putteth bleffednes in free pardon of finnes , therefore

headed by works. .

iultification alfo. 6 A new proposition : that this manner of iultification belonged both to the uncircumcifed, and also to the circumcifed; as is declared in the person of Abraham. e This faying of David , where he pronounceth them blefied. 7 He prooveth that it belongeth to the unciteum cifed, for these was no doubt of the circumgifed) in this fort; Abraham was justified in uncircumcifion, therefore this justification belongeth alfo to the ancircumcifed. Nay, it doeth not appertaine to the circumcifed in respect as the circumcifion, much lesse are the uncircumcifed shut out for their on expecs axing encuments on much left are the uncircumcifed thus out for their uncircumcified.

8 A preventing of an oblication why then was Abrabanic cumcifed, if the werealready inflitted y Barthe give or inpheculous (say the b) might be confirmed too him.

6 Chromoflow, which is a figure, a run fay, the Sacramon of Baptifine of the Baptifine which is a Sacramon.

8 Chromoflow and Carlot of the Carlot to the uncircumcifed beleevers, whole father also be maketh Abraham. 10 And so the contribution between you want after also a maken Artaaam. To Aud applying of the fine example, so the circumfed believers, whole father Abraham is, but yet by faith.

15. At rasion why the field of Abraham is the eiterend by faith, because that Abraham bimfelfe through faith was made partasker of that propile, whereby he was made the father of all nations. b That all nations of the onle, whereby he was made the father of all nations. b. That att nations grow found flowed this children: cr by the weld may be underfland the lend of Canaan.
i For work that he had done maps this contains a tap be flowed fall. I'll Law.

BA. Adouble confirmation of that reston: the one is, that the promise cannot be apprehended by the Law, and othersfore is should be full trust : the other: that the condition of faith should be included. The condition of faith should be included by the law, and the heads however.

L. Hellers he his term the help the problem by the flowed the Lays.

k If they be heires which have fulfilled the Law-

W Hat I shall we say then , that Abraham our father hath found concerning the a flesh?

2 For if Abraham were justified by works, he hath wherein to reioyce, but not with God,

3 For what fayeth the Scripture ? Abraham beleeved God, and it was counted to him for righteoulnesse.

4 4 Now to him that b worketh , the wages is not counted by favour, but by debt :

But to him that worketh not but beleeverh in him that d instifieth the ungodly, his faith is counted for righteoufnesse.

6 s Even as David declareth the bleffednesse of the man, unto whom God imputerh righteoufnetle without works, faying,
7 Bleffed are they whose iniquities are forgi-

ven, and whose sinnes are covered.

8 Bleffed is the man to whom the Lord imputeth not finne. 9 6 Came this e bleffednesse then upon the cir-

cumcifion enely, or upon the uncircumcifion alfo? For we fay, that faith was imputed unto Abraham for righteoufnesse:

10 7 How was it then imputed? when hee was fpe& of his works. circumcifed, or uncircumcifed ? not when hee was circumcifed, but when he was uncircumcifed.

11 8 After, hee received the f figne of circumcifion, as the g feale of the righteoufnes of the faith which he had, when he was uncircumcifed, 9 that hee should be the father of all them that beleeve, not being circumcifed, that righteoufnesse might be impured to them also.

12 10 And the father of circumcifion not unto them onely which are of the circumcifion, but unto them also that walke in the steps of the faith of our father Abraham wollich he had when he was uncircumcifed,

13 " For the promise that hee should be the h heire of the world, was not given to Abraham, or to his feed, through thei Law, but through the righteousnesse of faith.

15 14 For if they which are of the k Law , be heires, faith is made void, and the promife is made of none effect.

15 13 For the Law caufeth wrath: for where no 13 A reason of the Law is, there is no transgression.

16 4 Therefore it is by faith, that it might come by grace : and the promife might be fure to all the I feed, is not to that onely which is of the Law: but also to that which is of the faith Abraham who is the father of us all,

17 (As it is written, I have made thee a 16 fa- denounceth his ther of many nations) even before m God whom angeragainst us, he beleeved, who a quickneth the dead, & o calleth forfomuch as no those things which be not, as though they were.

18 17 Which Abraham above hope, beleeved on of this agu-

under hope, that he should be the father of many mear. The faluaria nations : according to that which was spoken to him. So shall thy feed be.

19 And he p not weake in the faith, confidered (thatis, of the not his owne body, which was now a dead, being almost an hundred yeere old, neither the darkenesse gathered together of all people) proceeded to of all people proceeded to of faith.

20 Neither did he donbt of the promise of God which layed hold through unbeliefe, but was strengthened in the on the promise

faith, and gaver glory to God,
21 Being fully affured that he which had promifed, was also able to do it. ham, and which promise Abraham bimfelfe firft of all 22 And therefore it was imputed to him for layed hold on.

righteoufnesse. 23 . 18 Now it is not written for him onely, that 15 That is to fay,

it was imputed to him for righteoufneffe, 24 But also for us, to whom it shall be imputed for righteousnesse, which beleeve in him that raised are also circumcions fed according to

up Iefus our Lord from the dead, 25 Who was delivered to death for our finnes, them also which and is rifen againe for our justification.

why the promife bended by the Lauve : because that the Law doth } not reconcile God and us, but rather man can observe ir. 14 Theconclusie

on and iuftification on of all the pofter ritie of Abtaham Church which is made unto Abra-

I To all the beleen not onely of them which beleeve and the Lawe, but of withoutcircumci-

fion , and in refpe& of faith onely , are counted amongst the children of Ahraham. 16 This fatherhood is spitituall, depending onely upon the vertue of God, who made the promise. M Before God, that is, by a spiritual hinred, which had place before God, and maketh us acceptable to God. n Who reflored to life. O With whom the fethings are already, which as yet are not in deed, as he that can with a word make what he will of nothing. 7 A description of true faith, wholly resting in the power of God, and his good will, if foroth in the example of Abraham. P Fery ftrong undeconfiam. 9 Visit of firength, and unmet to get children. T Acthromologied and praised Cod, as most gracious and true. I Acteription of true faith. Is Therule of indification is alwayee one, both in Abraham and inall the faithfull: that is to (ay, faithing in the content of the con God , who after that there was made a full fatisfaction for our finnes in Chtift our mediatour, taifed him from the dead, that we also being iustified, might be faved in t To pay the ranforne for our finnes. CHAP. V.

1 He amplifieth a Clariffe righten facility, which is layed held on by faith, 5 who may given for the weaks, 5 and facility, as a disconnected by the who shaden. 17 Leath with Life, 30 and the Law with Grade.

Then being a infilited by faith, we have peace a Another argue toward God through our Lord Lefts (Chris).

toward God through our Lord Iefus Chrift. 2 4 2 By whom also through faith wee have effects : we are its a had this accesse unto this grace b wherein wee e fland, 3 and d reioyce under the hope of the glo- peafeth our confei-

ry of God. 3 4 Neither that onely, but also we \$ rejoyce 3 4 Neither that onely, but anowe 3 telegree doth appeale our in tribulations, sknowing that tribulation bringeth confeience, and not forth patience,

ment taken of the ftified with that, which truely apence before God. but faith iu Chrift the Law , as it was before fayd , there-

fore by faith wee are inftified, and not by the Law. & Ephel. 2,18. 2 Whereas quietnesse of confeirnce is attributed to faith, it is to be referred to Christ, webs is the giver of faith it felfe , and in whom faith it felie is effectuall. a We must he e enegwer or rann treete e unt in Austrian autor treete renegual. A We mult he kepen, that treet have zet fill this some effect of sith. B Writish great shat is 19 mithig pract stat of the whereaste were are gracinely salven. C Wr fland states 3/3. A preventing of a nobic citing spirit them which beholding the dayly misteries and calamities of the Church, thinke that the Christian dreame , when they bragge of their felicities : to whom the Apoffle answeteth, that their felicitie is layed up under boye in another place : which hope is fo certaine and fure , that they doe no leffe reioyce for that happineffe, then if they did prefently enicy it. d Our mindes are not onely quiet and felled, but also me are marveilously eplad, and conceive great toy firethat heavenly inheritance which maireth fir us.

Tribulation it felfe giverh us divers and fundry wayes occasion to reioyce, much leffe doth it make us miferable. § Iam. 1, 2. 5 Afft. dions accultome unro patience, and patience affureth us of the goodnesse of God, and this experience confirmeth, aud foftereth our hope, which neves deceiveth us.

6 The ground of bope is an affored geftimonie at the confcience, by the gift of the holy belaved of God. and this is poshice els burthat which ocecall faith: wherofit followerb, that one dare die. ebrough faith our

confriences are quiered. Where with be Lovert, na.

A fure comfore in adverficie, that our peace and quiceneffe of conicience be not traubled : for borbat Lo loved them that were of no frength and while they evere yerlinnere, shat hee died for stem , how can be ing now fandtified and living in him?

convenient, which che father bath appointed. 4 Hebr. 9,2 5. g.pet.3,24.

Anamy lifying

of the love of God coward us, fo that we caunot doubt ofit, who delivemed Chrift todeath for the voiuft, and for them of whom he could receive

no commoditie, and (that more is)

pouissment of the guildirest come upon all. I By Adam, who is compared with Cheff; like to kim in this athat both of them make the which are there, parakers of that they have been into the compared with the they have been in this athat both of them make the which are there, parakers of that they have into the whole at the plant into their the theory than the athat the the they have a fine the the third that participated it reported from the process and that work life.

process of the giving and transgreffing of Mofes Lawe, it appeareth manifeltly by that, that men died besore that Law was given : for in that they died , sinne, which inthe cause of death , was then ; and in such f on that is was also impu sib: whereupon it Followerb that there was then fome Lame, the breach whereof was the caufe of

followers that there was then some Lawe, the orecan water that death. • Stuff from colour to Afgle. • Wherethere is no Layer made, no man is punished as faultic and positive.

12 Burtbarthii Lawe was not the death of the normal from any Afgle all some of every one particularly, it appears to hereby, that the very infant which neither could never knowe not tradificate the nutrial Lawe, are notwithfunding dead as well as Adam.

Que infants. • Not after that for a the following the control of the nutrial lawe, and the control of the nutrial lawe, and the control of the nutrial lawe, are notwithfunding dead as well as Adam. Adim. Q Ose infants.

1 Not after that for a they fame that are of mre
yeare. Ellowing their luft: but yet the whole politicite was corrupt in valuem, whole
as they prittently and willing by finned.
13 Nowthe fift Adim as five the the belatter,
who is Christ, as it is afterward declated.
14 Adam ind Christ are compared who is Chrift, as it is afterward declated.

19 Adam and Chrift are compared sogether to the refeet, that both of them do give and yeeld to theirs, that which is the refered to theirs, that which is their owne: but bereinfirlt they differ stat Adam by pature bath ipred his fault to there owner but betein hit they direct som all all by gate overflowed many, but Chellte obediene halb by gate overflowed many, for Thirtis, Adams.

15 Another inequalitie confide him this that by Adams one offence men are made gullty. Durtherighteoulouffe of Carit impured unto us freely, doth one onely abluive us from that one fault, but from all other.

4 And patience experience, and experience

hope. 6 And hope maketh not ashamed, because the clove of God is thed abroad in our hearts by the holy Ghost, which is given unto us. 6 , for Christ, when wee were yet of no

ftrength, at his time died for the " ungodly. 7 8 Doub leffe one will scarfe die g for a righte-

ous man : but yet for a good man it may be that 8 But God & fecteth out his love toward us.

feeing that while wee were yet I finners, Christ died 9 Much more then, being now inflified by his blood, we shallbe faved from k wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne. much more being reconciled, we shall be faved by

11 , And not onely fo, but we also reioyce in God through our Lord Letus Christ, by whom we

have now received the atonement.

12 10 Wherefore, as by one man in finne entred into the world, and death by finne, and fo death went over all men ; " in whom all men have finned. 13 12 For unto the o time of the Law was finne in the world, but tinne is not p imputed, while there

14 14 But death reigned from Adam to Mofes, even over 4 them also that finned not after the like maner of the transgression of Adam, 13 which was

the figure of him that was to come. 15 14 But yet the gift is not fo as is the offence: for if through the offence of I that one, many be dead, much more the grace of God, and the gift by grace, which is by one man lefus Chaitt, hath a-

bounded unto many. 16 st Neither is the gift fo, as that which entred in by one that finned : for the faut, came of one of-

for his very enemies. How can it bethen that Christ being now alive , should not fave when from delituation, was no by his death he sufficient and teconsisted ? I for the fleader firm sufficient. h. He fetters was this labor was any, that in he middle fit of our efficient was two states of placety, he middle is the finance state of the finance state of the finance state of the state of t chedience of Chrift:fo that to the remiffion of finnes there is added moreover & pelides, the gift of Christes righteonforts imputed or put upoo us by fai. h, which swalloweth up that unrighteoufnelle which flowed from Adam into us , and all the fruits thereof: fo that in Chiff wee doe not onely ceafe to be unfull, but we beginne alfo to be mil. To From Adam, in whome all have finned, both guiltinefic and death (which is the

fence unto condemnation : but the gift is of many offences to t inftincation.

17 16 For if by the offence of one, death reig. abfilition, where ned through one, much more shall they which te- by we are quit, and ceive that abundance of grace, and of that gift of Fronouncea rightethat righteousnesse, a reigne in life through one, to The third difthat is, Iefus Chrift.

18 17 Likewise then, as by the offence of one, zighteousneffe of the fault came on all men to condemnation, fo by Christ being imthe initifying of one, the benefit abounded toward all Futed unto ut by men to the x justification of life.

n to the x luttineation of life.

19 23 For as by one mans y disobedience z ma- life, then the ofny were made finners, fo by that obedience of that fence of Adam is one,firall many also be made righteous.

20 19 Moreover, the Law a entred thereupon, u By parakett of that the offence (hould abounded: nevertheleffe, true and everlawhere finne abounded, shere grace b abounded much more:

21 That as finne had reigned unto death , fo might grace also reigne by righteousnesse unto guilines came on eternalilife through tefus Christ our Lord.

them fuhied to death : fo on the contrary fide , the righteoufreffe of Chrift , which by Gode mercies imputed to all beleevers, i ultifierb them, that they may become partakers of everlafting life. K Not onely because our sinnes are forgiven us, but also because the righteoulartie of Christ is imputed unto us. 18 The ground of this whole comparifor is this, that these two men are set at two stocks of rootes, so that out of the one, since is this, that toeles we once are let at two rocks of rocke, to lear out once one, lone by nature, out the other, in flavorite the very fourth when the other properties of the properties of the properties of them by inheritance. This road, Many, is, see a few parts of the metal decreases of the control of the properties of the metal of the control of this weed, of fere. 19 A preventing of an outcomer way ten nature a sevent Mofet enter the suppose that men tright we for much the more guitte, and the benefit of God in Chrift testue to much the more glorious. a Reside that diffease without all men were institled without by being actified with one mans some, the Law enced. b. Gue was powered f plaintfully from heaven, that is did not only counterpaile finne, but about me source paffed is.
CHAP. VI.

He commerb to familification, poithest vehicle, that no man put ethen Christessiphteensings a he products a by an accument attack of Sas since. is and these you exhibite to hallingse of sists. It has been so when the tendence when the to hallingse of sists.

W Hat ! Ihall we fay then? Shall we continue fill . He passed now in a finne, that grace may abound? God of Christ, which

2 4 How shall we, that are b dead to finne, live on or regenera. yet therein ?

3 3 Know ye not, that & all wee which have a far that corrupbene baptized into c Ielus Chrift, have bene bapti-2:d into his death ?

. We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead d to the glory of the Father , foe we Aification on that alfo thould * walke in newnetic of life.

5 4 & For if wee be planted with him to the tion killeth by little The benefit of Iuftification and Sanctification, are alwayes toyord together inteparably, and both of them proceed from Chrift , by the grace of Gold : Now fandification is the aboliffing of finne , that is, of our natural comptions, into whose place fucces detailed the clean-neft and presented of our uters formed.

b They are fayd of Paul dethibe cleannede and purenede of oa ure reformed. b They are fayd of Paul to be dead to more, which are in such for made partakers of the vertue of Christ. to be cless to more, which are in fach formade parameter of the verue of Christ, that the natural corruption is faced in them, that is, the force of it is part out, and it bringest not forth his hitter fruits, and on the other fide, they are fayd to live to since, which are in the fish, that it, whom the flyint of God hast not delivered from the flavetie of the corruption of nature.

3 There are three parts of this Sanchicastion, to with the day of the results of this Sanchicastion, to with the day of the older man of fine, his histial, and the refutraction of the new man, defending into us from the vertue of the death, burtall, and refutraction of Christo, fraiship he has in our transfer in the sanch and data.

of Chrish, o't which beneits our baptisme is the ligne and pledge . & Gal. 3, sr. c. To the end that growing up in one with him, we flouid receive his strongs, to quench since in u. and no makes un new men. & Co.of. a.t.s. d. That Chrish hunsfelse being discarged of his infirmitie and weekenede, might live in glory And wee which are his members rife for this ende , that with God for ever. being made partalers of the felfe fame vertue, we flould begin to leade a new life, as though we were already in heaven.

Ephel. 4, 23, coloff. 3, 3, behr. 12, 12 s.pet. a.x. 4 The death of fine and the life of righteoufnelle, or our ingrafting into Chrift, and growing up into one with him, cannot be feparated by any meaners. peinber in death nor life, whereby it followeth, that no men is fantified, which fived Hill to finne ; and therefore is no man made partaker of Chrift by faith, which repent of the not, and turneth not from his wrickednesse; for as he sayd before, the Laye is not fubuered, but eftablished by fatth, # 2.Cor.6, 14. 2.cim. 2.12. f fimilitatic

t To the fentence of

ference is, sharehe grace , is of greates

coadd & bis polte. eity to death

fling life. Therefore to be fhort, as by one mans offence, the all men, to make

to another benefit of Chrift, which is called fanctificatio

guiltine Se of finne e nor imputed to us, ver the corruption temainerb ftill in us : the which San-

followern luftifica.

6 Knowing this, that our b old man is crucifi-

For he that is dead, is freed from finne.

9 Knowing that Christbeing raised from the

to For in that he died he died in once to finne:

11 Likewise thinke ye also, that ye are dead to

1 2 6 Let not finne o reigne therefore in your

14 2 For finne thall not have dominion over

15 9 What then? shall we sinne, because we are

16 & Knowe yee not, that to whomfoever ve

you: for ye are not under the Law, but under grace.

not under the Law, but under grace ? God forbid.

give your felves as fervants to obey, his fervants

ye are to whom ye obey, whether it be of sinne

unto death, or of obedience unto righteoufnette ?

the servants of finne, but ye have obeyed from the

heart unto the forme of the doctrine, whereunto

are made the fervants of righteoufnetfe.

18 Being then made free from finne, yee

19 I speake after the maner of man, because of

the infirmitie of your flesh : for as ye have given

your members fervants to uncleanes and to ini-

quitie, to commit iniquitie, so now give your mem-

20 For when ye were the fervants of finne.vee

21 10 What fruite had ye then in those things,

22 But now being freed from finne, and made

ye were delivered.

17 9 But God be thanked, that ye have bene

Wherefore, if wee be dead with Christ, wee

In Smuch sely fimilitude of his death, even fo shall we s be to she meanes of the Brength which comthe similitude of his resurrection. waype fo die to finne so he is dead.

ed with i him, that the body of k fin might be defroved, that henceforth we thould not ferve finne, g . For we become every day more perfit then other: for my fall niver believe that we shall live also with him, for the fall fault 9 Knowing that Christbeing raise fed, a long as we dead, dieth no more a death had. dead . dieth no more : death hath no more domini-

Libe here. on over him. b All our whole mature , as me are concerbed and borne but in that he liveth, he liveth to a God. fines this world with fin, but are alive to God in Lefus Christ our Lord. ledelde, parity by comparing that old Adam with Christe mortal body, y ye should obey it in the lusts therof;
13 Neither p give ye your a members, ar weaand partly also in respect of the deforpons of unrighteoufnes unto finne : but give your mation of our corfelves unto God, as they that are alive from the enge gature, which we change with a dead, and give your members as weapons of righreoufnes unto God.

i Our cerrupt na" eure is atreibuted to Christ, not in putation.

k That naughtines

which flicketh fast

I The end of fantiti-Sheate at, and Shall at length come tos so wis, mben God Shall be all in all. s He prooveth it by the effects of death, ving a comparifon of Chrift the head with his members. m Oace for all. m With God.

to contend and bers fervants unto righteoufnesse in holinesse. figive with corruption and all the were a freed from righteoufnelle. effettethereof. By reigning, Saint Paul meaneth that whereof ye are now ashamed ? For the wende of chiefetie and bigh those things is death. sulcawhich no man firiverb againft, and rifany do yet it in fervants unto Goel, ye have your fruit in holinesse, vaine.

and the end, everlassing life. To finne, as to a

6 An exhortation

23 ... For the wages of finne is death: but the gift of God is eternal life, through Lefus Christ Lord or tyrani. 4 Your mind and gift of Go 3 As inftruments

to commit wickeducië withall.

7. Hee granteth that some innot yet so dead in unthat it a vicetly eating; thus he promified victory to them that coorend manually, because we have the grace of God given us which worketh for that the Laws not now it as a the power and instrument of since.

8. To be under the Law and under now is us the power and infrument of fione. 8 To be under the Law and under time, figuific all one, in respect of them which are not la third, as on the contrary fide, to be under grace and righteoulouffle agree to them the later tegentate. Now their age containing, to that consecuning agree with the other Therefore the righteoulouf expel form. 4, 10 hat, 194. 194. 194. 194. 194. 194 by harder the ref flavers from a free from tighteoulouf substitution of the flavor of the containing the contai fice from nighteouther-hout by the grace of Godgwe are made farvantion righteoutherlike and therefore five from finne.

1. This input of probabilities are such as for the state of probabilities are meanth thereby that the catrine of the Goffel is this most a certainte mould which were are caffinist to be found and fashined the most in.

1. Explaining the mould which was a contrary most of the the contrary most of both being fird down to before so.

1. The responder of points of the contrary most of both being fird down to before so.

1. Death is the punishment due to kinne, but me a refaultified fixedy, unno life certaining.

CHAP. VII.

3. He declareth what it is to be no more under the Law . a by an example taken of the Larre of marriage, 7, 12 And lexit the Larre of hould ferme faultic, 24 he proceeds that we find it the cause, 25 that the same is an occasion of least the Layer noung terms gautic, 24 no proved one finness the cause, 25 that the fame is an occu-dicate, 57 which was given usuate life. 21 Jessethous the battell betweens the field and the spirit.

K Now a ye not, brethren, (for I speake to them a By propounding that know the Lawe) that the Law hath domi- the similarde of a nion over a man as long as he liverh ?

2 & For the woman which is in subjection to a man, is bound by the Law to the man, while hee and after regentraliveth : but if the man be dead , thee indelivered tion together. The from the Law of the man.

3 So then, if while the man liveth, thee taketh another man, fhee shallbe a called an & adultereffe: band liveth, the man but if the man be dead, thee is free from the Lawe, riege abideth in fo that the is not an adultereffe, though thee take another man

4 . So ye,my brethren, are dead also to the La by the b body of Christ, that ye should be unto an a That is, shee shall other, even unto him y is raifed up from the dead, that we should bring forth e fruit unro d God.

5 3 For when wee were in the flefh, the faffetions of fins, which were by the glaw, had b force 2 An application of the fimilitude in our members, to bring fruit unto death,

our members, to bring fruit unto death,

6 But now we are delivered from the law, he docth it fate with i being dead k in whom we were I holden , that we us : for now we are should ferve in m newnesse of Spirit, and not in the joyned to the spirit, oldnesse of the # letter.

7 • What shall we say then? Is the Law sinne? by God forbid. Nay, I knew not sinne, but by the bri Law : for I had not knowen o luft, except the Law had fayd, * Thou shalt not luft.

8 But finne tooke an occasion by the com- but is respect of mandement, and wrought in me all maner of con- the latter we are cupiscence : for without the law sinne is p dead.

, For I once was alive, without the 4 lawe: from the dead. but when the commandement came, finne re- dy of Christing ive

10 But I died; and the same commandement how fireight and which was ordained unto life, was found to be unto nere that fellow his is betwiet Christ in between Christ and the same that of the sa me unto death.

11 For finne tooke occasion by the commandement, and deceived me, and thereby flew me.

12 6 Wherefore the Law is 4 holy, and that busband, fruit

marriage, he comman both before law of marrimony, faith be,is this,: hay fo long at the bufforce, but if he hedead, the woman may marry againe. # 1.Cor.7.32.

the confent &i udge - . ment of all men. 4 Matth. 5,34. as it were to the fecond busbacd,

be an adultereffe, by

by whom we must ng foosib neve children : we are dead in refpett of be firft buibaud, 23 it were raifed us to understand and his membere. c He calleth the

ehildren, which the wife had by her d Which are ac-

commandement w holy, and just, and good. ceptable to God, A declaration of the former laying : for the concupifcences (faith hee) which the 3 A declaration of the former laying from the consuperconvertail neet we like the law filter up you up, were in una at tweeter in unband, of whom we brought forth very deadly and cutfed children. But now fince that but and is dead, and to confequently seady and custed children. But now fince that hutband is dead, and so consequently being delivered from the force of that killing law, we have policy on the government of that fights, so that we bring forth now not these tours and dead, but lively children. When we were in the fairs of the first marge, which be catched in the next welf of deaving the claims of the letter. I he matine the catched in the next welf of there their force cream new minds.

I he matine the catched in the the state of the law, but yield have been for for yellow their force of the law, but yield have been for force of the law, but yield have been force of the law but in my felter.

We work the first plant in the law makes in figure to the law of the fall of the band which been force in the law which been force in the law which have the law of the law of the fall of the band which the law of the hath not now whereyoise thields. K. For this bushend is within us. I datan is an binuit puffyin, for its bushest at in brading of finat and himfild deterfially; and yet necessibly and the first and a set of the control of the contr demind by the law. But because since cannot about to be reproteed, and was not in a maner felt until it was proveded and still read by the law; it taket because the whole to be more our ragious, and yet by no fault of the law. O By the word, Lut, it a this place he member, ho not will fail a member by the word, Lut, it as this place he member, ho not will fail as the single found with which the single form what darkly, but as for this sound man of them, they could not sound as source of the single form what darkly, but as for this sound man of them, they could not sound as source of the sound with t it, and yet is the very feat of that naturall and uncleane foot and fith. 17. deut. f.at. a7. deut. f.at. p Though fione be in ut, yet it is oot knowen for linne, neither doth it forage, as it rageth after that the law is knowen. f He fettesh neither doth it for 1958, a six 1255th after that the law it Knowen.

I he femeth himselfe before us for an example, in whom all men may beholde, first what they are of nature before they emently thinke upon the Law of God? to with blocklift, and beady to situate they are the whole knift, and the state of the control of maner of persons they became , when their confeience is reproved by the tellimonie of the law , to wit, flubburne , and more enflained with thedefi eof ftune a theo ever they were before. When I knew northe law, then me thought I lived in 3. 1. Tim. 1,8. t Touching not coveting. 13 '7 Was

7 The proposition : pot the caufe of death, but our corsupe parure, being ly discovered but alfo ftirred up, and tooke occasion shereby to rehell, as which , the more I that things are forbidden it, themore confent to the Law, that it is good. it defreth them, and from bence commerb guiltipeffe, and occasion

of death. u Beareth it the blame of my death? x That finne might There is felfe to be nne, and bemray it Celfe to be thot, robich icin deed. y As evill as it could, shewing all the venime it could. S The cause of this matter , is this: Becaufe that the Law requireth a beavenly purenes, ghey be borne, are bondflaves of corwillingly ferve. 9 He freteth him-

felfe, heine reve-

nerate, before as. for an example, in

whom may eafily

13 2 Was that then which is good, u made death unto mee ? God forbid : but finne , that is might * appeare finne , wrought death in me by that which is good , that finne might be y out of sherewith oot one measure finguil by the commandement.

14 8 For wee know that the Law is spirituall, but I am carnall, fold under finne.

15 9 For I so allow not that which I do: for what it would, that do I not . but what I hate, y doe I. 16 If I doe then that which I would not, I

67 Now then , it is no more I, that doe it, but

z finne that dwelleth in me. 18 12 For I know, that in me, that is, in my flesh, dwelleth no good thing for to will is present w me:

but I find a no means to performe y which is good.

19 For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the finne that dwelleth in me. 21 13 I finde then that when I would do good,

I am thus yoked, that evill is present with me.

22 For I delight in the Law of God, concerning the b inner man.

23 But I fee another Lawe in my members, rebelling against the Law of my eminde, and leading mee captive unto the law of finne, which is in my members.

24 14 Od wretched man that I am, who shall supilon, which they deliver me from the body of this death !

25 I e thanke God through Iefus Christ our Lord. Then I fmy felfe in my minde serve the Law of God, but in my flah, the law of sinne.

appeare the ftrife of the Spirit and the fieft, and therefore of the Law of God and our wickedoes. For fince that the Law in a man not regenerate bringeth foorth death onely , therefore in him it may eafily be accused : but feeing that in a man which is regenerate, it briogeth foorth good fruit, it dorb better appeare that evill actions proceede not from the Law , but from finne, that is from our corrupt nature : And therefore the Apostle reacheth alfo, what the true vie of the Law is, in reprooving since in the regenerates unto the end of the chapter, as a little before (to wit, from the feventh verfe Moto this lifteeoth) be declared the vie of it in them which are not regenerate. 10 The deeder of my life , faith be , answere not , nay they are contrary to my will: Therefore by the confent of my will with the Law, and repugnancie with the deeder of my life, it appeareth evidently, that the Law and a right ruled will do perswade one thing, but corruption which bath bry feare also in the regenerate, another thing. It It is to be noted, that one selfe same nite is faid to will and not to will, in divers respect; to wit, beis faid to will, in that, that he is regenerate by grace : and not to will, in that, that he is not regenerate, or in that, that he is fuch an one as he was borne. But because the part which it regenerate, at length becommeth conquerour, therefore Paul sustening the part of the regenerate, speaketh in such fortas is the corruption which simely willingly were something without a man, although afterwards her granted that this evil it in his siell, or in his members 2. That natural companion, which clears it fight clear to them that are regiments, and not clean conquered.

12 This vice, or sinne-or law of some, does both wholy possess the conquered. men which arenot regenerate, and hindreth them or holdeth them backet that are regenerate.

a This death in deed a greet to that man, whem the grace of God hath made a new man, for where the Spirit is not, how can therebe any first The conclusion : As the Law of God exhorteth to goodnesse, fo doeth there. 13 The conclusion: As the Law of God exhortening gouverner, to the Law of finone (that is , the corruption wherein were are borne) force unto wickednesse: but the Spirit, that is, our minde, to that that it is regenerate, confenirth with the Lawe of God : but the fiesh , that is , the whole naturall man , is bondline to the Law of four. Therefore to be then, value dated and each are used to be about the result of the construction of the three constructions are the construction of the property of the construction of the constructio enther lite to well as they would, or he to avoide of hone at they would. D. * of inter man, and the new man red one, and are any fiverable and fit at centrary to the clete man: neither deeth this word. I neve man, fignife man minde and reason, and the belief man, the propers that are under them, as the Philisphera imagine, but by the custward man is meant what fielder it either without to writing a man, from toppe to ten, flower paths man is not born a new by the great of Cod.

Cod. c The law of the minde in this place, it must be underflood of the minde act it in naturally, and accuse minde it from use thirth, but of the minde which two words.

As it is a miscrable being code yet in particular to the contract of the contra nee of the Apriley Oct.

14 It is a microstraing to ejective me multi-friend with the first me multi-friend with multi-friend with multi-friend with multi-friend and consistent multi-friend with multi-friend with multi-friend multi-friend with multi-friend multi-friend with multi-friend mult

emperfite.

CHAP. VIII.

3 He concludeth that there is no condemnation ta them, who are He concurrent that there is no consummation to not my non-are grafted in Chell through his Spiris. 3 how follow they he as yet burdened with finnes: 9 For they like through that Spirit, 14 Whole tellimonie, 15 driven away all feare, 18 and relievathem prefers musicises.

N Ow then there is no condemnation to them all the former diffu-that are in Christ Iesus, which a walke not af- taion from vertise. tet the a flesh, but after the Spirit.

2 3 For the Law of the Spirit of c life which this place : Seeing 2 3 For the b Law of the Spirit of the Law of thinked by faith in think I Christiae obtaine

3 4 For (that that was fimpossible to the Law, in remission of fine and as much as it was weake, because of the g flesh) God fending his owneSonne, in the fimulitude ofh finful factified it follows

ffeili, and for i finne , condemned fin in the fiesh, eth bereof that they

4 That that I righteousnes of the Lawe might that are graffed inbe fulfilled; in us, which walke not after the fleth, but after the Spirit,

6 For they that are after the m flesh , favour . The fruits of the the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6 7 For the wifedome of the flesh is death : but the wifedome of the Spirit is life and peace,

doe declarerbar 7 8 Because the wisedome of the flesh is enimitie against God : , for it is not subject to the Law of God, neither in deed can be.

aw of God, neither in deed can be.

8 13 So then they that are in the flesh, cannot flesh fir their guild; please God.

9 17 Now ye are not in the flesh, but in the spirit, because & spirit of God dwelleth in you:but if any Cheft for his guide, man hath not & Spirit of Christ, the same is not his, though sometimes

A conclusion of of chap. 1. even 10

imputation of righreouspes. Sc are also to Christ by faith, of condemnation. Spirit, or effects which is begun in us doe not ingraft

wee are graffed into bim for he is not fand to live after the flesh that hath the bely 3 A preventing of an oblection: feeing that the vertue of the spirit which is in us. is fo

us foto Chrift, but

weake, how may we gather thereby, that there is no condemnation to them that have that vertue ? because saith be, that vertue of the quickening spirit which is so weake to us, is most perfit and most mighty in Christ, and being imputed uoto us which believe, causeth us to be accounted of, as though there were no reliques of corruption , and death in ut. Therefore hitherto Paul disputed of remission of fint and imputation of fulfilling the Law, and alfo of fandification which is begun in as ; but now be speaketh of the perfit imputation of Christs manhood, which part was need-facily required to the full appealing of our conscience; for our sinner are defaced by the blood of Chill, and the guiltines of our corruption is covered with the importation of Christopholo d Christia and the guitteen epite of our corruption is felfe (which the Apolite callesh finfull fine) be harded to the proposal of Christophologica. It is the proposal of the troung to person of the company of t argument bere, but exponeded the mystery of sandification, which is imputed unto us for because, that the vertue of the law was not such (and that by reason of the us : for becaule, that the vertice of the faw was notified (and that of reason of the corruption of our oatine) that it could make man pure and perfit; and for that it rather kindled the differs of fin, then did put it our and exting iffit; , therefore 60 cloathed his Son with field like unto our finfull field, wherein he ytterly abolifhed our corruption, that being accounted thorovely pure and without fault to him appiebended and layd hold on by faith, we might be found to have fully that fingular perfection which the Law requireth, and therefore that there might be no condemnation in us.

Which is not properts the Law, but commetted our faults. g In man not benede another whose disjoint the law could not bealt it. D of mans saure which was corresponding from mill be faultified it. I Tabilifi sin our fless. k Steweding sin hat he or right is well as the faultified it. I Tabilifi sin our fless. k Steweding sin hat he or right is us. I The very fulfilance of the law of Cod might be fulfilled, or that same which the law requireth, that wee may be found inst before God: for if with our instification there be toyned that sanctification which is imputed to us, we are iuft , according to that perfest forme which the Lord requireth. 5 He refure testimony of our lograffing into Christ; which is a most plentifull fruit of a godly & boneftlife. 6 A reason why to walke after the flesh, agreeth not to them which are grafted in Chrift, but to walke after the fpirit agreeth and is meet for them : be-cause, saith be, that they which are after the flesh, savour the things of the flesh, but they that are after the fpirit, the things of the fpirit, in They that live as the fieft leadeth them. 7 He prooverh the coolequent : Becaufe that whatfoeverthe flesh favourethe that iogendreth death: and whatfoever the spirit savoureth, that tendeth to ioy and life everlafting. 8 A reason and proofe, why the wisedone of the fiesh indeath; because, faith be, it is the enemy of God. . 9 A reason why the wisedome of the fielh is enemy to God : because it neither will neither can be subject to him. And by fielh be meaner! a man por regenerate. 13 The conclusion : thereforethey that walke after the fiellt. cappor pleafe God ; whereby it followerb , that they are not ingraffed into Chrift. He commeth to the others, to wit, to them which walke after the spirit, of whom we have to understand contrary things to the former; and first of all he defireth what it is to be in the spirit, or to be sauchified, to wit, to have the spirit of God dwelling

io us : then be declareth , that faodtification is fo toyned and knit to out graffing in

Christ, that it can by no meanes be separated,

10 '22 And

Ba Hee confirmeth abe relikes of fleth that they are yet (as appeareth by

and finne , granting which win them) southing one of their parts (which he calleth the body, that is to fay. lumpe) which is not yet purged from the earthly Alibines in death :

but therewithall willing them to doubt nothing of the happy fuccelle of their combate. because that even che lide farke of the Spirit, (that is, of the prace of regeneration) which appeareth to be in them by the fruits ofrighteoufnelle. is the feede of

n The fielh, or all that which as yet Ricketh falt in the elefu of fince, and death. 3 A confirmation of the former

fentence: You have the felfe fame Spigit, which Chrift hath Therefore at length it fhali die the fame la you, that it did in

Christ. to wit, when to this prefent. all infirmities being utterly layd afide, and death over-

come , it fall clozib you with heavenly glory. which thewed the fame might first in our bead , and dayly worketh in his members. 24 An exhortation to oppresse the fi sh dayly more and more by the vertue of the Spirit
of regeneration because (faith he) you are detters unto God, for so much as you have geceived fo many beochis of him. 35 Another reason of the profit that ensueth for such as fireve and fight valiantly, shall have everlasting life. 16 A confirmation of this reafon : they be the children of God , which are governed by his Spirit, therefore fhall shey have life everialting. 17 Hedeclareth and expoundeth by the way in their two verice, by what right this name, to be called the children of God, is given to the beleevers : because faith hee , they have received the grace of the Gospel , wherein God Thewesh himselfe, nor (as before in the publishing of the Law) terrible and fearefull, but a most benigne and loving father in Christ, so that with great boldnes we call him Father, the boly Ghoft fealing this adoption to our hearts by faith. p By the Spirit is ment the holy Ghoft, whom we are faid to receive, when he worketh in our minds. q Which feare is firred up in our minds, by the preaching of the Law. r Which fea-leth our adoption in our minds, and therefore openeth our mouthes. 18 A proofeof the confequent of the confirmation : becaufe that he which is the Sonne of God. doth enjoy God with Chrift. f Partaker no four fathers goods, and that freely because we see children by adoption. 19 Now Paul teachet by what way the founce of God doe come to that felicitie, 20 wit, by the croffe, 20 Chrift himfelfe did; and therewich all openeth unto them fountaines of comfort : as first, that we have Christ a companion and fellow of our afflictions : fecondly , that we shall be also bis fellowes in that everla-

sting glory. 30 Thirdly that this glory watch we looke for, do that allow and parts function the mitery of our afficience. 1 All being well confidered, I gather. 31 Fourthly, be plainely teached us that wee shall certainely be remed from that confusion and borrible deformation of the whole world, which cannot be continually as it was not at the beginning : But as it had a beginning by the finne of man : for whom it was made by the ordinance of God , fo fha'l ir a. length be reftored with the eledt. u All this world. x Is subiect to a vanishing and flitting state. y Not by their naz That they flou'd obey the Crea.purs commandement whom it turall inclination Pleafed to flew by their fickle effate how steatily be was displeafed with man. a God would not make the world subject to everlasting curse, for the sinne of man, but gave it hope hat it should be restored b Fr in the corruption which they are now subiedt to, shall be delivered and changed into that blessed state of incorruption , which shall be revealed when the fonne of God shall be advanced to glory. c By this word is eant; not onely exceeding forow bur alfo the frun that followeth of it. 22 Fiftely,

an Thirdly that this glory which we looke for, doth a thouland parts

if the reft of the world looke for a reforing, aroning as it were for it, and that up: in vaine, let it out grieve as alfo to figh, yea, let us be more certainely perswaded of our sedemption to come, for almuch as the have the first fruits of the Spirit,

10 18 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteoufnesse fake.

11 13 But if the Spirit of him that raifed up Iefus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that o dwelleth in you.

12 14 Therefore brethren, wee are debrers not

to the flesh, to live after the flesh :

13 15 For if ye live after the flesh, yee shall die ? but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 16 For as many as are led by the Spirit of God, they are the fonnes of God.

15 17 For yee have not received thep Spirit of bondage, to a feare againe : but ye have received § Spirit of r adoption, whereby we cry, Abba, Father, 16 The same Spirit beareth witnesse with our

spirit, that we are the children of God.

17 18 If webe children , we are also Cheires, even the heires of God, and heires annexed with Chrift: 19 if fo be that wee fuffer with him , that we may also be glorified with him.

18 1 30 For I : count that the afflictions of this present time are not worthy of the glory, which

shall be shewed noto us.

19 as For the fervent defire of the a creature waiteth when the fonnes of God fhall be revealed.

Because the creature is subject to x vanitie, not of it y owne will, but by reason 2 of him, which

hath fubdued it undera hope,

21 Because the creature also shall be delivered from the b bondage of corruption into the glorious libertie of the fonnes of God.

23 as And not onely the creature, but we also

22 For wee know that every creature groneth with us also, and cravaileth in paine together un-

o By the vertue and power of its

which have the first fruites of the Spirit, even wee d Even from the doe figh in ourd felves, waiting for the adoption, bottome of our even 4 the redemption of our body. 24 as For wee are faved by hope : but f hope & Luke as 128.

that is feene, is not hope : for how can a man ring, which shall be hope for that which he feeth?

25 But if we hope for that we fee not, wee doe of our adoption. with patience abide for it,

ith patience abide for it.

26 24 Likewise the Spirit also g helpeth our inwith faith: seeing firmities: for wee know not what to pray as wee then that we beought : but the Spirit it felfe maketh h request for leeve those things,

us with fighs, which cannot be expressed. 27 But hee that fearcheth the hearts , knoweth of and hope rewhat is the meaning of the Spirit : for he maketh freded northe

request for \$ Saints, kaccording to the vvill of God. thing that is pre-28 as Alfo we know that I all things worke together for the best unto them that love God, even

to them that are called of his m purpose. 29 For those which hee knew before, he also leeve shall come predestinate to bee made like to the image of his to pate. Sonne, that hee might be the first borne among

many brethren.

30 Moreover, whom he n predeftinate, them alfo he called, and whom he called, them also he iustified, and whom he inflified, rhem he also glorified.

31 26 What shall we then fay to these things? If God be on our fide, who can be against us?

32 Who spared nor his owne Sonne, but gave him for us all to death, how shall he not with him o give us all things also?

33 a7 Who Thall lay any thing to the charge

of Gods chosen : it is P God that justineth. 34 Who shall condemne it is Christ which is ricof God, which dead : yea, or rarher, which is rifen againe, who is dwelleth in us. also at the right hand of God, and maketh request g Beareth our bur-

alfo for us. 35 Who shall separate us from the love of we faint not un-

9 Christ : shall tribulation , or anguish , or perfect b Provoketh us to tion, or famine, or nakednesse, or perill, or fword ? prayers, and telleth 36 As it is written, & For thy fake are we killed

al day long: we are counted as theep for & flaughter: fay, and how we 37 Neverthelesse, in all these things wee are shall grone.

more then conquerers through him that loved us. i What fabs and 38 For I am perswaded that neither death, nor fight proceed from life, nor Angels, nor principalities, nor powers, Spirit. nor things prefent, nor things to come,

39 Nor height, nor depth, nor any other-crea- theth the gidly to ture, shall be able to separare us from the love of gray according to God, which is in Christ Iesus our Lord.

e That laft reftothe accomplishment 22 Sixtly, hope in

which we are not fore hope and patiently wait for that which we has

the figure Metony. mie : Hope for that 24 Seventhly, There is no caufe ouby we thould faint under the burden ofaffi &ie ons feeing that prayers minifter unto us a most fure helpe, which can not be fruftrate, feeing they pro-ceed from the fpi-

to as it overe within what we fhall

the inftmat of his k Becaufe he tese

as Eightly we are not affliced, either

by chance or to our harme but by Gods providence for our great profit who as he chofe us from the begioning . To bath bee predeftinate us to be made like to the image of his Sonne : and therefore will bring us in his time , being called and inflified, to glory, by the croffe. I Not outly afflictions, but what foever els. in He calleth : bat, Purpole, which God bath from everlasting appointed with himself eaccording to his good will n He ule:b the time paft, for the time prefeut, as the Hebrewe ufe. and pleafure. who fometime fet downe the thing that is to come, by the time that is patt, to fignifie the certeinty of it: and he had also a regard to Gods continual working. 26 Ninthly wee have no cause to feare that the Lord will not give us whatsoever is pr fi able for us feeing that behath not spared his owne Sonneto five us. o Given: freev. 27 A most glorious and comfortable conclusion of the whose second part of this lepitte, that is of the treatist of initistication. There are no accuses, that we have need a obe afraid of hefore God feeing that God himfelte absolverb us as full ; and therefore much leffe neede we to feare dammation feeing that we rest upon the death and refure drom the almightie power and defence of Issue Christ. Therefore what can there be so weightie in this life. power and defence of actual contact therefore what can then only weighten maintees or of fo great force and power, that might feare us, as though we might full from the love of God, wherewith be loved us in Christ. Sprely nothing. Seeing that it is in its felfe most constant and fure, and also in us being construed by steafiss faith. P Who pronounceth us, not onely guiltlesse, but also perfuly tust in his Same. q Where-with Christ loveth us. † Pfal 44,22. r We see not onely not overcome with so great and many miferies and calamities, but also more then conquerours in all of theme

CHAP. IX

He answereth an objection, that might be brought on the Temes behalfe, 7 and telleth of two forts of strahams children, as and that God worketh all thing in this matter according to Tia

s The third part

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of the Epiftle,even

Chapter.wherein

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doubleartriple

Paul a'cendeth to the perghercaufes bir wil, 20 even at the potter doth. 24, 30 He prooperh afrecht the calling of the Centiles, 31 at alfo the retecting

I Say the tructh in Christ, I lie not, my conficience bearing me witnesse in the holy Ghost.

2 That I have great heavineffe, and continuall forow in mine heart.

3 For I would with my felfe to be a feparate from Christ, for my brethren that are my kindsmen

according to the b flesh, of faith : and fith of 4 Which are the Ifraelites , to whom perteineth all because he purthe adoption, and the glory, and the &d Covemuch of the casting nants, and the giving of the . Law , and the

f fervice of God, and the g promifes, 5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is 2 God

overall, bleffed for ever, Amen.

6 \$ 3 Notwithstanding it cannot be that the word of God should take none effect : for all they are not h Ifrael, which are of Ifrael:

7 Neither are they all children , because they are the feede of Abraham, * 4 but, In i Ifaac shall

ting unrothem all thy feede be called: their prerogatives.

8 , That is , they which are the children of the k flesh, are not the chikiren of God : but the * children of the I promise, are counted for the bave bene possible, feede.

9 6 For this is a word of promise, & Inthis fame time will I come, and Sara shall have a sonne. deemed the casting 10 7 Neither he onely felt this, but also * Re-Tires with the lotte becca, when thee had conceived by one, even by our father Ifaac.

11 For yer the children were botne, and when word feparate, bethey had neither done good nor evill (that the t .keneth as much m purpose of God might 8 remaine according to b Being brerhren election, nor by works, but by him that calleth.)

12 9 Ir was faid unto her , + T.e Elder shall

nation and counferve the yonger. e The arke of the

covenant.which war a token of Gods prefence. 4. Chap. 2.17, erhe. 2, 12. d The tables of the covenant: and this is spoken by the figure Metonymia. e Of the judiciall Law. f The ceremonial tellimonic of the Godhead and divinitie of Chrift. & Chap.a.a.8. 3 Heenreth into the handling of predefination by a kind of preventing an objection: How may it be, that I frael is cast off; but that therewithall wee must also make the covenant which God made with Abraham and his feede, fruitrate and voyd ? Hee anfewereth therefore, that Guds word is true, although that Ifrael becaft off ; for the election of the people of Ifrael is to generall and common, that notwi bitanding the fame, God chuseth by his fecter counsell, such as it please th him. So then this is the proposition and state of this Treatife : The grace of falvation is offered generally in fuch fort, that notwithitan-Ifrael in the firft ding it , the efficacie thereof perteineth onely to the elect.
place, is taken for Iaskob : and in the fecond, for the Ifraelites. h * Gen. a1, 11. hebr. 4 The first proofe is taken from the example of Abrahams owne house, wherein Ifaac onely was counted the fonne, and that by Godsordinance; although that Ifinael alfo was borne of Abraham, and circumcifed before Ifaac. i Ifaac shall be she true and naturall fonce, and therefore beite of thy bleffing. 5 A generall application of the former proofe or example. k Which are borne of Abraham by the courfe of nazure. # Gal. 4.28. 1 Which are borne by vertue of the promife. 6 A reason of that application: Because that Isac was borne by the vertue of the promise, and therefore bee was not chosen, only bee was not at all, but by the free will of God: whereby it followeth that the promife is the fountaine of predefination , and not the fieft from which promife the particular election proceederh: that is, that the elect be borne elect: and not that they be first borne and then afterward elected, in refpect of God who doeth predeftinate. & Gene. 18.10. 7 Another forcible proofe , taken from the example of Elau and Iacob, which were both borne of the fame If ac, which was the fonne of the promife , of one mother , and at one birth, and not at divers as Ifinael and Ifaac wete : and yet notwithflanding, Elau being cast off, onely tacob was chosen; and that before the rhirth, that neither any goodnetfe of Jacobs might be thought to be the cause of his e ection neither any wickednes of Elaus of his calling away. Gen. 15,21. m Gods decree, which proceedeth of his meere good will, whereby it pleafed him to chuse one, aud refuse the other. 8 Paul faith not inight be made but being made, might remaine. Therefore they are deceived which make forseene saith the cause of election, and forknowen infidelitie, the caufe of reprobation 9 He prooveth the calling away of Elau by that, that her was made fervant to his brother, although his brother were the fifther that the was made Lord of his brother, although his brother were the fifther that the proof of the calling and the calling areas of the calling and the calling areas. gotten And leaft that any man might take this faying of God, and referre it to eternall things, the Apottle lheweth our of Malachi, who is a good interpreter of Moles, that the fervitude of Efau was loyned with the harred of God, and the Lordfling of Iacob with de love of Gud. & Gen, 31,330

13 As it is written, & I have loved Iacob, and & Malachana have hated Efau.

14 10 What shall we fay then? Is there nun- 10 The first objerighteousnesse with God? God forbid.

15 12 For he faith to Mofes, & I will o have mercie love or hate upon on him, to whom I will shew mercy: and will have worthing or un-p copassion on him, on whom I will have copassion. worthing or un-16 12 So then it is not in him that q willeth,nor be uniuft, because

in him rhar runnerh, but in God rhar shewerh mercy. he may love them 17 13 For the : Scripture faith unto Pharao, * For thy, and hate them this fame purpose have I stirred thee up, that I that are worthy. The might 14 shewe my power in thee, and that my Aposle detesteth Name might be declared throughout all the earth. afterward and we-

18 15 Therefore hee harh mercy on whom hee reth ir feverally, will, and whom hee will he hardeneth.

19 16 Thou wilt fay then unto mee, Why doeth aM ans will know hee yer complaine ? for who hath refifted his will? 20 17 But, O man, who are thou which pleadest but these that are

against God ? 18 shall the & thing u formed fay to in the persons, and

point by point. esh no other canfes

thereupon this obie Sion rifeth.

r I He answereth first touching them which are chosen to falvation in chusing of whom, he deuieth that God may feeme vniuft, although he chuse and predestinate to falvation them that are not yet borne , without any respect of worthinesse ; because be bringerh not the chosen to the appointed end, but by the meanes of his mercie, which is a cause mext under predefination. Now mercy prefuppofeth miferie, and againe miferie prefum-pofeth finne or voluntarie corruption of mankind, and corruption prefuppofeth a pure and perfet creation. Moreover mercy is shewed by her degrees : to wir, by calling, by faith , by justification and fanctification , fo that at length we come to glorification, as the Apolle will flew afterward. Now all these things, orderly following the purpose of God, doe clearely proove that be can by no meaner seems vuint to loving and faving of God, doe clearly proove that he can by no measuremen value to evering and caying his. Bead, 33.19, o I will be merifull and fabourable to whom I life to be fabourable. P I will have compaffion on whom fetter I life to have compaffion. 32 The conclusion of the answere: Therefore God is not insuft in chunng and faving of his free goodnes, fuch as it pleafeth him, as he also activered Moles, when hee prayed for all the people. q Ey will, he meaneth the thou, he and endepour of heart, and by running, good works: to neither of which he give the prayle, but onely to the mercy of God.

13 Now her answerethconcerning the reprobate or them whom God hateth being not yet botte, and hath appointed to destruction, without any respect of unworthines. And first of all hee proovets this to be true , by alleading the testimonic of God him-felfetouching Pharao, whom he stirred up to this pur, ofe that he might be gloristed in his hardning and iust punishing. t God fo speaketh unto Pharao in the Scripture, or, the Scripture bringeth in God, to speaking to Pharao, Exod, 9, 16. f Brought thee into this world. 14 Secondly, he bringeth the end of Gods connfell, to the we that there is no unrighteoufnes in him. Now this chiefest end, is not properly and simply the destru-&ion of the wicked, but Godsglory which appeareth in their rightfull punishment.

A conclusion of the full answere to the first objection : therefore feeing God doth not fave them whom hee freely chose according to his good will and pleafure, but by iustifying and fanctifying them by his grace, but councell in faving them cannot feeme vniuft. And againe, there is no vniuftice in the everlafting counfell of God touching the defiruction of them whom he lifteth to defiroy, for that he bardeneth before he defirove erh : Therefore the third answere for the maintenance of Gods initice is the everlasting counfell of reprobation , confifterh in this word Hardening ; which notwith flanding he concealed in the former verse, because the History of Pharao was wel knowen. But the force of the word is great ; for Hardning , which is fee against Mercy , prefuppofeth the fame thingerhat mercy did, to wit, a voluntary corruption, wherein the reprobate are bardened; and againe corruption presupposeth a perfit state of creation. Moreover, this hardning alfois voluntary, for God fo bardneth being offended with corruption , that he vieth their owne will whom he hardneth , to the executing of that judgement. Then follow the fruits of Hardning, to wir, unbeliefe and linne, which are the true & proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction ? because be will: why doeth bee harden ? because they are corrupt; why doeth be coodeinge ? because they are some . Where is then unrighteous site? Nay, if hee should destroy all after this same fort, to whom should be doe insure? I Whim for the reprobate , ring upon the former answere. If God doe appoint to everlating deftruction, fuch as bee lifteth , and if that cannot be hindred notwithflanded that be harh once decreed, bow dorb be justly condemne them, which perish by his will?

17 The Apostle doern nor answere that it is nor Gods will orthat God doth not either reied or eled according to his pleafure, which thing the wicked call blafybeinie , but he rather granteh , his adversarie both the antecedents, to wit, that it is Gods will, and that it muit of neteffitie fo fall out, yet be decierb that God is therefore to be thought an uninfluewenger of the wicked; for feeing it appeared by manifelt proofe that this is the will of God and his doing, what impudencie is it for man, which is bur duft and after to diffure with God, and as it were to call him into judgement Now if any man fay that the doubt is not fo diffolyed and answered. I answere, that there is no furer demonstration in any matter, because it is grounded upon this principle. That the will of God is the rule of righteousnelle. 18 An amplification of the former auswere taken from a comparison , whereby also it appeareth that Gods determine counsell is fet of Paul the hieft of all caufer, fo that it departeth not upon any refrect of fecoud caufes, but doth rather frame and direct them. * Elai, 45,9. u This fimulitade as resth per 2 fiely in the first creation of mankinde.

2 Terem. 18,6.

dam, be compa-

reth mankinde

in the Creators

afterward God made and does b

19 Alluding to

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minde) to a lumpe of clay : whereof

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nour : yet he fpea-keth of the other

alfo in this anfwere, for that he

torto be inft in

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x To keneft ufes.

ar Seeing then,

that in the name

lafting death is

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fome are made of

God to most just

deftruction : and

they are offen-

of dishonour, the

as fhould be

Chap. X. hlin that formed it , Why hall thou made mee

21 4 19 Hath not the potter power of the clay to make of the same lumpe one 20 veffell to x honour, and another unto 21 dishonour ?

22 22 What and if God would, to shewe his wrath, and to make his power knowen, fuffer with long patience the y vessels of wrath, prepared to

23 And that hee might declare the z tiches of his glory upon the veffels of mercie, which he hath prepared unto glory

24 #4 Even us whom he hath called, not of the a Iewes onely, but also of the Gentiles.

25 as As he faith also in Ofee, & I will call them, My people, which were not my people : and her, Beloved, which was not beloved.

26 And it shall be in the place where it was faide unto them, * Yee are not my people, that there they shall be called , The children of the li-

27 26 Alfo Efaias cryeth concerning Ifrael, * Though the number of the children of Ifrael were as the fand of the fea, yet shall but a remnant

28 For hee will make his account and gather it prooverb the Creainto a b thort fumme with righteoufnesse: for the Lord will make a fhort count in the earth.

29 & Andas Efaias faidbefore, Except the Lord the rule of contraof choastes had left us a d feede, we had bene made ries doeth require. as Sodome, and had bene like to Gomorrha.

30 at What shall we fay then That the Gentiles which followede not righteousnesse, have attained unto righteousnesse, even the righteousnesse ignominie of everwhich is offaith. figuified , they fpeake with Paul,

31 28 But Ifrael which followed the Law of righteoufnesse, could not attaine unto the Law of rightconfnesse.

32. Wherefore ? Because they fought it not by faith , but as it vvere by the workes of the Lawe :

ded with this kind offpeech bewray their owoe folly. az The second answere is this, that God, more-over and besides that he doeth buttly decree what sever he doeth decree, useth that moderation to executing of his decree, as declareth his fingular lenitie even in the reproderation in executing of his decree, as declared his lingular lentile even in the epi-bare in that, that the fuffered them a long time, and permitted them to enjoy many and fingular benefit, until lat length heei unily condemne them: and that rogood end and purpose, to wit, to show himselfe to be an ensiste and revenger of wickednesse, that purpole, to Wit, to niew maintened be an entenie and revenger of whick either it may appeare what power be is of by thefe fevere indgement, and finally by comparition of contrarierto fer foorth indeeds, show great bit metric is towards the elect.

y Ey wefiel, the Heberwes understand all kindes of instruments.

23 Therefore

againe, wee may fay with Paul that fome men are made of God the Creator to deftru. Z The unmer fural leard marveilous greatnefe. ction. z The unmer fural terand marveilous pressence 24 Baving established
the do Crine of the evernali predestination of God on both parts: that is , as well of the reprobate, as of the elect : bee commeth now to thewe the ufe of it , teaching us that wee ought not to feeke the testimonie of it in the fecret counsell of God , but by the vowee ought not to teeke inetertimente of this toe teerer counted or God, but by the vo-eation which is made manifed and fet fourth in the Church, propounding unto us the example of the fewesand Gentiles, that the doctrion may be better preceived. a Hee faith not that all and every one of the Jewes are called, but founce of the Jewes, and

fime of the Grntiles. 25 Our vocation or calling is free and of grace, even as our predeflination is : and therefore there is no cause why either our owne unworthinesse the upworthineffe of our ancellers should cause us to thinke that wee are not the elect and chosen of God, if we becalled of him, and so embrace through faith the salvation that isoffered us. § Hol. 2,23 1. pet. 2,10, * Hol. 1,10. 26 Contrarywife, Neither any outwarde generall calling, neither any worthinesse of our ancesters is a fufficient wirneffe of election , woleffe by fairb and beliefe wee andwere Gods calling ; which thing come to pafe in the lewer, sate Lord had forevarted. \$ [fit, 10, 21].

21. b Ced purp fish televing the unkinde and unthankfull people to an extreme from the fit of the fit of

elections from Cample appreciation of the State Artificial Processing of the State of the State

-damnation neede not to be fought for any other where but in themfelves, f Seeking co come by zighteenfreffe, they followed the Lame of righteoufreffe,

for they have flumbled at the flumbling flone.

33 As it is written, & Beholde, I lay in Sion a & Púd. 118,11.
flumbling flone, and a rocke to make men fall: ifai.8,14. and a8e
and every one that hyleeveth in him, shall not be 16, 1-fei.2.6.

C H A P. X. 3

1 He handleth the effects of election, 3 that some refust, and some embrace. 4 Christine is the trad of the Lawe. 5 Hee februech that Mose foreteld the calling of the Gentiles, 13 and Esaias the hardening of the Iewes.

B Rethren , z mine hearts defire and prayer to God z Purpofingte for Ifrael is, that they might be faved.

2 For I beare them record that they have the zeale of God, but not according to knowledge. 3 * For they a being ignorant of the righteouf-

nesse of God, and going about to b stablish their 2 The first euowne righteoufnesse, have not submitted them- vocation unto falfelves to the righteousnesse of God.

4 . 3 For Christ is the c ende of the Lawe for nounce our owne righteonfnesse unto d every one that beleeveth.

4 For Moses thus describeth the righteousnes bracethatrightewhich is of the Lawe, * That the man which doeth numbere by faith, these things, shall live thereby.

6 But the righteousnes which is of faith , spea- offereth us in the keth on this wife, * Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ the Law which wes

7 Or , Who shall descend into the deeper (that cufeth none before is to bring Christ againe from the dead.)

8 5 But what faith it ? * The worde is neere that are of his thee, even in thy mouthe, and in thine heart. This is houfhold. the word of faith which we preach.

9 6 For if thou shalt g confesse with thy mouth the Lord Iefus , and shalt beleeve in thine heart, & Galat. 3.24. that h God raifed him up from the dead , thou fhalt 3 The proofe

10 For with the heart man i beleeveth unto Christ, that fuch as righteousnesse, and with the mouth man confesseth beleeve in him to falvation.

11 7 For the Scripture faith,* Whofoever k be- Therefore the calleeveth in him, shall not be ashamed.

12 For there is no difference betweene the the law is vaine Iew and the Grecian: for he that is Lord over all, and foolish, but is rich unto all that call on him.

13 4 5 For whofoever shall call upon the Name every believer. of the Lord, shall be faved.

leuces an example of marveilous ob-Rinacie, he ufeth

an infinuation. vation, is to ye. righteoufneffe; the next it , to emwhich God freely

a The ignorance of ouche to know, ex-God, especially it excuses not them

Gofpel.

b Ignorance hath almay pride iog ned with it. The Law iz felfe

bath respect unto should be faved. by the workes of

Chrift is offered for falvation to c The end of the Law is to inflife them that beere the

Law : but feeing we do not observe the Law through the fault of our fles b, were attains not unto this ende : but Christ salveth this disease, for he fulfilled the Law for us. d Not onely to the lerves , but alfo to the Genilles. 4 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for that is propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed unto us by faith, our conficience is quieted, fo that now no man can aske, Who can aftend up into beaven, or bring us from hell, seeing the Gospel teacheth that both of these is done by Chrift , and that for their fakes , which with true faith embrace him which calleth Chrift, and that for their takes, which with true faith embyace him which called them. Levit, 18, seek. 10.11 gal.] at ... & Deut, 30,12. & Thinke not with by felf's, as mon that are flaggering uff to det. S. Vocariom comment by the worder prached. & Deuter, 30,14. & By the mord, Magle invalentiale the Law which the Lord published with this evine vayee; and I and applied into the praching of the Coffel michie was the prefettion of the Law. & That into dederune faith which is fettled not onely in the bead, but all to in the heart of man, whereof all to we give estimated. monie, by our outward life, and which tendeth to Christ as to our alone and onely monie, by our ouward life, and which tended to Christ acts our alone and onely "Saviour, even as the fetter borth himselfe in his word. g I flow profile plaints, sinceely, and epony what then takeft I followed; be be by Lord and Salvier. h The Father, who is failed to have a raifelded Sound from the deal, and this into fisher to flow out the divinitie of the sounce what to fet fourth the Eather counfill tracking our redungation in the refuserable of the Sounce. I Eath is failed to highly and furtherward feiting the confiftion of the mouth is an effect of failed, and confiftion is the way to come to fail and them. I followed that fails it all failed failed. Now he promote the confirm of the profit of the sounce to the failed of the failed of the failed failed. whomfoever bee lifterh without any difference, and this bee confirmeth by a double testimonie, * 1fai.a3.16. k To beleevein God is to yeelde and configute God relitmone. * 1141.37.16. * To believe in God is to yeeld and conf. agto God his promise of our falsation by Christ, and that not onely to generall, but who wee know, that the promises perteine to us, whereupon rifeth a fure trulk.

fool 1.33.

True calling upon the Name of God is the resumance of faith, and true faith of true vocation or calling, and true calling, of true election.

lig 2

@ That is, true god in his word, and that preached according 41 God hath appointed in the

Church. & Ifa. 53.7. nabum.t,15. no Wherefoever faith is ,there is al-

fo the word, but not contrary wife, mbereloever the word in there is faith alfo : for misoy refule and peiect the word.

I He fpeaketh this because of the levces . ♣ Ifai. 53,8. 33 A conclusion of the former gradation : we muft afeend from faith, to our vocation, as by our vocation we came to the

teffinonie of out election, m By Gods commandement.

a Now the Apofile fheweth how

this doct rine is to

orken, shiding ftill

in his propounded

caule. Therefore

hte rescherb us

in particular ate

be applied to

14 But howe shall they call on him, in whom faith, which feeketh they have not beleeved ? 9 and how shall they beleeve in him, of whom they have not heard and how shall they heare without a preacher?

15 And how shall they preach, except they be fent?as it is Witten, & How beautifull are the feete of them which bring glad tidings of peace, and

bring glad tidings of good things!
16 10 But they have not lall obeyed the Gofpell : for Esaias saith, + Lord, who hath beleeved

our report? Then faith it by hearing, and hearing by

18 12 But I demannd, Have they not heard ? * No doubt their found went out through all the earth, and their wordes into the endes of the world.

19 13 But I demaund, Did not Ifrael know God? First Moses (aith, + I will provoke you to envie by a n nation that is not my nation, and by a foolith nation I will anget you.

20 * And Efaias is o bolde, and faith, I was found of them that fought mee not, and have bene made manifest to them that asked not after mee.

21 And unto Ifrael hee faith, * All the day long have I stretched foorth mine hand unto a disobedient, and gainefaying people.

I calling be a testimonie of election, were not the lewes called , why should I not graunt that, faith the Apostle, feeing that there is no nation which bath not bene salled ? much leffe can I fay , that the Iewes were not called. & Pfal. 19,3. 13 The delender and maineiner of the lewes caule, goeth on fill to aike, whether the lewes aifo knew not God which called them. Elay (faith the Apollie) droieth it, and witneffeth that the Gofpell was translated from them to the Gentiles , because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and universall calling, which is fet foorth by the creation of the world, fusiceth not to the knowledge of God: yea, and that the particular allo which is by the word of God, it of it felfe of fmall or no efficacie, unlesse it be apprehended or layd holde noby faith, by the gift of God : otherwife by unbeleese it is made unprofitable, and that by the osely fault of man, who can pretend no ignorance. Deuter. 32. 21. n He calleth all prophase people, a nation that is no nation, that they are not faide to live but to die, which dr appointed for everlatting condemnation. \$ 1 a.6 5,1. o Speaketh without feare.

CHAP. XI. 3 Leaft the caffing off of the Jewes fhould be limited according

to the outward appearance, 4 bee floweth that Elias was in times pall deceived: 16 and that, feeing they have an in times pall deceived : holy roote, 13 many of them like wife fhall be holy. 18 14 Hee exhortesh the Gentiles to be humble, erieth ous, that Gods indgements are unfeurchtable.

Demaund then, Hath God cast away his people? God forbid: for a I also am an Israelite, of the feed of Abraham, of the tribe of Beniamin.

2 3 God hath not cast away his people which he knew before. 4 Know yee not what the Scripture faith of Elias, how hee communeth, with God against Israel, faying.

3 * Lord , they have killed thy Prophets , and that all the lewes in particular are not after a digged downe thine Altars; and I am left alone,

nosto pronounce ralhiy of private persons , whether they be of the number of the elect a The first proofe, I am a lew, and yet elected, therefore, wee may and ought fu'ly refolve upon our election, as hath bene before faide; per of another mans we can-

not be to certainely refolved : and yet ours may caufe us to hope well of others.
3 The feeond proof: Becaufe that God 1: faithfull in his league or Coveoaut, although men be unfaithfull: So then feeing that God bath faid, that hee will be the God of his unto a thousand generations . weemull take heede, that wee thinke not that the whole race and offpriog wealt off , by teafenof the unbeliefe of a few , but rather, that wee

here will obey member of the Church , hecause of Gods league and Covenant, a which he loved and those from eversating.

4 The third he loved and those from eversating.

5 The third proofe, 12ken from the answer that was made to Elian feet than this, when there appeared openly to the affect of the would no cledit, yet God knews his cledit and choices, and of them also good free of the would no cledit, yet God knews his cledit and choices, and of them also good ftore and number. Wherenpon this a fo is concluded , that we ought not railily to prononnee of any man as of a reprobate, freing that the Church is offentimes brought to that flate, that even the most warchfull and strate fighted passouts thinks it to be drame mind and purous, # 1 King-19, 20,

and they feeke my life ?

But what faith the answere of God to him? & 1.king. 19.12. 4. But what take the aniwere of God to him? 4. 1. king. 19.18
4. I have b referved unto my felfe feven thou- b Heffetaketh of fand men, which have not bowed the knee to remnants and eec Baal.

5 Even fo then, at this present time is there a were chosen from remnant according to the d election of grace.

6 s And if it be of grace, it is no more of should be chosen workes : or els were grace no more grace : but if it afterward : for be of works, it is no more grace: or els were worke fen, because they no more worke.

7 What then ? Ifrael hath not obteined that he but therefree they fought: but the election hath obteined it, and the ween said alutte. lecanfe they were the country of the

8 6 According as it is written, \$ God hath gi- c Baal fignifeth da ven them the spirit of g slumber: eyes that they much at Master or h should not fee, and eares that they should not patrone, or one in heare unto this day.

9 And David faith , * i Let their table be made name the idelaters a snare, and a net, and a stumbling blocke, even for at this day give a recompense unto them.

10 Let their eyes be darkened that they fee not, and bow downe their backe alwayes,

11 7 I demaund then , Have they stumbled, that & The election of they should fall; God forbid; but through their grace, in where the fall, falvation commeth unto the Gentiles, to pro- in whereby God voke them to follow them.

12 Wherefore if the fall of them be the kriches of the world, and the diminishing of them the male riches of the Gentiles , how much more shall their all be porelect l aboundance be?

13 8 For in that I speake to you Gentiles , in as let them that are much as I am the Apostle of the Gentiles , I m mag- elected, rememnifie mine office.

14 To try if by any meanes I might provoke let them that flubthem of my flesh to follow them , and might save burnly resuse the fome of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving themselves. be, a but live from the dead ?

be, o but live from the dead?

16 9 For if the ofirst fruites be holy, so is the titled ware flust is whole lumpe: and if the proote be holy, so are the the grand all the branches. branches.

Served people which

of remnants that were not idolaters

thosen and titt. whose power an other is, which their idoler , naming them patroness and patronesses or Ladies.

chose us of his grace and good-

and chofen, yet ber that they are freely chofen, and grace and free mercie of God. impute it unto

bindes and mante of worker wheethy

our instiffers of themselves do teach , that workes are either wholly or party the cause of our instiffication. f Looke Marke 3,5. 6 And yet this barduelle of heart commeth not but by Godsiuft decree and judgement, and yet without fault, whom as hee fo punifferth the unthankefull by taking from them all fenfe and perceiverance, and by doub-nance, fo did that onely thing turne to the lewes deftruction, out of which they fought life, to wit, the Law of God for the prepofterous zeale whereof they refuied the Gof 7 God appointed this cafting out of the lewes , that it might be an occasion to call he Gentiles : and againe might turne this calling of the Gentiles , to be an occasion to re-flore the fewers, to wit , that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learne, that the severitie of God serveth as well to the setting foorth of his glory as his mercie doeth , and alfo that God prepare himfelfe a way to mercie, by his feveritie, fo that we overs), and also tast God prepare intenties a way to interest up in revenit, so can was ought not rashly to despaire of any mas, not proudly triumph over other men, but rather provoke them to an body emulation, that God may be giorified to them also.

K. By riches he meaneth the knowledge of the Gospell to everlatting life; and by the world, all nations difp-ried thorowout the whole world.

1 Of the lower, when that whole nation whole nation whole nation whole exception final come to Christ.

2 cample, that he goet be force all other in this behalfe.

1 make coble and famous. B It fhallcome to paffe that when the lewes come to the Gofpel , the world thall as it were quicken again, and rife up from death to life. 9 The nation of the lewes being confidered in their flocke and toote, that is, in Abraham, is holy, although that many of the branches becut of. Therefore in indging of our breibren, wee must not blicke in their unworthinesse, to thinke that they are at once all cast off, but wee ought to confider the roote of the Covenant, and rather goe backe to their ancesters which we re faithfull, that wee may know that the blessing of the Covenant resters in some of their pofteritie, as we also finde proofe bereof in our felves. O Hee alludeth so the firit fruits of the loaves by the offring whereof all the whole croppe of come was landt fied, and they might use the rest of the years following with good conscience. p Abraham, 37 + 10 And

& lerem. 11,6. 30 There is no saufe pohy the Gentiles which have obtained mercy frould triumph over the Bewes which con-

semne the grace of God, feeing they are graffed into the lewes ancefters. But let ebem rather take heed that that alto be not found in them which is worthily con-Lewes. And hereof alfothis genewall doctrine may be gathered and taken, that wee ought to be flue dious of Gods glory , even in re-

hours : fo far ought ging and gloryfiing, for that, that we are preferred before other by a fingular grace. In place of those broken off ... r It is againft the common course of husbandry , that the barren juice of the ympe is changed with the inice of the good f We may rejoyce in the Lord, but fo

that we despise not the level, whom we ought rather to provoke to that good firiving with our repentance.

venant which he freely made with them. renne to the marke which it fet before them. ftedfalt for gver , but of the election of the whole nation. water intalleness that you have the typical good and to transform for the shot part retect and refulfe. That yeek not proud within your felves. 6 Into the Charch. Elsi, 59, 30. Elsi, 39, 9... 14 Againe, the he may toppe the I lewes and Gotillet together at it verer into be day, and effectially may tech what duety the Gotillet only to the lewes hee beareth this into their heads; what the mation of the I lewes is not unterly cash off without hope of recovery.

e Inthat, that God refpecteth not what d Forafmuch as they received it not If The reason or proofe : they deferve, but what he promifed to Abraham.

because the covenant made with that nation of life everlatting , cannot be frustrate and

17 \$ 10 And though fome of the branches be broken off, and thou being a wilde Olive-tree, wast graft in a for them, and made partaker of the

root, and fatnesse of the Olive-tree : 18 f Boast not thy selfe against the branches : and if thou boast thy selfe, thou bearest not the

roote, but the roote thee. 19 Thou wilt fay then , The branches are bro-

ken off, that I might be graft in. 20 Well: through unbeliefe they are broken off, and thou flandelt by faith': be not high minded,

21 For if God spared not the a naturall branches, take heede, leaft he alfo spare nor thee.

22 11 Behold therefore the a bountifulnesse, and feveritie of God : toward them which have fallen, feveritie; but toward thee, bountifulnesse, if thou continue in his y bountifulnesse, or els thou shalt also be cut off.

23 12 And they also, if they abide not still in unbeliefe, shallbe graffed in for God is able to

graffe them in againe.

24 For if thou wast cut out of the Olive-tree, which was wilde by a nature, and wast graffed contrary to nature in a a right Olive-tree, howe much more shall they that are by nature, be graffed in their owne Olive-tree ?

25 13 For I would not, brethren, that ye should be ignorant of this fecret (least yee should be arhoughes which are rogant in your b felves) that parely obstinacie is come to Ifrael, untill the fulnesse of the Gentiles

26 And so all Ifrael shall be saved, as it is written, & The deliverer shall come out of Sion, and shall turne away the ungodlinesse from Iacob.

27 And this is my covenant to them, * When I shall take away their finnes.

28 14 As concerning the d Gofpel, they are enemies for your fakes : but as touching the e election, they are beloved for the fathers fakes.

29 is For the gifts and calling of God are with-

r Seethar thou fland in a we of God modefily and carefully. u He callet them natural 1, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and co-\$1 Seeing the matter it felle declaretb wenant would be receivement with toein. 11 Seeing the marter reserve declared God , why the bleffing of God is not perpetuall) wee must take good heede, that that be not found in our felves, which wer thinke blame worthy in others, for the election is fure , bur they that are truely elect and engraffed , are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbour, x The tender and loving heart. In that flate which God his bountifulneffe hath advanced thee unto : and wee must marke here, that hee speaketh not, of the election of every private man which temaineth 18 Many are now for aferfoneutoff, that is, are without the roote, which in their time shallbe graffed in : and againe there are a great fort, which after a fort, and touching the outward shewe, and against ture at a few and a feet to be ingraffed, which notwith fanding through their owne fault afterward are our off and cleane caff away, which thing is especially to be considered in nations and cut on ann cleant seit away; works using a sespecially to occomment an national and peoples, as in the Gentiles and Iewes.

2. Voderfland nature, not as it was corrupted in Adam, and so derived from him to his posteritie, a Into the people of the lewest works God had fundtified of his meeter grace; and he freskeib of the whole vation , not of every one part. 13 The blindenesse of the Leves is neither founiversall that the Lord bath no elect in that nation , neither shall is be continual! for there shallbe a time wherein they also (as the Prophes bave fore-warned) shall effectually imbrace that which they doe now so stubburnly for the most

30 16 For even as yee in times past have not 16 Another reabelieved God, yet have nowe obtained mercy for because through their unbeliefe: although that they

31 Even fo now have they not believed by which are harde-31 Even 10 now more they also may obpunished, yet bath
mercy shevved unto you, that they also may obpunished, yet bath
morthis subborn-

taine mercy.

Bothis flubbornger For God hath that up fall in unbeliefe, that neffe of the lewes fu come to palle he might have mercy on all,

33 17 O the deepenesse of the riches, both of properly for an the wisedome, and knowledge of God! how un- tion, but that an fearchable are his & indgements, and his b wayes entrie might as it past finding out !

34 4 18 For who hath knowen the mind of the Lord ? or who was his counfeller ?

35 Or who hath given unto him i frit, and hee being inflamed shallbe recompensed ?

36 For of him, and through him, and for k him which is flewed are all things : to him be glory for ever. Amen.

were be opened to bring in the Gentiles, aud afterward the levere with emulation of this mercie to the Gentiles. mighe themfelves

alfo be partakets of the same benefit, and so, it might appeare that hoth lewes and Genilles are sawd, onely by the free mercy and grace of God, which could not have benefo manisfet, if at the beginning, God had brought all regerbes into the Church, or if he had faved the nation of the Lewes without this interruption. Iewes and Gentiles. 17 The Apolle crieth not as altonified with this even-derfull wisedome of God, which hee teacheth us, ought to be religiously reverenced. and not curroufly and prophanely to be fearched beyond the compasse of that that God and not currounly and propositely to be rectured beyond the composition of that the state form of the course that she boldeth in governing all things both generally and particularly. h The order of bis counfels and doings. † Joh 41,3. Efsi. 40,13. 1.Cottinth 21.6. 18 Hee briddeth three maner of wayer, the wicked boldnefie of mao: First, because that God is above all, most wife, and therefore it is very abfurd, and plainely godleffe to measure him by our folly. Moreover because be is debror to no man , and therefore no man can complaine of iniurie done unto him. Thirdly , because all things are made for his glory , and therefore we must referre all things to his glory, much less may were contend and debate the matter with him.

This saying overthroweth the doctrine of foreseene worker i This laying overthroweth the doctrine or torestend, not k To wit, for God, to whole glory all things are referred, not and merica. onely things that were made, but especially his new worker which hee worker in his

CHAP. XII.

2 to that worfhip which is acceptable to s Hee exhorteth to love unfained, 14., 10 eben toppards one God. enemier.

I Befeech : you therefore brethten , a by the , The fourth part mercies of God, that yee b give up your c bo-often Epithe, dies a d living facrifice, holy, acceptable unto which after the God, which it your reasonable serving of God. finishing of the

2 And fashion not your selves like unto this chiefe points of Christian doctines. world, but be yee changed by the renewing of confifteth indeyour f minde, that yee may & proove what that claring of presents good, and acceptable and perfect will of God of Christian life. And first of all be

3 3 For I g fay through the grace that is given giveth generall unto me, to every one that is among you, that no grounds: the chiefman k prefume to understand above that which is est whereof is meete to understand, but that he understand accor-mac amac confectate ding to i sobrietie, as God hath dealt to every man himselse wholly the * measure of & faith.

to the fpirituall fervice of God. and doe as it were a By this preface bee fhewerh that

facrifice himfelfe , trofling to the grace of God. b In times palt the facrifices were Gods glory is the utmost end of all our doings. prefented before the altar , bue now the altar is every where. zimes paft sother bodies then our owne , now our owne must be offered. d in time past, dead factifices were offered , but now ove must offer fuch as have the spirit sime pait, dead factificate wereoffired, but nave we mult offer fuch as have the first offife in them. e Spirituall. a The fection of precept is bits. That we take not other meas opinions or maners for a rule of life, but that we wholly renouncing this world, for the force us arout marks the wail of 600d, as it it manifelded and opened wino us in his world. I why then there is no place left for trasion, which the beather Philosphere place as a Queen in a Castlell, not for mans free will, which the Popula feboolemm dreame on if the minde mult be remord. Look hypherias; 1,13, and 4, 12, and 60.0 filluss, 1,2; \$\frac{1}{2}\$ Febrians 5,17, 1. The fill, \$\frac{1}{2}\$, \$\frac{1}{2}\$ thirdly bee admonthly to write years and that every must keep him fells within the bounded of the world of the control of the cont shall be sober, if we take not that upon us, which we have not, and if we bragge not of that we have. I Corin 12,12 ephel. 4,7. k By faith he meaneth the knowledge of God in Chrift, and the gifts which the huly Ghoft powereth upon the faithfull, Iii 3

4 There is a double reafen of the afore ; the one is because God beth not committed every thing to be done of every

mant, and therefore be doesb backwardly, and fiebly, but alfo to the great difprobiof others, wearieth himfelfe and others which palleth the bounds of his vocation : the other is, for ther this Aiverfitie and zioni and gifts.

inequalitie of vocaredoundeth to our commodity: feeing that the fame intherefore inflituted and apmed that we Chould be hound one to another. whereupon'is followerh that an man mighs be grieved thereat. feeing that the use of every private gift is com. That which he

fpake hefore in generall, he aplieth particularly to the holy fun-Biogs, vehereio men offend with great danger. And be dividerb hem into tupo fores, to wit, in-20 Prophets, and Beacons, and againe he devideth the Prophets into doctours, and Paffours. And of Desconshee ma

4 For as wee have many members in one body, and all members have not one office, So wee being many, are one body in Chrift,

and every one one anothers members. 6 & s Seeing then that wee have gifts that are divers, according to the grace that is given unto us, whether we have prophecie, let as prophecie ac-

cording to the t portion of faith.

7 Or an office, let urveait on the office : or

he that to teacheth, on teaching : 8 Or he that o exhorterly, on exhortation : hee that o diffributeth , let him doe it & with fimplicitie : he the ruleth, with diligence : he that q theweth mercy, with cheerefulnefie.

9 6 Let love be without diffimulation , * Abhorre that which is evil , and cleave unto that

which is good. 10 * Be affectioned to love one another with brotherly love. In giving honour, goe one before

11 Not flouthfull to do fervice, fervent in fpirit, e ferving the Lord,

12 7 Reloycing in hope, patient in tribulation,

* continuing in prayer.

13 * f Diffributing unto the necessities of the Saints : 4 giving your felves to hospitalitie.

14 & fileife them which perfecute you : bleffe, Ifay, and curse not.

15 Reloyce with them that reloyce, and weepe with them that weepe.

16 Be like affectioned one towards another: be not hie minded ; but make your felves equal! to them of the a lower fort : be not x wife in your

17 * Recompense to no man evill for cvill: procure things honeft in the fight of all men.

18 * If it be possible, as much as in you is, have peace with all men.

19 Dearely beloved, * avenge not your felves, but give place unto wrath : for it is written, 4 Vengeance is mine : I will repay, faith the Lord.

20 \$ Therefore if thine enemic hunger , feede bim ; if he thirst , give him drinke : for in fo doing thou shalt heape y coales of fire on his head.

21 Be not overcome of evill, but overcome evill with goodnetle.

Reth three forts : to wie, the one to be fuch as are (as it wete) tteafurers of the Church sofers, whum her called properly Deacons: the other to be the governours of diffi-plinal who are called Seciors or Elders: the third to be such as properly served in the factor of the propers of which for the commany of vidowes were. 1 That every Raipo of the poore, of which for the company of widowes were. I am to see man of the massian of that which is revealed usus him. In Whose office end; it was a server of the place is called the Passeur. O To wit, the Westposhed the Striptures. In Who in other place is called the Passeur. O To wit, the Westposhed the Striptures. In Who in other place is called the Passeur. O To wit, the Westposhed the Striptures. O The Striptures. olmes, that he deftribute them faithfully , and without respect of person. 2 cor. 9.7. The elders of the Church. a They that are bufied about tending on the recer, mult doe it with cheere fulne Te, leaft they adde forom to forom. 6 Now her commeth to the ducties of the fecond Table , which beederiveth from charttie , which it as it were the fountaine of them all. And he defined Christian charity by finceritie, based of evill, earnelf thedie of good things, good affection to helpe our neighbour, and whole final end is, the glory of God. * Anno 3,13, * Epbel 4,91. 2. Peta. 17. 2. This piece is well put to , for it maketh difference between Chriftian ducties, and Philosphical ducties. 6. Het recknowsh up divers other versues together with aheis effects, to wir, hope, patience in tribulation, equanimitie, continuance in prayer, Liberalizie towards the faints , hofpitalizie , modezation of minde , even in helping out enemios , a felfe fame feeling with others as well in advertitie as profperitie , modelly, our wind, and having that felling, shelpe them at much as the can, e. Not spon pleasare, and specially dueties, but upon needings usin. S. Hebr. 132a. s. Petron. 13. 2. Mat. 5, 44. Pro. 3,7. soli 5,18. u. There is nothing that deth semal breake consend at ambition, when at every men lighth a last offset, and see get ambition of the consist at american time a very immentant a say equi, may experient americany version and a say of the say of

CHAP. XIII. Hee willeth that we fubmit our filveeto Mariftrates: 8 To lope our neighbour : 23 Tolobe uprightly, 14 and to pue on Cheif. Et & revery a foule be fubiect unto the higher . Per a. 13

powers: 3 for there is no power but of God: 1 Now he flow and the powers that be, are b ordained of God. 2 Whofoever therefore refisteth the power, their Magistrates,

refifieth the ordinance of God: and they that re- to wit, obedience: fift, shall receive to themselves condemnation. From which hee

3 4 For magistrates are not to be feared for man is free; and good workes, but for evill. Wilt thou then be in fuch for that without feare of the power ? doe well : fo fall thou it is not onely due have praise of the same :.

For he is the minister of God for thy wealth : giftrate himselfes s but if thou doe evill, feare : for he beareth not the thebafen, which fword for nought : for he is the minister of God to bath cay office under him. cake vengeance on him that doeth evill. ake vengeance on him that doetn evill.

7 Wherefore we must be subject, not because Apolte, though an

of wrath onely, but a also for conscience sake.

6 8 For, for this cause ye pay also tribute: for a tropher: Chrysthey are Gods ministers, applying themselves for the tyranoy of the former thing. the fame thing. 7 & Give to all men therefore their duery , tri- domesmuft downer

bute , to whom ye ovve tribute : custome, to whom to the ground custome : feare, to whom * feare : honour, to whom * A reason taken ye ovve fhonour. 8 9 Owe nothing to any man, but to love one Forto what pur-

another : 10 for hee that loveth another, hath ful- pofearethey placed in higher defilled the g Law. 9 For this . * Thou shalt not commit adukery, inferious should Thou fhalt not kill, Thou shalt not fleale, Thou he subject upto

that not bare false witnes, Thou shalt not covet ; them? and if there be any other commandement, it is 3 Another Arguh briefly comprehended in this faying, even in this, force : Because * Thou thalt love thy neighbour as thy felfe. 10 Love doth not evill to his neighbour : there- this order : fo

fore is love the & fulfilling of the Law.

11 at And that, confidering the featon, that it know, that the is now time that we thould arise from sleepe : for make warre with now is out falvation neerer, then when wee belee. God himfelie: ved it.

12 The night is past, and the day is at hand, chaft to the might let us therefore call away the workes k of darke- great milerie and neffe, and let us put on the armour of light,

13 So that we walke honeftly, as in the day : not in * gluttonie , and drunkennesse , neither in ter.some fataller.

eth feverally , pobas Subject to over to theweeth, that po to the highest Ma-

Eusprelift though Pope over all kings the thing it felfe:

ment of great God is authous of that fuch as are

wherefore they

alamits b Be deftribmed: for fonie are grea-

ment taken from the end wherefore they were made, which is most profitable : for that God by this meanes preserveth the good and bridleth the wicked , by which words the Magistrateathemselves are put in minde of that duetie which they owe to their subieas. An excellent way to beare this yoke, not onely without griefe, but also with great 6 God hath armed the Magistate even with a revenging sword. whom God revengeth the wicked. 7 The conclusion: Wee must obey the Megio Magifirate have no power over the confeience of man, yet feeing bee is Gods minister)
hee cannot be resisten by any good conscience.

d Sofarre as lawfully we may: for if unlawfull things be commanded us , we must answere as Peter teacheth us , It is beatt. f Reverence, (which as reason is) we multi give to the Magiltate. 6. He the weth bow very fewe judgements need to be executed to wit, if we fo order our life, as no man may juffly require anything of us, belides that onely that we owe one to another, by the perpetuall law of charity. 10 Recommende in charities as an abridgeouter, by the perpetuation of the half not onely done one communatement, but purformed generally that which the Law commanderin. * * Erod. 20.14. deut. 5.18. h For the whole Law commander that has the subject to but that we love God and our neighbour. But feeing Paul Speaketh here of the dueries we owe one to another, we must reftraine this after that the darkenesse of ignorance and wicked affections by the knowledge of Gods trueth be driven out of us, that we order our life according to that certaine & fuse rule of all righteouinesse and honesty, being fully grounded upon the vertue of the Spirit of Christ, i In other places we are sayd to be in the light, but yet so that it appeareth not as yet what we are, for at yet we feebut as it were in the twilight, & That kinds of life, which they leade, that flee she lighte 4 Luke at ,34.

chambering

4 Galat. 5.16. a.pet, 2, 11. Be to poffeffe Christ, and us in him.

Now he fhew-

to behave our felver toward out brethren in mat-

different offen-

eth how we ought

ters and things in-

ding in the ufe of

them not of ma-

Superfition, but

ledge of the bene-

thus he teacheth

that they are to be

infirufted gently

forhat we apply our felves to their

agnorance in fuch

matters according

to the tule of

matter or thing

wur weake brother,

e Marinie. a Doe not for a chambering and wantonnesse, not in strife and en-

petatrit.
To put on Chrift,
To put on Chrift,
14 \$ But I put yee on the Lord IESUS
to put fight Chrift,
CHRIST, and take no thought for the flesh, to fulfill the luft of it.

CHAP. XIV.

* Hee wileth that we fo deale with the weake in faith, 26 that

shrough our fault they be not offended. to Indon the oth fide he commandet be them not o affily to judge of the fronger: 10 That within the bounds of edification 20 and charitie. 2a Chrifian liberty may confilt.

H Im that is weake in the faith, a teceive un-

2 . One c beleeveth that hee may cate of all things : and another, which is weake, eateth herbs.

3 3 Let not him that eateth, dispise him that eateth not : and let not kim which eateth not, lices, or dampable condemne him that eateth ; for & God bath receifor lacke of know-

4 & 1 Who art thou that condemnest another mans fervant? he flandeth or falleth to his cwne mafter : yea, he shall be established : for God is able to make him stand.

5 6 This man esteemeth one day above anand patiently, and other day, and another man counterh every day alike: 7 let 4 every man be fully perfuaded in his minde.

6 8 He that e observeth the day , observethin to the Lord; and hee that observeth not the day, observeth it not to the Lord. He that g eateth. eateth to the Lord: 9 for he giveth Godthanks: that is indifferent,

and fuch as you may dee or not doe, thur his company, but take him to yeu. b To make him by gour doubtfull proubled confirence. which fome thought was necessarily to be observed as a thing preserved by the Law (not knowing that it was taken away) whereas on the contrary fide , fuch as had profired in the knowledge of the Gefpell, knew well that this schoolemaster thip of the Law was abolished. c Knoweth by faith. 3 In such a matter, faith the Apossle, Let neither them which know their liberrie, proudly despise their weake brother, neither ler the unlearned crabbedly or frowardly coodemne that, that they understand nor.

The first reason : Because that feeing both be that eateth , and he that eateth not , it notwithflayding the member of Chrift , neither he which eateth not , can jufly be notwitted the memory of Christ, requer be which eaten not, can only be contemned, neither he which eaten he infly condemned; Now the fifth proposition is declared in the first h wrife following.

I am 4.12.
6 Another reason which hangesh upon the former: why the suder and more unlearned ought corto he condemned of the more ikilfull, an men wichout hope of falvation: Recaute, faith the Apofile, herbar is ignorant to day, may be indued to morove with further knowledge, fo that he alfo may fland fure. Therefore it belongeth to God , and not unto man , to pronounce the fentence of condemnation.
dayer according to the law. 7 6 Another example of the difference of dayer according to the law. 7 Heferreth against this contempt, and hastie or rath judgements, a continual define to profite, that the strong may be certainely perfwaded of their libertie , of what maner and forrit is, and how they ought to ufe it : and againe the weake may dayly profit, leafteisher they abuse the gift of God, or these and againstic weak may vary proint, seattener racy and coo guest could, of their piase themselves in their instinctive. A That he may so in his considence, that be knowned hand is personaled by Just Christ, that nothing is unclease of it sife, and this personalism much be grounded upon the word of Ged.

3 A reason taken from the nature of indifferent things, which a man may with good conficience do and omit-for feeing that the difference of days and meates was appointed by God, how could they, which as yet underflood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience negled that which they Lack was commeded of God ? And on the contrary fide , they that knew the benefit of Chrift in this behalfe, did with good confcience neither observe dayes nor meates. Therefore faith the Apostle, verse to. Let not the frong condemne the weake for thefe things, feeing that the weake brethren are brethren one withflanding. Now if any man would draw this doerine to thefe our times and ager , let them knowe that the Apostle freakerh of fuch things indifferent, as they which thought them not to be indifferent, had a ground to the Law, and were deceived by imple ignorance : and nor of malice (for to fuch the Apoller yeelded nor no nor for a moment) nor fufpition, what is realizable to the state of God. e Observeth precisity. I God shall indige what is religious feare of God. the Observeth precisity. I God shall indige what is risk for well or no : And therefore you should rather strive about this, here every one of you may be allowed of God, then to think euron other men: doings.

He that maketh as differences functes.

9 the faithfull, both through a weake. But what it we have to do with its feller 2 from mill we here take hed of two things, and to its desired in the full the form mill we here take hed of two things, and to its desired in the full the form that it is not to the control of the full that the formation of the full that we could not their further than the full that we could not their further than the full that we could not their further than the full that we could not their further than the full that we could not their further than the full that we could not the full that we could not the full that the f sent, as they did which fare dewnero meate in Idols Temples : the other is , that then

alfo when the matter is indifferent (as to buy a thing offered to idoles , in theburchers Shainbler , and ro care is achome in a private hanques) we wound not the confcience of and he that eateth a not, eateth not to the Lord, and a Hethat tougiveth God thanks.

7 10 For none of us liveth to; himselfe, neither to be unclease by doeth any die to himfelse.

8 For whether wee live , wee live unto the 10 We must Lord; or whether we die, wee die thio the Lord: oor ficke, fant whether wee life therefore, or die, wee are the ir felfe, but in Lords.

9 For Christ therefore died and rose againe, means, forthat and revived, that hee might be Lord both of the be is justly to be dead and the quicke.

10 17 But why doeft thou condemne thy bro-cafeth not his ther? or why doeft thou despife thy brother? for eyes upon God. we shall all appeare before the judgement feat of For both our life

11 For it is written , & I k live , faith the Lord, aed for this cause and every knee shall bowe to me, and all tongues Christ hath proshall I confesse unto God.

12 So then every one of us shall give accounts wemighteste of himfelfe to God.

13 12 Let us not therefore indge one another that. any more: but use your independent rather in m this i start respect that no man put an occasion to fall, or a stumbling to himself ends where the face of the fall blocke before his brother.

14 13 I knowe, and am perswaded through the for , Doeth well " Lord Iefus , that there is nothing uncleane of it to hit owne o felfe : but unto him that indgeth any thing to be foule.

uncleane, to him it is uncleane.

15 But if thy brother be grieved for the meat, leave to God his nowe walkest thou not charitably: * 14 destroy right: and therenot him with thy meete , for whom as Christ ters, which acdied.

16 16 Caufe not your commoditie to be evill conscience is affpoken of.

17 17 For the kingdome of God, is not meate good or evill, the nor drinke , but righteousnesse , and peace , and despile their iov in the holy Ghoit.

18 For whofoever in p thefe things ferveth much leffecon-Christ, is acceptable unto God, and is approoved this confequent ofmen.

19 18 Let us then followe those things which of equal force in concerne peace, and wherewith one may edifie the contraty, to another.

the use of the reprehended that

dedicated to him. perly died , and not fimply , that this meate or

uter after ihrs

from : wee must cording as the fected, ate eitbet

weake brethrene demne them. Bet cannot be taken

wit, that the weake should not sudge the firong,

because the weake doe not knowe, that they which doe not observe a day, and catte observe it not to the Lord , and eare to the Lord , as the strong men knowe , that the weake which observe a day and eate not , observe the day to the Lord , and eate not to the Lord. § 1. Cor. 1. 10. § 16. 47, 12. Philip 2. 10. A Thir it a fame of an oathe, proper to God onely 3 for he and nore tan he liveth, and kithir it biting of himselfee. I Shall acknowledge mee from God. I I A first that het hath concluded what is not to be done, he shewesh what is to be done to wit, were must take heede that we doe not utterly cast downe with abusing our libertie, our brother which is not yet frong. In the related by the major and one got interies, our bris-mer, which eccapie they head about nothing, lut to find fault with their bettieres life; whereas it has found rather before the military with that they do not with their dylainefulniff; either self their bettiere cleane downs, yet pine them formed-face. It is the property of the control of an objective it is true that the chool entering frace. fence. 23 The preventing of an objection: It is true that the school emaster-ship of the Law is taken away by the benefite of Christ, to such as known it, but yet notwithstaoding wee have to consider in the use of this libertie, what is expedient, that wee may have regard of our weake brother, seeing that our libertie is not lost n By the Spirit of the Lord Islus, or by the Lord Islus, who I am e the wall at his comming. o By nature. * 1. Cor, fore brake downe the wall at his comming. O By nature. * 1. Cor.
8. 11. 14 It is the part of acruell minde to make more account of meate, then of our brothers falvation. Which thing they doe, that prefume to cate with the of-fence of any brother, and so give him occasion to goe backe from the Gospel. 15 Another argument : We muit followe Chriftes example : who was fo farre from

13 Another argument: We insut innowe Custine example: Who Was locates and deflered in the case with inteach, that he gave hill life for them. 16 Acober argument for that by this meanes the libertic of the Goffelli evill forker of, as a though it openeds the way to attempt any thing who libert, and holdeneth us to all though it openeds the way to attempt any thing who libert and holdeneth us to all the form of the desired of the control of the desired of the control of the desired of the control of the desired o righteoufpelle, and peace, and comfort of the holy Choft. P fe that liveth peaceably, and doeth righteoufly through the boly Ghoit. pracebly, and occur in a precomprisonation of the work of the condition. The use of this libertie, year and our whole life, ought to be referred the cdyfying of one another, in fo much that were effected that thing unlawfull by reason of the offecte of our brother, which is of it selfer pure and lawfull.

20 Destroy

A Titus 8 1g.

seined a fore

E Novo the A-. poffle realone:h

generally of role. sating or bearing

for:b as may be

for their profit.

a And defrife

b For his profit

and edification.

taken of the ex-

ample of Chrift,

who fuffered all

things to bring

antonely the

bis most cruell

enemies , overcomining their

bis Patber. * Pfal 69. 10.

with patience, to

3 . The preventing

Such things as are

of an obiection :

sized out of the

szamplesofthe

ancienta, are pro-

pounded unto us

purpofe, that ac-

cording to theez-

ample of our Pa-

thers we thould in

parience and hope

beare one with

another. c By Mofes and

to this end and

a A confirmation

others.

+ t.Cor.3.13.

fike : 4 all things indeede are pure : but it is evill for the man which eateth with offence. 21 & It is good neither to eate flesh, nor to

drinke wine, nor any thing whereby thy brother flumbleth, or is offended, or made weake.
22 19 Half thou 9 faith have it with thy felfe

20 Destroy not the worke of God for meates

19 He giveth 2 double warning in before God, bleffed is hee that condemneth not chefe marters one himselfe in that thing which he ralloweth, which perminent 23 For he that f doubteth, is condemned if he

to the flong, that 23 For he that doubteth, is condended he which bath ob- eare, because he eateth not of faith; and what soever is not of faith, is finne.

knowledge of this libettie, keepe that treasure o the end he may use it wisely and profitably as bath bene faid : the other which respecteth the weake, that they doe nothing rashly by other men example with a wavering conscience, for that cannot be done without finne, whereof we are not perswaded by the word of God that he liketh, and appropriet it. q He frewed before verle 14. what he mesoeth by faith, to wit , for a man to be certaine and out of doubt in matters and things indifferent. f Reafogeth with himfelfe,

· CHAP. XV.

I The Bronger must impley their strength to strengthen the weake.

2 By Christes example, 7 who received 8 not onely the 3 By Christes example, 7 mhe received 8 not onely the lewes, to but alfothe Gentiles, sy The cause weby he mente this Epiftle.

WE which are flrong, ought to beare the infirmities of the weake, and not to a pleafe

2 Therefore let every man please his neighwith the weake by bour in that that is b good to edification. all meanes , fo farre

3 2 For Christ also would not please himselfe, but as it is written, * The rebukes of them which

rebuke thee, fell on me. 4 3 For whatfoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the d Scriptures might have hope.

5 4 Now the God of patience and confolation give you that yee be * like minded one towarde another, according to Christ Iesus.

6 That yee with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

7 Wherefore receive ye one another, as Christ

alfo ereceived us to the gloty of God. 8 s Nowe I fay, that Iefus Christ was a mini-

fter of the f circumcifion, for the g trueth of God, to confirme the promifes made unto the fathers.

9 6 And let the Gentiles praise God, for his mercie, as it is written, * For this cause I will b confesse thee among the Gentiles, and sing unto

thy Name. 19 And againe hee faith, * Reioyce, ye Gen-

tiles with his people. 11 And againe, & Praise the Lord, all ye Gentiles, and land ye him all people together.

12 And againe Efaias fayth, & There shallbe

the Prophers. d The Scriptures are faideto teach and comfort , becaufe God ufeth them to teach and comfort his people withall.

4 Wee must take an example of patience of God:
that both the weake and the strong serving God with a mutuall consent, may bring one another to God as Chritt alfo received us unto himfelfe , although we were never fo

unworthy. \$. s. Octine 1. 20, e He did e He did not difdaine us , but received the example of Christ to the Irwes, whom he vou blated this homour of the promites which he made unto their fathers, although they were never to unworthie, that he secured the Office of a ministry although thry were never to nowornite, that he executed the Office of a ministry among them with marvelous privance. Therefore much leffe oughs the Gentiles despite them for certaine faults, whom the Sonne of God much effective of the Control never went out of their quarters. g That God might be feene to be true. 6 An applying of the fame to the Gentiles, whom also the Lord of his recomprehensible good. aesse had regard of , so that they are not to be contemmed of the Iever as strangers,

>> \text{ \text{T(al. 18, 76}} \tag{ h. \text{ | will. openly profess. and see south by Name,} }

-> \text{ \te

a roote of leffe, and he that shall rife to reigne over the Gentiles, in him thall the Gentiles truft.

13 7 Now the God of i hope fill you with k all 7 He fealeth up ioy, and peace in beleeving, that yee may abound former treatile

10y, and peace in betteving plant you had a sound found the training in hope, through the power of the holy Ghoft.

14 8 And I my felfe also am perfwaded of you, withing all that to my brethen, that i ye also are full of goodneffe, be twenthen of my brethen, that it is bord, that he and filled with all knowledge, and are able to ad- bad commanded monish one another.

15 Nevertheleffe , brethren , I have fomewhar i In whom we boldly after a fort written unto you as one that hope. boldly after a fort written unto just the grace plentfully, puttern you in remembrance, through the grace plentfully, \$ The conclosion

that is given me of God,

16 That I should be the minister of lefus of the Epistle. Christ toward the Gentiles, ministring the Gospel wherein he first of God, that the m offering up of the Gentiles that he hath write might be acceptable, being fanctified by the holy ten fomewhat at

I have therefore whereof I may reloyce them, then to in Christ Iesus in those things which pertains to reach them, and God. that of neceffities

18 For I dare not speake of any thing, which by reason of his " Christ hath not wrought by mee, to make the bindeth him pe-Gentiles obedient in word and deede,

19 With the o power of fignes and wonders, 6 coules.
by the power of the spirit of God; so that from 1 Of your owner accord, and of your figure and of your figures.
Hierusalem, and round about unto Illyricum, I have felves. caused to abound the Gospel of Christ.

20 Yea, fo I enforced my felfe to preach the up of the Gentiles, Gospel, not where Christ was named, least I should be meaneth the have built on another mans foundation.

21 But as it is written, 4 To whom he was not offered to God as spoken of , they shall see him , and they that heard a sacrifice. not, shall understand him.

or, shall understand from.

22 \$ 10 Therefore also I have beene oft ler to deta bis aponte.

22 \$ 10 Therefore also I have beene oft ler to deta bis aponte.

22 \$ 10 Therefore also I have beene oft ler to deta bis aponte. come unto you:

23 But nowe feeing I have no more place in that moreover and 23 But nowe teeing I have no more place in beides that he thefe quarters, and also have * bene definous many beides that he feesketh all things yeeres agone to come unto you,

24 When I shall take my iourney into Spaine, all the glory to I will come to you: for I trust to see you in my God as the onely journey, and to be brought on my way thither- authous; and doth ward by you, after that I have bene formewhat fil- not properly reled with your company,

25 But now goe Ito Hiernsalem, to Pminister men might lesse unto the Saints.

26 For it hath pleafed them of Macedonia and trueth of the do-Achaia, to make a certaine distribution unto the propoundeth unto poore Saints which are at Hierusalem.

27 11 For it hath pleased them , and their o Cheist was for detters are they: + for if the Gentiles be made with me in all pattakers of their spirituall things, their due- meanes, thatif I tie is also to 9 minister unto them in carnall would never so

When I have therefore performed this, fay, what he hash and have fealed them this fruite , I will paffe by bring the Gentiles

you into Spaine.

this word, Power, fignifieth the force and working of the wonders in piercing mens mindes; and in the latter , it fignifieth Gods mightie power which was the worker of thefe wonders. \$\frac{1\lambda_{1}}{\lambda_{2}}\frac{1\lambda_{2}}{\lambda_{ that which appertaineth to his office, and is godly: & commending by a little digteffion that which appearance to the office and upodly. A commending by a little digettion aritimer, the hieralistic office Churches of Macchonis, he proceeds the modelly, to follow their godly deede. A .T.P.6.1.17. P. Dung his durie for the Sainty to care shown that money which was gathered for otheristics. A fluent are voluntariabuyet fach as we once by the lawe of charitte. 4 n. Conf. 6.1. A fluent are voluntariabuyet fach as we once by the lawe of charitte. 4 n. Conf. 6.1. To Televet the trust. 2 Performed it faithfully, and feated it arit were with my ring. 4 This money which was gathered for the nic of the poore; which almost very filly called fitting and the state of the nice of the poore; which has the very filly called fitting and requiring of them the dusty of prayers, he through what this great courter the first poor of upon in all difficulties and adversaria. ought chiefly to reft upon in all difficulties and advertities.

as it were all the

culiarly to the

m By the offring Gentilesthemfelves, whom he

9 Hecommen truely , he giveth

thia tarber : that

to obey the Gofpel. 29 12 And I know when I come, that I shall o lathe fift place

come

1. Det C.14.

of that boly love :

t wannot needfull.

f Warily and dili-

gently, authough

bearest any luch

come to you with abundance of the blefsing of the Gofpel of Christ.

30 Alfo brethren , I beseech you for our Lord conjunction, where-Iefus Christs fake , and for the ! love of the spirit, that yee would thrive with me by prayers to God

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to doe at Hierufalem, may be accepted of

32 That I may come unto you with ioy by the will of God, and may with you be refreshed. 33 Thus the God of peace be with you all.

CHATP. XVI.

3 Hee fendeth groeting to many . s Het commendeth Phebe. And warneth to beware of them which are the caufes of division .

s Having made an end of the schole disputation ou, be commeth now to familiar commendations and falutations, and that to good confideration and purpole, to wit, that the Romans might know , who helpers in Christ lefus. ate moft to be

2 For that mutuall

with the boly

Ghoft baib tyed

our bearts and

honoured and made them, and alfo whom they ought to fet before them to follow: and therefore bee artibuteth untoevery of them peculiar and fingular zeftimonies

a For Chriftes fake which is proper to the Chrifti. ans ,for the bearben Philofophers have refemblances of the fame vertues.

Ad.18,3. b The companie of the faithfull, for in fo great acitie as that was, there were divers companies, For he was the

first of Achaia that beleeved in Chrift . and this kinde of fprachis an allufion to the ceremonies of the d lograffed by faith.

I Commende unto you Phoebe our fifter, which is a fervant of the Church of Cenchrea:

2 That yee receive her in the a Lord, as it becommeth Saintes, and that yee assist her in whatsoever businesse thee needeth of your ayde: for thee hath given hospitalitie unto many, and to me alfo

Greete & Priscilla , and Aquila , my fellowe

4 (Which have for my life layde downe account of amongst their owne necke. Vnto whom not I onely give thankes, but also all the Churches of the Gen-

> Likewise greete the b Church that is in their house. Salute my beloved Epenerus, which is the

thrft fruites of Achaia in Christ. 6 Greete Marie which bestowed much labour

on us. Salure Andronicus and Iunia my coufins. and fellow prisoners, which are notable among

the Apostles, and were in & Christ before me. 8 Greete Amplias my beloved in the Lord. Salure Vrbanus our fellowe helper in Chrift,

and Stachys my beloved.

10 Salute Apelles approoved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinfman. Greete them which are of the friends of Narciffus which are in the Lord.

12 Salute Tryphena and Tryphofa , which women labour in the Lord. Salute the beloved. Perfis; which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Afyncritus, Phlegon, Hermas, Patrobas , Meicurius, and the brethren which are with

Salute Philologus and Iulias , Nereas , and his fifter, and Olympas and all the Saintes which are with them, with them.

4 1 Cor. 16,20.

16 Salute one another with an 4 holy a kiffe, a-cor. 13, 2, The Churches of Christ falue you.

17 9 Nowe I befeech you brethren, franke an boly kife, which them diligently which cause division and offences, proceedeth from contrary to the doctrine which yee have learned, an beatt that is full ! and Savoid them.

18 For they that are fuch, ferve not the Lord now this is to be Tefus Chrift but their owne bellies, and with g faire ner vied in those speach and flattering deceive the hearts of the dayer

fimple,

a Arbynamely,
19 a For your obedience is come abroade a- which is them, mong all: I am glad therefore of you: burnet I the of cominenwoulde have you h wife unto that which is good, dation, befufficie and i fimple concerning evill.

20 4 The God of peace shall treade Satan un- when they one to beare and folder your feete thortly, the grace of our Lord Ie- lowe, fo doub

fus Chriff be with you.

21/ 1, Timotheus my helper, and Lucius out unto them and Iafon, and Sofipater my kinfemen, falure rorake heed of. ver he namerh

12 I Tertius , which k wrote out this Epiflle, them not, for that falute you in the Lord.

23 Gaius mine hoafte, and of the whole Church

faluteth you. Eraffus the fleward of the citie falu- you mould fcourt out for youi eneterh you, and Quarrus a brother. mier in a want. 14 6 The grace of our Lord Iefus Christ be tower.

15 4 7To him nowe that is of power to efta- g The word which blifth you according to my Gospel, and preaching he wheth significant of Jesus Christ. I have the company of Jesus Christ. of Iefus Chrift, & by the revelation of the myperformerb no flerie, which was kept fecret fince the worlde be- thing, and ifthou

26 (But now is opened, and in published among thou mayest affire all nations by the Scriptures of the Prophets, at the left that he the commandement of the everlating God for ther imprecare the obedience of faith.) the obedience of faith.) full of by mat-

27 To God, I fay, onely wife, be prayle through ters, then of his

Tefus Christ for ever. Amen. 3 Simplicirie muft be joyned with wifedome.

b Furnified with the knowledge of the tirethelt, and wifedome, that you may imbrace good to logs, and efforce will, beware of the deceived and factors of fall prophers, and estill them oppyland this place does hy littled getting the Popylar faith of cedetie, wheteas they maioraine it to be fulfilled for one may be consider man believely, without former knowledge, or examination where the matter is, or what ground it hath : ving thefe daily speeches. Wee believe as our fathers believed, and we believe as the Church baleveth. i As menthat knowe. no way to deceive, much leffe to deceive in deed. 4 Wee muft fight ; with a no waysto deceive, much selle to deceive to deed.

Ad 1 6.1. pbil a 2.9. If Heatmered features per of the Heatmered features partly to resemble abstable print unight be of fome weight with the Romanest having the combination of founds that (bleftished unto m. k. Wrotett as Paul vertical is. 6. Nowe taking ble leave of them this hid distinct, here willfight had unto them; whereupon dependent Du sewoof them has tanta time, ace witten to a unto turn, waterpoo eppeades all like force for he former dockrine. — Epbc. 3.20. — ? He ferith for the power and wisidome of God with great thankelying, which effect lift appears in the Goffel; and makeh meetin sello of the calling of the Gorillat to condimit the Romanes in the hape of shufal varion. — Epbc. 13, a colour, 36. — 1 than force and hidden thing, that it to fay; the calling of the God. m Offered and exhibited to all nations to be knower,

> Written to the Romans from Corinthus, and fent by Phoebe, fervant of the Church, which is at Cenchrea,

> > THE

THE FIRST EPISTLE OF PAVL

TO THE CORINTHIANS.

CHAP. I.

he fall ation. 10 which in effect is an exhorestion, He representes the Certothians fictes and divisions, 4 cales hithern feom pride to humilitie! 10 For - After the Call ation. 27 and callet behem feom pride to humilitie ! opershrorning all worldly wifedome. 23, 35 he advancesh anely the preaching of the croffe.

our Lord Telus Christ in every place, both their

our Father, and from the Lord Iefus Christ.

6 Grace be with you, and peace from God

4 , I thanke my God alwayes on your be-

halfe for the grace of God, which is given you in

r The infeription of the philler, wherein he chiefely goed about the will wherein he chiefely goed about the will of God, and our brocher 3 Softhe-procure the good will of the Corin-than roward him, yet nouvel the chiefely which is at Corinthus, to them him, yet nouvel. bim, yet notwiththat are # finctified in a Chrift Iefus, & Saintes franding fu, that by b calling, "with all that e call on the Name of

Lord, and ours :

Iefus Christ.

alwayer be letteth them to wit, that he is taefervant of God, and sor of PD 277 .

R If be be an Apoftie rien bee mul be beard, although be fometimes reprebend them fharpely . feeing bee bath not his owner aufe in band, but is a mef-Cengerthar bun-

Chrift. 3 He ioyneth Softheces with bimfelfe .thac

this doftsine enight beconfirmeffer 4 Itisa Church of God, although

That in all things ye are made rich in him sin dall kinde of speach, and in all knowledge: 6 . As the testimonie of Iesus Christ hath bene e confirmed in you : 7 So that yee are not destitute of any gifte : geth the com-# 10 wayting for the f appearing of our Lord lefus mandements of 8 * 11 Who shall also confirme you unto the ende, that ye may be s blameleffe in the day of our Lord Iefus Christ. 9 * God is a faithfull, by whom ye are called unto the fellowship of his fonne Iefus Christ our. Lord. 10 12 Now I befeech you, brethren , by the at bath great fau'te an it , fo that it obey them which admonish ir. 8 Ades 21,9. 1 Theff.4.7. A true definition of the Catholique Church, which is one. Sandifieth us , that is to fay , feparateth us from the priched , in gibing us to his Sonne, Shat hee may be in De, and you in him.

A. Romanto, chief, the colofficial times of the may be in De, and you in him.

A. Romanto, chief, the colofficial times of the man of th separation or ministre : or raisem. Con hath called to natingle : the light of these war positions forward from whence our scissification commets, and the second stricted to what and citizened to. S. a. Time, 132.

Cod., who coisest was the Lord when her is in danger, and cravets being as his handers.

and by the figure dynamics in tracker from the transfer and the first food and three fore to call man Country food and three fore to call man Christian A man, it is acknowledge and talk him for bury God.

6 The Coundstion and the life of the Church, is Christ Lefu gues of the Fathet. 7 Going about to condemne many vices, her beginneth with a true commendation of their wernes, leaft her might feeme after to descend to chiding being mooved with malice er enuie : yet fo , that beereferreth all to God as the authour of them , and that in Chrift. That the Corinthians might he more ashamed to prophane and abuse the having for the continues might be more attained to propose and sould the half gifts of God. 8. He touchash hashy game, which they most abusels to described while the process of the continues of the described while the part is a superior of the continues of the

berein, that the mightie power of Christ might thereby be fet forth in them , that beteafter it might evidently appeare how wickedly they abused themto glory and ambition, e Ey the sex elect offic of the boly Chost. & Time beat. Dhiling, 20. 10 He fayerb by the way, that there is no cause why they should please themselves so much in those gifter which they had received, seeing that those were nothing in comparison of them which are to bee looked for.

Spraigeto of the last comming of Christ. 2. Thest. 3, 23, 23 and 5.

Spracethy the last comming of Christ.

1. This continue to the comming of Christ.

1. He estitive that has helpopub well of them hereafter, that they may more patiently holde his represented a freewards. And yet receive the evitivability through the beginning at the accomplishing of our falveion it onely the works of the continue to as well the beginning at the accomplishing of our falverion is onely the worker of Scal. He could be the issuemely a northern mean them the new the fault with has posite when the mean accomplishing the posite which will be supplied the supplied to the fall of the fall o

himfelfe fpeaking and not Paul,

Name of our Lord Iefus Chrift, that 23 yee all 13 The fift ware speake one thing, and that there be no diffentions of this Briffe among you; but be yee knit together in one wherein his pur-minde, and in one indgement.

inde, and in one ingement.

11 4 For it hath bene declared unto mee, my the Corinchian to brethren, of you by them that are of the house of trotaetly con-Cloe, that there are contentations among you.

12 Now k this I fay , that every one of you of discord. So then faith, I am Pauls, and I am & Apollos, and I am thisfirtt parrens-Cephas, and I am Christ.

13 15 Is Chrift divided ? was 16 Paul crucified Nowa [chifme is for you ? either were ye 17 baptized into the name when men which otherwife agree

14 18 I thanke God, that I haptized none of the indottrine, you, but & Crifpus, and Gains, doe yet leparate

Is Least any should fay, that I had baptized in-themselver one to mine owne name.

16 I haprized also the houshold of Stephanas: a bodie that confifurthermore know I not , whether I baptized any Reth of all his

17 19 For CHRIST fent me not to baptize, together. but to preach the Gospel, 2 not with * 1 wife 14 He beginneth dome of words, least the se crosse of Christ Anothed and chiding by be made of none effect.

away all occasion away of schisiner

> from another. Knit together , 41 parces fitty knit

taking away of am obiection : for that

he understond by good witneffer , that there were many fastions among them. And therewithall he openeth the cause of diffentions, because that somedid hang on one dofter, fome on another , and fome were lo addicted to themselves , that they neglected all doctours and teachers , calling themselves the disciples of Christ onely, Abutting forth theirteachers. & The matter I would far to you, is this.

Alt. 18.24. becanfe Chrift feenieth by that meaner, to be devided and torne in pieces , who cannot be the head of two divers and difagreeing bodies , beeing himfelfe one. 16 Another reason: Because they cannot without great injurieta God so hang of men as of Christ: which thing no doubt they doe, which allow whatsoever some man speaketh, even for mi perlans fake : as thefe men allowed one felfe fame Gofpeil beeing vitered of one man, and did loatheir beiog vitered of another man. So that thefe factions were called by the names of their teachers. Now Paul fetteth downe his owne name not onely to grieve no man , but also to thewe that be pleadeth not his owne cause. The third reafon saken of the forme and end of Baptilme, wherein we make a

27 Inetural region saken of the former and end of Baptime, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a men doe not fall from the doctrine of Christ, yet if hee hang upon some certains teachers, and dispise others, beforsaketh. Christ: for is hee hold. Christ his certaine reachers, and dispife others, he forfakeli. Christ: for thee hold Christ his outly maker, kee, would heare him, reaching by whomiliserer.

protection that hee fepached for much the more holdly of their hings, hexaule had brought God's providence hee's you'd fall falpition of chalenging disciples umon himselfer, and taking them from others. Whetever we want understand that not the folk-lett andly, but the reachers allo are here reproheded, which gether discharges the reachers allo are here reproheded, which gether discharges that he gave not himselfer to bapture many among them: not for the contempt of Baptime, but hear letters which go occupied in delivering the doctrine, and committed them that received hinded into the best of the search of the doctrine who had to be reddered fulfiched by bows fare the was from all ambitions: whereas not be other tide they whome her representable is as though type gathered disciples unto the fifther that the state of the challenges and not user. Of this braged mell, anhationally of members, which they had baptited.

Now he turned binnelfer to the doctrons the middless, which had pastited.

Now he turned binnelfer to the doctrons the middless, which had baptited.

Now he turned binnelfer to the doctrons the middless, which had baptited.

Now he turned binnelfer to the doctrons the middless, which had baptited. them, opposing gravely as it became au Apost'e, his example against their perurefe independent: So that this is another place of this Epist'e, touching the observing of a godly funplicitie, both in worder and feurence in ceaching of the Goffell, . A Chap.

a.i. 2. a. Pec a.i. . With eloyatine which Paul caffeth of from him not oncir, as not necessarile, but also as flat contrarie to the office of his Apollics in and yet hell Paul his kind of cloquence, heets to be beatening, not of man, and poide of painted merdes.

at The reason why beevled not the pompe of words, and painted fpeach: because it was Gods will to bring the worlde to his obedience by that way, whereby the moft idjore amongst men might understand , that this worke was done of God bimlelfe without the aree of man. Therefore as falvation is fet foorth unto us in the Gofpell by the croffe of Chrift, then which nothing is more contemptible, and more farrefrom life, to God would have the manner of the preaching of the croffe moft vifferent from these meanes, with which men doe ese to drawe andentise other, einer to hease or beleeve : thereforere pleased him by a certaine kindof most wife folly, in triumph over the most foolish wisedome of the world, as he had faid before by Efay that he would. And hereby we may gather that both those doctours which were puffed up with ambitious eloquence, and alfo their beaters ftrayed farre away from the end and marke of their vocation,

18 For

m The preaching of Christ crucified, or the kinde of speach which we # Rem.1,16.

in he declareth his

marbeilous porver

io faving his elect. which would not fo evidently ap-peare, if it hanged

upon any helpe of

might aziributa that to himfelfe,

mobich is proper

32 The Apostle producth that this

ought not onely

ftrange, feeing that

it was forerold fo

declarech luriber.

that God is wont

of the world in

pleafeth it felfe in

and therefore thatshat is vaine , yea a

thing of nothing,

iedeth as unprofe-

table, which they

sed for, and made

3 Bfa.16,14

long before , but-

pottofeeme

of Christ.

18 For that m preaching of the croffe is to them that perifh, fooliilinesse: but unto us, which are faved, it is the & n power of God.

19 12 For it is written, & I will deftroy the wifedome of the wife, and will cast away the understan-

n Is it that whereding of the prudent. 20 Where is the wife ? where is the o Scribe ? where is the p disputer of this world ; hath nor God made the wifedome of this world foolith-

21 33 For feeing the 9 worlde by wifedome knew not God in the wisedome of GOD, 14 it pleased God by the spooling of preaching to save them that believe:

22 & s Seeing also that the lewes require a figne, and the Grecians feeke after wifedome.

23 But wee preach Christ crucified : unto the Iewes, even a flumbling blocke, and unto the Grecians, foolithnelle :

24 But unto them which are called , both of the lewes and Grecians, we preach Christ, the

power of God, and the wifedome of God. 25 For the foolishnesse of God is wifer then men, and the weakenesse of God is stronger then

to punifi the pride fuch fort, which fo

26 as For brethten , you fee your t calpleated it telles in the state of the state

27 But God hath chosen the foolish things of and fuch as God sethe world to confound the wife, and God hath chosen the weake things of the world, to confound So caretully labou. the mighty things,

28 And vile things of the world, and things to great account of. which are despited, hath God chosen, and things which are not to bring to y nought things that

Where art thou, O thou learned fel-

by and then that spendeth in days in turning thy booke?

Thou that spendesh all thy time in the king out the spendesh all thy time in the king out the spendesh are the spending all hard questions; and the streampheth hee against the men of this world, for these was not one of them that could fo much as dreame upon this feeres and hidden myflerie. 33 Be fheyverb shat the pride of men was woorthi'y punished of GOD, because they would not behold Cod, ar meere was they fir uld, in the most cleare glatte of the wifedome of the worlde, which is the workernaufhip of the worlde.

g By the world bee meanth all man which are not home now, they remain as a they were when they were first horse,

in the workernaufhip of this world, which hash the marveilum wifestone of

God ingraved in it , to that every man may heholde it. 24 The goodneffe of God is wonderfault for while begoed about to punish the pride of the world, he is very provident and carefull, for the falvation of it, and teacheth men to become fooler, that they may be wife to God. So calleth the preaching of the Gofpel footen than mey may be write to ure.

1 Occuren the preceding of the Golpel, as the cremies (uppeded it, but in the manefection be trained them very thirty who had a latter thange God with folly, then acknowledge their owner and train paridon for it.

8 Matth. 13.38. 35 A declaration of the working that the preceding of the Golpel, is foolill. It is foolill, faith he, to them whom God had not indued with new light, that is to fay, to all men, being confidered in themfelves; for the Lewes require mitacles, and the Grecians arguments, which they may comprehend by their wie and wifedome, and therefore they doe not onely not believe the Gofpel , but also they mocke at it. Notwithstanding in this soulish preaching, there is the great vertue and wiscome of God, but such as those onely which are called, doe perceive. God fliewing most plainely, that even then when another men thinke him most foo ish, he is farse wifer then they are; and that he furmounteth all their night and powers when he vieth most vile and abiedt things, as it bath appeared in the fluite of the preaching of the Gospell. 16 A confirmation taken of those things which came to palle at Corinth, where the Church especially conflicted of the bafeft and common people, informed that the philosophers of Greece were driven to the me, when they fave that they could doe nothing with heir wifewere driven to make t when they make that they could do nothing with heterwife-done and eloque it, in companion of the Apofiles, whom notwithtinding they sailed Idiors and questined. And herewith all doeth hee beard downer their price, for God. did not preserte them before those coole and wife men because they should be. proud, bundbutchey might be confusioned even whether they would or not, so risoyee in the Total by whose mercies, although they were the most abirth so fall, they had obtained in Chieft, both this wiscome, and all things necessaries of alvation.

oblined in County outs that systemous, and all things the resulting for layering.

What way the Lorde bath rikes in calling you.

After that kind of wifedone which mee make actoom of, as shough the tweeter none efe: who because
they are sarall, know not spiritual wifedome.

x Which in mansing ements w not spirituall wisedome. x Which in mans sudgements.
y. To frew that they are vaine and neprofitable, and nothing. arealmost porhing.

Trotth, See Ropiants 3,31,

29 That no z fieft fhould reioyce in his pre- z Flef bis eff as fence.

30 But ye are a of him in Christ Iefus, 27 who while man : and be of God is made unto us wisedome and righte- fiesh, bery fitty, to oufueffe, and fanctification, and redemption. fee the meake and 31 That, according as it is witten, * b He mistrable condition

that rejoyceth, let him rejoyce in the Lord, ieftie of God, one against the other.

a Wham here cast despone before, none betsfield up, 3 ta, higher than all their morthings in without themfelver, that is standeth in Christ, and that of Ood.

17 He teacheth that especially and above all things, the Gospel ought not to be contempted, freing it contei-ment the chiefest things that are to be desired, to wit, true wisedome athe true way to obtine righteousest, the true way to live honestly and godly, the true deliverance from all unseries and colomities.

4. Item 2. C. T. 20.17.

htm yeels all to God and give him thanks: and fo by this place is many free will beaten dozone, which she Papift fo dreame of.

CHAP. II.

He setteth downe a platforme of his preaching. 4 which was base in respect of mans wisclowne, 7,13 but noble in respect of the spiritual power and efficacie.
14 And so corcludeth that flej h and bloed cannot rightly judge thereof.

A Nd : I , brethren , when I came to you, 1 He returneth to came not with & excellencie of wordes , or the 17 verife of the of wifedome, thewing unto you the a testimonie former Chapter,

2 For Ib esteemed nor to knowe any thing confesting that he vied out amone ft among you , fave Iefus Chrift , and him crucithem either excelleacie of words , or

* And I was among you in e weakenesse, entifing freech of 3 & And I was among journal and in feare, and in much trembling.

but with great 4 Neither flood my worde, and my preachfirsplicitie of ing in the 4 entifing speech of mans wisedome, fpeech , both knews 2 but in plaine & evidence of the Spirit and of

and preached lefus Chrift crucified. power. 5 3 That your faith should not be in the wifbumble and abied , as touching the fielh. dome of men, but in the power of God,

6 4 And wee speake wisedome among them 4 Chap 1.17. that are e perfect : not the wifedome of this world, a The Goipel. neither of the f princes of this world, which come b I purposed not to Professe any other to nought.

knowledge, but the 7 5 But we speake the wisedome of God in a knowledge of Christ smifterie , even the hid vvisedome , 6 which God and him crucified, had determined before the worlde, unto our * Ad. 18,1. c He ferreth weaks

8 7 Which none of the princes of this world lencte of worder, had knowen : for had they knowen it , they would and therefore ioynot have crucified the & Lord of glory. neth with ie feate

and trembling. which are the companions of true modeftie, not fuch feare and trembling as terrifie the confeience, but fuch as are courtaty to vanitie and pride. & Chap. 1, 17. 2. Pet. 1, 16.

2 Heturneth that now to the comprendation of his ministery, which he had granted to his adversaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly belpe toyard with it. d By playne evidence be meaneth such a proofe, as is made by cettaine and necessary ressort.

3 And he telleth the Corinthians, that he did it for their great profit, because

they might thereby knowe manifeltly, that the Goffell was from heaven. There-fore her privily rebuketh them, because that in seeking vains often attom they will lingly deprived themselves of the greatest belge of their faith. 4 Anotherargumentaken of the nature of the thing, that is, of the Goffell, which is true wife-dome, but knowen to them onely which are defirous of perfection; and it unfaverie to them which orbetwife excell in the worlde, but yet vainely and frailly. e Those are called perfect here, not which had gotten perfection alreadie, but fuch as rend to it, as Phil. 3, 15. to that perfed, , infet against weake. f They that are wife t, richer or mightiet then other men are, 5 Hee fhewerh the caufe why this wifedone cannot be perceived of those excellent worldly wittes : to wit , because indeed ir is so derpe, at they cannot attaine unto it. g. Which men could not fo much a drame of a.

He taketh away an objection : if it be so harde when and how is it knowen 2 Gods. that they cannot attaine unto it. 9. He taketh away an obtection : It was to be beginning, that which his purpose was fayeth hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his lectetet for the falvation of met. to oring room at this time out of his festere for the falvation of meu. 7 He teketh away another obitedion; why then, how comment his to pade, that this wifedome was to retected of mee of highest authority, that they crucified Christhimfelfe? Paul auf western because the known on Christhich who may be the meeting the whole me. answetth : because they knew not Christ such as hee was. h Thet mightie God. full of true marellie and glorie : Now this place bath in it a most evident proofe of the divinitie of Christ, and of toyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead toyned with the manhood ; which kind of Speach, is called by the old fathers, a making common of things belonging to fome one, with other to whem they doe not belong,

9. 8 But

8 Aporter obie-Aron . But how thole wittie men con'd not perceive this wifedome Paul answereib : Becaufe we preach those things which pade all mans under-

Randing. \$ Ela.64.4. Mansannes for much at thinks of shim. much leffe

citie ofmen , bow can it be voderfood of any man, clare and preach its by a peculiar lightming by Gods fpieir, wherewith echofoever is infpired, he can egter

fecrers of God. A There is nothing So feeret and hiddenin God, but the Spirit of God pear-

conceile them with 9 A queftion : ifit furmount the capaor how can you de-

which the holy Gholt teacheth, o comparing fpirituall things with spirituall things. the things of the Spirit of God : for they are foolithnesse unto him, neither can hee know them, because they are a spiritually differned, even to the very things : yet is he himfelfe is indged of ono man. Lord, that he might sinftruct him ? But wee have the " minde of Christ.

10 He fetreeb that forth by a fimilitude, which bee fpake of the inspiration of the Spirit, Ag the force of maus wit fearcheth ou: things pertaining to man , fo doeth our mind by that power of the boly Ghoft, understand heavenly things. mind by that power of the bay Gold, uncertain underland and maje.

minde of man, which is industed mith ablentles to understand and maje.

minde of man, which is industed mith ablentles to understand and maje.

minde of man, which is received, doth not teach us things of this world, but lifteth us up

for city and this place teacheth us against the Papills, what faith is from whence to

to city and this place teacheth us against the Papills, which he spake generally, he

cammath, and what freet it is. entimeth, and most force HI of.

reftrained how, to these things, which God harb opened unto us of our falsation to Coriff. leaft, the area would be considered to the coriff. leaft, the area would be coriff. The coriff of the corifi of the coriff of the corification of the commeth, and what force it is of. God , which wandging befides the worde, thruft upon ut their vaine imagination for

9 8 But as it is written, & The things which

10 9 But God hath revealed them unto us by.

11 ie For what man knoweth the things of a

man, fave the ! spirit of a man, which is in him?

even for the things of God knoweth no man, but-the Spirit of God.

the Jorld, but the Spirit, which is of God, it that

wee might a know the things that are given to us

13 12 Which things also we speake, not in the

14 13 But the P naturall man perceiveth not

15 14 But he that is spirituall , discerneth ail

16 * 16 For who hath knowen the minde of the

s wordes which mans wisedome teacheth , but,

Now wee have received not the m spirit of

eye hath nor feene, neither eare hath heard, nei-

ther came into i mans heart , are , which God hath

his Spirit : Er the spirit & fearcheth all things, yea,

prepared for them that love him.

the deepe things of God.

n This word (know) is taken bere in his proper fenfe , for the feceus of God. true henvelede, which the Spirit of God morketh in us. 12 Now he retuineth to bis purpole, and concludeth the argument which hee began verf. 6, and it is thus: the words must be applyed to the matter, and the matter must be ferforth with words which are meete and convenient for it; now which are meete and convenient for it; mm, and therefore time the delivered by a first call knowledge of seaching, and not by entiting worder of man eloquence, that the finished and yet wonderfull manetic of the bold Gholt may therein a present the finished and yet wonderfull manetic of the bold Gholt may therein a present. The part of the present of the present the matter, to poil, that at meet teach spiritual things, so most our knace. efteaching be feirinall. 13 Againe he preventeth ao offence of stumbling blocker. how commenditio passe that so sewe allow these things? This is not to be marveiled at , fayeth the Apoftle , feeing that men in their natura | power (at they termed them) are not indued with that facultie, whereby spirituall things are discerned (which facultie commeth another way) and therefore they accompt fpirituall wifedome as folly; and it it as if he should say, It is no marcaile that blinde meccannot judge of colours, feeing that they lacke the light of their eyes, and therefore light is to them as darkooelle. 9 The man hat hath no jurilee light of principles it to them as which he besught with him seem frem him miles word from him the company to the the graph white seemen as just edjoint bit. 11de 19. 12de 19. 12

Vnderflandeth and difcerneth. s Understandeth and discerneth. 15 The wisedome of the fielh , saich Paul, determined nothing certainely, no not so it owner assaires, much selfe can it discerne ftrauge , that is fpirituall things. But the Spirit of God , wherewith fpirituall men

are induced, can be decived by no means, and therefore be reproved by no man.

I of no man: for when the Prophets are induced of the Prophets, site is the Spritt has indeed,, and not the man.

E Lagon; round; round it is a called first and induced the property of the record of the bound rejudy; for the is called first mall; which in the learned that by the versue of the Sprit; which Christ hash taughtus. Now if that which we have learned of that Malter, sould the reproposed of any man. In some location has the control of the common of any man. I have been called the control of the con Mafter , could be reprooved of any man , bee muft needes be wifer then God : whereppon it followeth, that they are not onely foolilh, but alfo wicked, which thinke that they can devife fome thing that is either more perfect, or that they can teach the willedamed God a better way been they knew cot taught, which undoubtedly were indued with God Spirit. I Lephis bad is his, and teach him which he followed the court of the co

2 He zeeldeth a season why het preached small matters unto whem: 4 He sharpeth how they suph to offeeme of Mi-missers: 6 The ministers office. 20 A true forme of adifying, 26 He warnth the Commissions, that they be edifyinge and drawen away to prophare times, 18 through the proud wifedoms of the Rofh,

A Nd I Could not speake unto you, brethren, as : Having deelased unto spiritual men; but as unto a carnall, even the workings of the workings as unto babes in Christ.

2 I gave you milke to drinke, and not h meate : & having generally for ye were not yet able to beare it , neither yet condemned & blind now are ye able.

3 For ye are yet carnall; for whereas there is now at leagth be among you envying, and firste, and divisions, are lasystothe Corin-yo not carnall, and walke as 4 men?

4 For when one faith, I am Pauls, and another, carnall, that is, fur b.

I am Apollos, are ve not carnall ? 5 2 Who is Paul then and who is Apollos, but gainft the spirit And the ministers by whom yee believed, and as the he bringerb a dou-

Lord gave to every man? Lord gave to every man r

6 3 1 have planted, Apollos watted, but God fril, for thanke bad
proved them to be
figure the increase. gave the increase.

7 So then, neither is hee that planteth any that he deals with thing, neither he that watreth, but God that giveth them no otherwise the increase,

8 And he that planteth, and hee that watreth, almost babes in the are one, + and every man shall receive his wages, doctrine of godliaccording to his labour.

9 For we together are Gods e labourers : yee because bey shewe are Gods husbandry, and Gods building.

10 According to the grace of God given to fprang up by reamee, as a skilfull mafter builder, I have layd the for of theignofoundation , and another buildeth thereon : 4 but rance of the verlet enery man take heede howe hee buildeth up- and heavenly wife. on it.

Is For other foundation can no man lay, had profited very then that which is laid, which is Iefus Christ,

12 6 And if any man builde on this founda- carnall, which are as yet ignorant : and therefore to expresse it the better, he tearmeth them babes. b Sub-Antical most profession of the that bee hath lufficiently reprehended ambirion teachers , and their foolist eftenners, now her flaweth how the true ministers are to be esteemed , that were attributenot a unio them, innre or leffe then wee ought to doe. Therefore hee teacheth us, that they are they by whome we are brought to faith and falvation, but yet as the minifers. of God , and fuch as doe nothing of themselver, but God so working by them as it pleafeth him to furuith them with his gifts. Therefore we have not to marke or confider what minister it is that fpeaketh, but what is fpoken : and wee must depend neet vevan minimer it is toke speake in, our waarts pubent also week most depend onedy you bit minimer it is toke speake by his fervants.

One of you be minimer in the former of the former femence with two finnished is in the former femence with two finnished is not comparing the companies of the findished is not findered with the former of the findered in the finnished in the findished in the foundation, others in building of it up. Now ; both thefe finulitudes tend to this purpose, to show that all things are wholly accomplished by Gods onely authoritie. and might, fo that wee must onely have an eyeto him. Moreover saithough that God vierb fome in the better part of the worke: we muft not thezefore contemne other, in refpect of them , and much leffe may wee divide , or fet them apars (as thefe factious men did) feeing that all of them labour in Gods bufinetfe, and in fuch fort, that they ferve to finish one felfe same worke, although by a divers manner of working, infomuch that they neede one anothers helpe. * .Pfal. 64,14. Galat.6,5. Serving under him: Nowe they which for be buder another , dat nothing of their owne, Strength, but as it is given them by grace, which crace maketh them fit is that ferbice, Locke chap. 15, 20. and 2. Cor. 3,6. and all the increase that commeth by their laboura. doth fo proceed from God, that no part of the praise of it may be given to the runder 4 Now hee fpeaketh to the teachers themselves, which succeeded him in the Church of Corinth: and in their person, to all that were after or shall be . Pastour, of Congregations , seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore het warneth them firt, that they perswade not themselves that they may build after their owne fantalie, that is , that they may propound and fer fourth anything in the Church , either in matter , or in a

kinde of teaching , different from the Apoftle's which were the chiefe builders ... Moreover he shewerh what this foundation is to wir, Christ lefus , from which a hey may not turne a way what is in foliabelloin in a Wini, in the building, 6 Thirdly, a he heyever that hey must take head that the upper part of the building he answerable; or other foundation that is, that admoniton, exhortations, and whatseever, pettale, and the state of the contraction of the neth to the edifying of the flocke, be answerable to the doctine of Christ, as well in matter as in forme: which doctrine is compared to golde, filver, and precious ftones; of which matter, Elaias also and John in the Revelation built the heavenly civie. And to these are opposite, wood, bay, stubble, that is to say, cusious and wine questions or decrets: and besides to be store; all that kinds of teaching which serveth to oftentation. For falledoctrines , whereof he fpeakert not here are not faid properly so be built upon this foundation, unleffe peradventure in faces onely . :....

and of the Gofpel ues of mans mind. thians calling them

in whom as yetthe fielh prevaileth a ble testimony of it:

then with ignorane nes - and fecondly ed indeed by thefe diffentions, which

dome , that they little or nothing. a He callesh them

tion,

7 He teftifeth, as

good builders, no

not fome ofthem

which fland upon

this one and onely

foever this worke

of evill builders,

fayth he, ftand for

a feafon, yet fhali

ceive , because that

the light of the

grueth appearing

at length, ze day

fhall diffolve this

what fluffe is tried

by the fire, whether it be good

in his time by the

and word, trie all buildings, and fo

paffe, that fuch as be found pure and found, finall still

fhall it come to

continue fo. to

the praife of the

workemen : but

3 He concludeth the duetie of the

beare is towards

they that are otherwife, fhallbe

darknes , and thew

what it is. And at

indeed the trueth

tion, golde, filver, precious stones, timber, hay, or Stubble.

7 Every mans worke shallbe made manifest: for the day shall declare it, because it shallbe reveais, that all are not led by the fire : and the fire shall trie every mans worke of what fort it is.

14 If any mans worke, that he hath built upon,

abide, he shall receive wages. foundation:but how If any mans worke burne, he shall lose, but 8 he shallbe faved himfelfe : neverthelesse yet as it

were by the fire. 16 4 9 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in

17 If any man f destroy the Temple of God, him shall God destroy : for the Temple of God is holy, which ye are.

18 10 Let no man deceive himfelfe : If any man among you feeme to be wife in this world, let him be a foole, that he may be wife.

19 For the wifedome of this world is foolishor not, fo will God neffe with God : for it is written , & He g catcheth the wife in their owne craftinesse. touch of his Spirit

20 * And againe, The Lord knoweth that the thoughts of the wife be vaine.

21 11 Therefore let no man h reioyce in men:

for all things are i yours, 22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things prefent, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

confumed, and contiment, and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought.

8 Metaketh not away hope of faivation from the unkilfull and so lists buildets, which holds fast the soundation, of which fort were those Rethoriciane rather then pastours of Corinth : but he addeth an eacep tion, that they must notwithstanding suffer this trial of their worke, and also abide the loss of their waige labours \$ Chap. 6,19. 2. Cor. 6, 16. 9 Continuing the loffe of their vaine labours which God has a six were confectated unto numeric by all spirit. Then furning himfelfe to thefe ambitious men; the flewesh that they profane the Temple of God, because those value arres wherein they pleafe themselves to much, are as be teacheths for many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickedne fie final not be fuffered un punished. f Defit this, and maketh it mickant, betting hely; and fuel; they defile it, by Paul his rudgement, which by flef his edgement edfile the paritie of the Coffel. to He conclude to by the contrary, that they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men , and if they be mocked of the world , it is sufficient for them that they be wife according to the wifedome of God, and as he will have them to be that they be wife according to the wiredome of God, and a he will have them to be wife.

\$ 105 513 g \$ teks party free first, 25 the Leaf will take them when he fadd alfaber their reache it. \$ if | 14411 1 1 Hereument to the propolition of the a verticatiff warningly hearest take thenceforward they effected not alroad; those whom God and any appointed to be minister; and not lords of their falvation, which thing they doe, that depend apart men, and not upon God, that preached by them h | 126, him/fife. \$ | Helps, appointed for your benefit, \$12 He patient for your benefit, \$13 He patient for your benefit and the patient of the proposed by the second proposed more forcible , yea , bee afcendeth from Chrift to the Father, to flew ue that wee reft our felves no not in Chrift bimfelfe . in that that he is man , but because he carierh us up even to the Father, as Christ witnesseth of himselse every where, that hee was sent of his Father, that by this hand we may be all knit with God himselse.

> CHAP. IIII. Beinging in the definition of a rene spofle, 7 be floweth that humilitie ought rather to be an honour then a fhame unto

Hee beinotth in proofe , wherely it may evi-30 . that hee neither had care of glory, dently appearer 11 ner of his bellie. 17 He commendeth Timothic.

L Et: a a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God: 2 a And as for the reft, it is required of the

hat they elteemerbem got as lords : and yet notwithftanding , that they give eare unto them , as to them that are fent from Corift , fent I fay to this end and purpofe , that they may receive as it were as their hands, the treasure of alvation which is drawen our of the feerett of God. 2 Svery man. 2 Laft uf all, he warneth the ministers bat they also behave themselves not as lorde but as faithfuil servants, because they mull render an account of their flewardfhip nuro God,

disposers, that every man be found faithfull.

3 As touching me, I passe very little to be indged of you , 4 or of mans b judgement : no , 5 I prehending otherts he fethimfelfe for iudge not mine owne fe'fe.

4 For I know nothing by my felfe , yet am I an example, he not thereby inflified : but he that integeth me, is the . Lord.

5 6 Therefore & judge nothing before the and ving the gratime, untill the Lord come, who will lighten things vity of an Apollie, he shewesh that he that are hid in darkenesse, and make the counsels of the hearts manifest and then shall every man contrary judgehaved praise of God.

6 7 Now these things , brethren , I have ign - have of him, in ratively applied unto mine owne felfe and Apollos , for your fakes , that ye might learne e by us, fon , because he did that no man prefume above that which is written, not fet forth himthat one swell not against another for any mans selfe anthey did. canfe.

ofe.
7 8 For who separateth thee ? and what hast hee was nothing thou, that thou half not received? if thou half received it, why reioycest thou, as though fthou hadft not received it?

8 > Now ye are full : now yee are maderich : ye reigne as kings without us, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath fet foorth us the laft Apostles, as men appointed to death, for we of there when are made a gasting stocke unto the world, and to unlearned doe the Angels, and to men.

10 We are fooles for Christ sake, and ye are b Word for word, wife in Chrift : we are weake , and ye are ftrong: ye are honourable, and we are despised.

11 Vnto this thoure we both hunger, and thirft, and are naked, and are buffeted, and have no cer-

taine dwelling place. 12 \$ And labour, working with our owne or how little I am hands : we are reviled, and yet we bleffe : we are to be accounted persecuted, and suffer it.

13 * We are evill spoken of, and we pray : we are made as the b filth of the world, the offskowring of all things, unto this time.

14 10 I write not these things to shame you, but

I bave walked in as my beloved children I admonish you. my vocation with 15 For though ye have tenne thousand instrua good confcience dare not yet notwithflanding chaleoge any thing to my felle g for I know that I am not unblamable, all this notwithflanding : much left therefore thould I pleafe my felle a you doe:

6. I permit my felfe to the Lordes indgement.

6. A third flead on proceeding of a conclution as it were out of the former readons. It is Gods office to afterm every conclusion : a it were , our of the former reasons. It is Gods office to efterme every man according to this value , because he ke konverte the ferentic floss hears , which men for the most part are ignorant of. Therefore this indegenment perionethnorto you.

Matth.y., do no could not be praifed above the rely, but the sther floated be blamed; and he mentioneth praife eather them differed for that the legislating of the fore was this, that they got more to former ment made. Playing relief to the independent, he fetter the footh himselfe againe at a singular example of modellies. 7 Having reieded best tuggement, he ferstell 1001th himstell e game 21 å lingstate gample of modellie, as one which concealing in this Epifite tube fe fallous teachersames, doubted norto put downs his owne, name and Apollo in their place, and tooke upon him, as it is
were, abest lames (fo faste was be from preferring himstelleto and tooke upon him, as it
be one teample, which chofe rather to take calter men fraint sepon as, a six dept and
by name.

It est flewer has good meaner to brillet prefer fifth, if thou conflict
how rightly thou exempt it by felle word the major hou have formetting more than
most by feller 2 gaine, if thou continue has one to be
game and the preferring the service of the continue of the contin other men have . ye: thou haft it not but by Gods bountifulneffe. And what wife man is bethat will brigge of ano har goodestle, and that againft God?

I noting then in usef nature, that is worthy of commendation; what all har whe there is nothing then in usef nature, that is worthy of commendation; what all har whe had be if of grace, which that Pelleyians and halfe Pelleyians will not confife,

Be defeended to a most grave marks, to cause these ambitious most not not halfe even

gainft their willte.

Pepe art, who himly begit to bear het is his faceoffers, bet him compare the delicate, of

Labell 24.9.

Labell 25.9.

Labell 26.9.

Labell is he that will bragge of ano hers goodneffe , and that againft God ? Chrift , and that they should not doubt to followe him for an example , although hez feene vile according to the outward flew, in respect of others, yet mighte by the efficacie of Gods Spirit, as they had had triall thereof in themfetves.

2 Becaufe in re-

vieth a preoccupae of an objection. careth not for the nente that the that they efteemed him as a vile per-And hee bringeth

mooved with the iudgements which they had of him. 4 First , because that that which men judge in thefe braines, isno more to be accounted of then when the judge of wife-

Day, after the ma ner of Speech of the s Secondly; fayth

iudge how much of, feeing that I my felfe which betterthen you doe, and which dare professe shar iames 4.s f.

& By wordes, hee

They are great.

Ly to be reprehended which by fuf-

fering of wicked-

Church of Gud to

he mocked and fcoued of the in-

> There are none

more proud, then they that leaft

know themfelves.

3 Excommunica-

tion ought uot to

becommitted to

one mans power, but muft be done

by the au horitie

gregation, after

b Calling spon Carift his Name.

4 There is no

audgement is ta-

gified in beaven.

and will.

shat the matter is

of the whole Con-

fidels.

Aouts in Christ, yee have yee not many fathers : for in Christ Iesus I have begotten you through the & What way and Gospel. rule I follow every

16 Wherefore, I pray you, be followers of mee. where in teaching For this caule Fave I fent unto you Timoshe Churches theus, which is my beloved fonne, and faithfull in the Lord, which shall put you in remembrance of II Laft of all be descenderh also to Apostolike threat. my i wayes in Christ, as I teach every where in eve-Dings, but yet chiding them as a fa-18 11 Some are puffed up as though I would not thet , leaft by their diforder he be con- come unto you.

Brained to come 19 But I will come to you shortly, & if the to punifh fome s. Lerd will, and I will know, not the k words of them mong them. which are puffed up, but the power. . SC Ada19.21.

20 For the kingdome of God is not in word,

meanetheheir painbut in power. 21 12 What will ye? shall I come unto you with sed and roloured a rod, or in love, and in the! spirit of meeknesse; hind of eloquence, 12 A paffing over to another part of this Epiftle, Seiteeh the pereue of the Spirit. -.

whetein he reprehended more sharply a very hairous offence, shewing the use of exclessatical correction. Merkely affected towards you. occlefiaRicall correction. C.H A P. V. I That they have wincked at him who committed incest with a nation have vointed at this woo committed incess with bit mother in layer, and her flexpeeth flowlide author eather to be a sharmed, then to rive e. 10 Such hinde of wickednosse is to be punished with excommunication, a least other be inscluded with it.

T is heard certeinly that there is fornication amongyou, and fuch fornication as is not once named among the Gentiles, that one thould have his fathers wife.

2 a And ye are puffed up, and have 'not rather forowed, that he which hath done this deed, might be put from among you.

3 3 For I verely as absent, in bodie, but prefent in a spirit, have determined already as though I were present, that hee that hath thus done this

4 When yee are gathered together, and my fpirit, in the b Name of our Lord Iefus Chrift, that fuch one ; I fay , 4 by the power of our Lord Iefus

5 Be c delivered unto Satan, for the 6 de-Aruction of the flesh , that the spirit may be saved in the day of the Lord Iefus.

ziligently examined. 6 7 Your reioycing d is not good: know ye not that a litle leaven leaveneth the whole lumpe?

7 8 Purge out therefore the olde leaven , that ye may be a new clumpe, as ye are unleavened : for Christ our & Passeover is sacrificed for us.

8. Therefore let us keepe the g feast, not with olde leaven, neiher in the leaven of maliciousnesse

whereig Chris whereio Chill

f. The excommunicate is delivered to the power of Stato, include, the licial tout of the houfe of God, c. "What is it is to delivered to the stato, whe Level binnift de cluster whom he faith, Let him be unschee at an Heather and Publican, Matth, 18,17, that it to fay, to be differentified, and put out of the apple and literity of the cities of Verify, nytheis it to fay, to be differentified, and not out of the and page for the communication in obtato and the nytheis Stato are level and madely. The communication is to be competed and the control which is the control when the communication is to be competed and the control which is the control which is the control which is to be controlled by the other state of certained in the Church, which is the controlled by the other. It is that the to the the tour infected; and therefore it much one cellitie be retained in the Church, that the one be not infected by the other.

necessate or reviewed in the Caucio make the one to not increase by the overest.

and make the training and make and make a man production, as thush not were excellent, and make the training on the creek and the case of th uppleane and unwoorthie to eat the Passeover, whosoever had but rasted of leaven. all they that are partakers of that immaculate Lambe which is flaine , must cast out both of themselves , and also out of their houses and Congregations all impuritie. Botto of technolocy, and anto our treet notice and congregations an important By thinge to meanth the whole to dig fifth Church; every member on their of multiBetwileadened bread, that is, be renewed in first, by plucking away the olde cereuption.

The lambe of our Passeover.

B Let us hade our whole tife, as it were a cominual feaft, honej ly and upri hely,

and wickednesse: but with the unleavened bread of finceritie and trueth.

9 I wrote unto you in an Epifile, that yee 9 Now he fper-

flould not company together with fornicatours, rolly, and that which her spake of this world, or with the covetous, or with extor- before of the intioners, or with idolaters : for then ye must goe out be sheweth that it of the world.

11 But now I have written unto you, that yee others, which are company not together: if any that is called a bro- knowen to be ther, be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with fuch one eat not.

12 10 For what have I to doe to judge them alfo Church, which which are without? doe ye not judge them that are

13 But God indgeth them that are without, manite of the Put away therefore from among your felves that Church. And ma-

wicked man. ther be meaneth those feasts of love whereat the Supper of the Lord was received , or elatheir common usage and maner of life which is rightly to be taken , leaft any man should thinke that after matrimonie were bicken by excommunacation , or such dueties bindered and cut off thereby , as wee owe one to another; children to their parents, fubiects to their rulers , fervants to their matters , and neighbour to neighparents, fabiedt to their rulers. Servants to their mailers, and neighbour to neighbour, to vito non another to dood, b. If you should attivel addition from fished to company, you finally occur of the world electedre. I peake of them which are in the bry before of the Church, which must be called hame by slighther, and not offen middle are withouts, with whom you must laken by all measure possible, to bring them to Christ.

10 Such as an essential to compete the call out of the Googregation: a forthern which are without, they must be left to the sidgement of God.

CHAP. VI.

He instigheth against their contention in law matters, 6 where with they vexed one another under judges that were infidels, to the reproach of the Coffel, 9 and then Sharpely threatneth fornicatours.

D Are raany of you , having businesse against an- r The third queother, be indged b under the vniust, and not flion is of civill udgements : Whe. under the Saints ?

2 3 Doe yee not know that the Saints shall indge the world? If the world then shalbe indged by you, are yee unworthie to judge the fmailest

3. Know ye not that we shall judge the Angels? how much more things that perteine to this life? it is not lawfull, 4 4 If then yee have sindgements of things

perteining to this life, fet them up which are d least esteemed in the Church.

5 . 5 I speake it to your shame. Is it so that there is not a wife maniamong you? no, not one, that can impudent, that you indge betweene his brethren?

But a brother goeth to law with a brother, laughing flocke to and that under the infidels.

7 6 Nowe therefore there is altogether b Before the un-# Headderh that beedoeth not furbid that one neighbour may goeto law with another, if need to require, but yet under holy judges. 3 Heelge therethy a comparison that the faithfull can not seeke to infidely to be judged, without great joint done to the Saints judges of the world, and the Sajous (seeing that God himselfe well make the Saints indges of the world, and off-the-devils, with his Sogne Christir, much more oughthey to indige the felight and small causes: which may be by equite; and good conscience, determined. 4 The conclusion, wherein be prictipated a remained for this missing cite it to wit; if they end abeit private affaires betwith thanselves by choice, while are of the Church for which matter and purpore, the least of you, daythe be, it sufficient. Therefore the con-demneth not indigenant feats, but the week what is expedient for the circumstance. of the time, and that without any diminishing of the right of the magistrate : for bee speakerb nor of judgements which are practifed betweene the faithfull and the infidels, neither of publique judgements, but of controversies which may be ended by private arbitets. O Courts and places of judgement. d Even the most abitets arbitett. 0 Courts and placet of indgement. A Exemple into a mong 398.

3 He applies the general proposition to a particular alwayse calling them backerobit, to nakeaway from them that false of inion of their owne calling the from when chall these inischies strong and the second strong strong and the second strong s a sing mem packers that, to large acceptance in the first rate opinion or their own seclience; from whence all their inicide it programs. 46 Now begoes if further also, and although by granting whem private arbiters out of the Congregation of the faithfull, he deathnot simply condemne; but rather establish private indgement; to abatthey be executed without offence, yet be shewesh that if they were tuch as they ought to be, and as it were to be wished, they should not need to vie that remedie-

e infirmitie

wicked, and fuch as through their paughtte life are flander to the

ought also by lave full order be caft out of the comking mention of eating of meat . ei-

ther it be lawfull for one faithfull to draw acother faithfull before the judgement fear of an infidella

He anf wererh that for offence fake, for it is not evill of it felfe. As if bee layd, Are ye become lo

make the Gofpel a

nication is to be

gument : Becaufe

facrilegious, for

efchewed, because

to be in them that Suffer themselves to their lufts, and it is a fault that squa-reth greatly from temperancie and mederation, fo that he nippeth them which could not

put up an inturie 7 This persainers chiefly to the other part of the reprehenfion to with that they went to law even under infidelt, whereas they should rather have fuffered any loffe, then to have given that offence. But yet this is ge-

we oughtrather depart from our right, then trie the vttermoft of the Law hastily, and upon an affection to revenge an iniurie. Burthe Co. rinthians cared for neither , and there-fore he faith that they must repent, unleffe they will be fhut out of the inheritance of God. Marthesia9. luke 6,29, tom. 1.Theff.4.6.

e A weakenesse of e infitrative in you, that yee goe to law one with another : 7 4 why rather fuffer ye not wrong ? why rather fustaine ye not harme?

8 & Nay, ye your felves doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the unrighteous shall not inherite the kingdome of God ? 8 Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeves, nor coverous, nor drunkards, not railers, nor extortioners shall inherit the king-

dome of God.

II And fuch were * fome of you: but yee are washed, but ye are sanctified, but yee are instified, in the f Name of the Lord Iefus , and by the Spirit of our God

12 14 98 All things are lawfull unto me, but all things are not profitable, I may doe all things, but I will not be brought under the b power of

any thing.

13 10 Meates are ordeined for the bellie, and the bellie for the meates : but God shall destroy both it, and them. Nowe the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath alfo raifed up the Lord , and

* shall raife us up by his power.

15 11 Know yer not , that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot ? God forbid.

16 12 Doe yee not know, that he which coupleth himfelfe with an harlot, is one body? \$ for

i two, faith he, shallbe one flesh,

17 But he that is ioyned unto the Lord, is one

Now he prepareth himselse to passe over to the fourth teextise of this Epistle, which concerneth matters indifferent: debating this matter first, bow men may well vie women or not: which question bath three branches, fornication, matrimonie, and a fingle life. As for fornication , be viterly condemneth it. And marriage be commandeth to Cone, as a good and necessary remedy for them, to other bee leaveth it free: And other some he distinated from it, not as unlawfull, but as discommodious, and that not without exception. As for finglenede of life (under which also I comprehend that not without exception. As for ingreneire of the linear which also it compressed virginitie) be intologued it to no man; yet he perfected in men unto it, but not for it felte, but for another refiged; neither all men not without exception. And being about to speake against fordication, he beginners with a general reprehension of those vices, wherewith that rich and ricious citie most abounded: warning and teaching them earnestly, that repensance is unseparably toyned with forgivenelle of somes, and sandification with institution & Tit. 3, 3. f In Iclus. fiones , and fanctification with inflification

9 Secondly, bee fheweth that the Corinthians doe timply Chap. 10.23. offend in mattert indifferent. First, because they abused them : next, because they vied indifferentthings, without any discretion, seeing the vie of them ought to be brought to the rule of charitie; and that he doeth not vie them a right , which immog. Whatfieder: derately abufeth them , and fo becommeth a flave unto them. a training a distance of the mean that will be the second mean that the second mean the secon

amongh mere caucural and always are metation as romates on any distribution and distribution the aposite flowersh, that they are wretly unlike; for meater, fight bee, were made for the necessary yie of mans is explicitly unlike; for meater, fight bee, were made for the necessary yie of mans is explicitly abolished. But we must not for binke of the unleading are explicitly abolished. But we must not for binke of the uncleaned; of footcaston, for which the body is not made, but on the contrast of the indefined or untrustiff a a measurable bubble, that is it confidenced in the interior and the statements which is the six for confidenced in the interior to the confidence of the independent of the interior to the confidence of the interior to th fide is orderined to puremelle, as appeareth by this, that it is confect ated to Christ, e e 1 as Christ also is given us of his Father, to quicken our bodies with that venue e e 1 a Chrift alfo ir given urofhis Father, 10 quicken our bodies with that verue we stewish be alfor fol game. ** Round, 6; ** 1. A declaration of the finner argument by contraite, and the applying of it. 12. A proof of the fame argument is harton and Chrift are cleane construct, 60 are the fells and the Spiritt. Interfere he that is one with an harlor, 4 which with it in present of printuals. ** Geo. Like it hodies (cannot be one with Chrift, which write it pure and printuals. ** Geo. Lis, matta) 5; matta 6. Spihel 33. I Mafes deeth not freake theft world of formation for the matterial of the state of the free deeth of the state of the s is beaten dervine : fer be that, companieth with many , is fundred as it were into many

18 13 Flee fornication : every finne that a man 13 Another ardoeth, is without the body : but hee that commit. gument why for teth fornication finneth against his owne body.

19 14 Knowe yee not, that * your body is the it defileth the botemple of the holy Ghoft, vehich is in you, which dy with a peculiar kinde of fithings. ye have of God and as ye are not your owne.

14 Thethirdeare 20 \$ For yee are bought for a price: therefore glorifie God in your body, and in your spirit : for a fornicatour is they are Gods.

that our bodies are confecrate to God. & Chap. 3,17. 1. Cor 6,16. 15 The fourth argument Because contectate to God. W Gasp 3,17, 1. Cor 6, to. 17 The fourth argument Becaule we are not on when men, 10 give our felves to acyother, much lefte to Satan and the field, feeing that God himfelfe hath bought us, and that with Gareat price, to the ender that both in body and foule, wee flould ferve to his glory. S Chap,7,13, 1. peta,1,18.

CHAP, VII.

Intracting here of marriage, 4 which is a remedit again, femication, 10 and may not be before, 18,20 he willell electry man 10 contented with his lot.

25 He/keyeth every man to contented with his lot. 25 He fleweth what the ende of virginitie should be, 35 and who ought to

Mary.

Owe r concerning the things a whereof yee r Hesteecherb

Wrote unto me, It where b good for a man not concerning marriage, that although to touch a woman.

2 Nevertheleffe, to avoyd fornication, let eve. a fingle life hath ry man have his wife, and let every woman have which be will deher owne husband.

4 3 The wife hath not the power of her owne neither one man body, but the husband: & likewife alfo'the husband may have many

hath not the power of his owne body, but the wife, wives, or any wife 5 Defraud not one another, 4 except it be with a Toucking the consent for a time, that yee may a give your felves matters whereofres

to fasting and prayer, and againe come together, wrote unto me, that Satan tempt you not for your incontinencie.

6 s. But I speake this by permission, not by this. For marriage

commandement.

7 For I e would that all men were even as I griefs with it, and my selfe am: but every man hath his proper gift of that by reasin of God, one after this maner , and another after that our first estate.

8 6 Therefore I say unto the funmaried, and * 1, pri. 3, 7, unto the widowes, It is good for them if they a Secondly, be sheweth that the abide even as I doe.

9 But if they can not abflaine , let them matrie : for it is better to marrie then to g burne.

10 \$ 9 And unto the maried I comand, not I, but tirely love one the Lord. Let not the wife depart from her husband, the other. But and if the depart, let her remaine unma- conteinethall kind

ried, or be reconciled unto her husband, and let of benevolence, not the husband put away his wife.

not the husband put away hu wife.

12 8 But to the remnant I speake, and not the mert of out for Lord. If any brother have a wife that believeth than of the other, in that that follows. not , if the be content to dwell with him , let him lowers. not forfake her.

13 And the woman which hath an husband neth them that they y that beleeveth not, if he be content to dwell with power, as rouching her, let her not forfake him.

his commodities 3 * . Let the husband give unto the wife c due yet that marriage benevolence, and likewise also the wife unto the is necessarie for the nication:but fo that

> bringeth many of corruption of

parties married. must with fingue lar affection en-

c This word (die) shough he speake

3 Thirdly, he ware

the body, fo that they may not de-

f Hee addeth an exception , unleffe the one abstaine from the fraud one another. other by mutuall confect, that they may the better give themselves to prayer, wherein notwithflanding , her warneth them to confider what it expedient , leaft by this long breaking off asir were from marriage, they be firred up to incontinencie. braking on any over communitage, now per united up to incontinuous. d. D_0 melhoy cl., b. f filly be reaches his marriage into finely peculiar for all meast but for them which have not the gift of continuous, and this gift is by a peculiar grace of God. c l rightharpoonup f b c for b c b b c b

ming, or avorces (tot us research and overeign research a whose come, which was a then death even by the law of the Romanualfo) whereby the administratibility that the hand of a marriage is not dilibered, and that from Obriff bit mouth. S. Eightly, be affirmed to that those marriages which are already contracted between a faithfull, and not faithfull or indiell, are fixed, to that the faithfull may not forthe the unfaithfull.

14 9 For the unbeleeving husband is h fancti-

15 so But if the unbeleeving depart , let him

fied to the i wife, and the unbeleeving wife is

fanctified to the & husband, elfe were your chil-

dren uncleane : but now are they I holy.

9 Re anfwereth an obiection : But the frithfuil is defiled by the focieeie of the untaithfull. The Apostle denieth that, and prooveth that the faithfull man with good confeience may ufe the veffell of bir unfaithfull wife, by this that sheit children

embuch are horne of them . are ac-(thatis, conteined within the promile) for it is faid so all the faithfull. E willberby God,

b The godlineffe of the wife is of more force, to caufe their compling together so be accounted ho-Livie of the husband is, to prophane the

perfon, but in re-fpect of his wife, hee is fanctified to

1 This place deftroyath the opinion of ebem that would mot babe children so be baptized, and

depart : a broshet or a fifter is not in subjection in m such things? " but God hath calleth us in peace. 16 For what knowest thou, O wife, whether thou shalt save thine husband : Or what knowest thou, O man, whether thou shait fave thy wife? 17 12 But as God hath distributeth to every man, as the Lord n hath called every one, fo let himeralke: and fo ordaine I in all Churches. 13 Is any man called being circumcifed? let him not o gather his uncircumcision: is any called uncircumcifed ? let him not be circum-19 Circumcifion is nothing, and uncircumciand the God of fion is nothing, but the keeping of the commanaby feed. dements of God. 20 4 Let every man abide in the fame vocation wherein he was called. 21 Art thou called being a fervant ? p care not for it : but if yet thou mayeft be free , use it rather, ly, then the infideli-22 For he that is called in the q Lord, being a fervant, is the Lords freeman: likewife also he that is called being free, is Christes servant. The infidell is not 23 \$ 14 Ye are bought with a price : be not fanctified or made the fervants of men. 24 is Brethren, let every man, wherein be was called, therein abide with a God. 25 16 Now concerning virgins, I have no commandement of the Lord : but I give mine K To the faithfull radvife, as tone that hath obtaine mercie of the Lord to be faithfull. 26 I suppose then a this to be good for the * present necessitie : I meane that it is good for a man fo to be. their opinion alfo. that make bapeifine the very cause of Salvation. For the children of the faithfull are holy by pretue of the covenant, even before Baptifme, and baptifme is added at the feale of that balinesse. 10 Re ausweteth to a question; what is the unsaithfull forfake the faithfull; then is the faithfull free, sayth be, because he is forfaken of the unsaithfull.

When any find and the faithfull free. the statuture that the state of 11 Leaft any man upon presence be possible the insidel may be woune to the faith. 12 Taking occasion by that which he sayd of the bondage and libertie of matrimonie, he digresses to a general dodrive concerning the outward flate and condition of mans life, as Circumcition and uncitenminon, fervitude and libertie: warning every man generally to live with a contented minde in the Lord, what Rate of condition foever becketen, because that those outward things as to be circumcifed or uncircumcifed , to be bound or free, are not of the fubitance (as they terine it) of the kingdome of heaven.

beund him to a certaine kinde of life.

13 Notwith Blanding be given but roo vaderstand, that in these examples all are not of like fort; because that concentrations in norsimply of itselfet to be defired, but such that are bound may defire to be tree. Therefore better on many them to work the sum of th fore herein onely they are equal , that the kingdon's of God confilleth not in them, and therefore thefe are no binderance to obey God. _ He it faid to gather his uncircomcilion, who by the helpe of a Chirurgian recovereth an upper thinne; which is done by the drawing the skinne with an inftrumeur, to make it to cover the nut. Cellus in his 7 booke and a 5. chap. \$ 1. Tim. 6.1.
calling were to unworthy a calling for Chift. q Hee
and it called to be a Chaff. Agthough this calling were to unworthy a calling for Chift. q Rechat it in flate of a fervant, and it called to be a Christian. Chap.6,20, r. Pet. 18,19. 14. He Sheweith the resion of the unlikeness, because that he that defired to be circumcised, make the hindis shuisher and the chapter of the chapter o maketh himfelfe lubiect to mans tradition , and not to God. And this may be much more understood of superstitions, which some doe foolishly accompasor things indiffe-15 A rejeticion of the generali dodrine. 1 So pure's and from 16 Hee enloypeth virginithe heart, that your dings may be appropried before God. see rease, man year earnige may be appropried or year or di.

10 Hee entrywell with the die to man or appropried or die to for another telpe d. to wit both for the oxeffitie of the prefeat time, because the faithful could featige abode is any place, and vie the commodities of his prefeat life, and therefore fuch as were not aroubled with familier, might be the readier ; and alfo for the cares of this life, wouch mariage drawerh with it of necessitie, fo that they cannot but have their mindes diffravceth : and this bath place in women especially. emfidered, this I counfell you. I It is I that speake this which I am minded to speake: and the truethis, I am a man, but yet worthy credite, for I have obtained of she Lird to be fuch an one. u To remaine a birgine. x For the neeffith x For the neceffitie young and against are easy guester unite, who are continually tiffed up and down it. So about their efface may seem most unfit for marriage, were it not that the weaktrusse of the state properties them to it.

27 Art thou bound unto a wife ? fecke not to be loofed : art thou loofed from a wife a feeke not

28 But if thou takeft a wife , thou finneft not: and if a virgine marrie, the finneth not : nevertheleffe , fuch ihall have trouble in the y flefh : but I y Bythe (Flefh) he understanderh

29 And this I fay, brethren, because the time is what things foeres 29 And this I lay, pretnien, because the time is belong to this prea fhort, hereafter that both they which have wives, feet life, for maxibe as though they had none:

30 And they that b weepe, as though they wept not : and they that reloyce, as though they reloyced not : and they that buy, as though they possef-

31 And they that vie this e world, as though more agreeable to they vied it not: for the d fashion of this world go-

22 And I would have you without care. The unmarried careth for things of the Lord , howe he would with ail he may please the Lord.

33 But hee that is married, ecareth for the give themselver to things of the worlde, howe hee may please his God onely, 2 I would your

34 There is difference also betweene a virgine weakenesse were and a wife: the unmarried woman careth for the things of the Lord , that the may be holy , both in in the latter end body and inf spirit , but the that is married, careth of the world. for the things of the world, how the may please b. By weeping, the her husband.

35 And this I fpeake for your owne g commo- and he ioy, all proditie, not to tangle you in a fnare, but that ye follows fperitie. that which is honest, and that ye may cleave tast unto the Lord without separation.

36 17 But if any man thinke that it is uncomely a The guife, the for his virgine, if thee passe the flowre of her age, shape, and sashion: and need fo require, let him doe what he will, he whereby he fliew-

h finneth not : let them be married. 37 Nevertheleffe, hee that flandeth firme in world that contihis ; heart , that he hath no k need , but hath pow- nuch. er over his owne will, and hath fo decreed in his e They that are heart, that he will keepe his virgine, he doeth witt drawen hiwell.

38 So then hee that giveth her to marriage, and therefore if doeth well, but he that giveth her not to marriage, any man have the

39 18 The wife is bound by the mlaw as long dious for him to live as her husband " liveth : but if her husband be alone: but they that dead . the is at libertie to marrie with whom thee are married may will, onely in the a Lord.

40 But thee is more bleffed, if thee fo abide in C.em. Strom. 3. my indgement : \$ and I thinke that I have also f Minde. the Spirit of God.

most commodious.

ic many discommodities : fo that he benderh more to a fole life, not because it is a service commodities which (ifit were poffible) men to be void of provided for. For we are now Hebrewer under stand all adverfitie. c Those things which God giver's us bere ethus , that there is nothing in this maried , have their ther and thither,

age bringeth with

g He meaneth that bee will inforce no man either to' marrie or notto marrie, but to fliew them barely what kinde oflife is 17 Now be rurneth himfelfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they confides what is meet and convenient for their children , that they neither deprive trey commer your international metabolic metab

gift of continencie, t is more commo-

care for he : hings

of the Lord alfor

\$ 1.Theff.4,8,

CHAP. VIII.

of his daughter ioforceth him not , or any other matter , but that he may fafely keepe

her a virgine Hill. I Provide the more commodiously for his children, and that not fimply, but by reason of such conditions as are before mentioned. 18 That which hee

happy, but by statement the freaketh now of a widow to wit, that the may marrieagaine, fo that fire doe it in the feare of God; and yet be diffemble thou, but faith, that if thee remaine fill a widow, the shall be void of many cares. m By the law of marriage. Rom. 2, 1. n Religiously, and in the feare of God. 1. Thesh 4, 8.

Fram this place unto the end of the tenth Chapter, her willeth them not to be at the Gentiles profane bankets. 18 He effraineth the abuse of Christian libertie, 11 and shen 15h that knowledge must be tempered mish charitie. And

ther kind of things indifferent,to wa vie of Bella la ofhee remooverb all the Corinthians presended in ving any refped. Firit of all they affirmed that this difference of meates was for unskiifull men, but as for them, they knew well enough the benefi: of Chrift. which caufeit all thefe things to be cleane to them it that we are all fufficiently tallruded in the know.

fered and tacrifithose things which shar are cleane. Be it fo faith Paul : be ledge of Chrill. I fay notwethftan. ding that we muft por limplie reft in this knowledge. The reafon is , that unleffe our knowledge oe tempered with charitie. 12

doeth not onely eat those things, which are factificed to idoles? not availe , but alfo doeth much hurt, becausest in the mystresse of pride: nay it doeth not lo much ar deferveshe neme of godly knowledge, if it be feparate from the love of God, and therefore from the love of gody Kooneeage, it is peregula worde isto be abridet das appeareth verfe 7, for three is a hinde of elami in it, as wee may preceively the next verfe. b Minifireth occasion of wantie and pride: because it is voyde of chartine.

a Instructed our neighbour. a The application of that aniwere to things offered to idoles : I graunt, layeth hee, that an idole in to deede a vaior imagination, and tour there is but one God and Lord, therefore that meate cannot be made holy or prophane by the idole; but it followeth not therefore that a man may without respect vierbosemeates as any other, d This words

(Idele) in this place to each yet an image routh it made to prefix powe general size weight gives that it; whereight a came to we pede fails they that it is fay, Image fertice, e. It is a baine dreame. I When the Fatter is difficult place them the Sonne, Heet is amend the beginning of all theyer. If When the fatter we bring in him.

4. Identify 1313, chapter 1.33. h. But as the Father to are the Lord for the Sonne, tied; therefore this mord (One) doub not respect the persons, but the natures. worde (By) doeth oot figoife the inftrumentall eaufe , but the efficient : For the Fathee and the Soone worke together , which is not fo to be taken , that wee make two caufes, freing they have both but one nature, though they be diffined perform.

3 The reason why that followeth not, is this because there are many men which doe

(Idole) in this place is eaken for an image which is made to prefent fome godhead , that

not know that which you know. Now the judgements of outward things depend not know that which you know. Now the indgements of nourwait three depends on no corely up your conficience, thus upon the conficience of them that hebold you, and therefore your afforms must be applied one one; to your knowledge, bus allow the ignurance of your brethern. 9. An applying of the reader are many which caused care of things offered to idoles how twice has wavering conficience, because they think them to the ignorance it therefore they think the party of the properties of one that which insurably they have party in the other works and the properties of the three designs and the properties of the conficience of the properties of the properti this eating, and thou hill been the occasion of this michicie. It But conficience is deficed with the eating, and thou hill been the occasion of this michicie. R. By conficience of the tells, her meanth the fixers undement that thou had mirlim themplates, whereby they changed at though undersor him yets the eather they cauld not by them mith good confirm. For this force had hen officience, that if the peeds in maketh thing studifference, and if the to chip's in maketh thouse thil. A prevaring of an obication: Why then, thall, were therefore be deprived of our liberities. My faith the Apolle, you that line so part of Christianite tablough you oblicing for your brethere, lake, as all for if you secret the means, it maketh you no with the more holy, for our commendation before God confifted nor in meaners, but no vie our librate with offence of our brethren, it so abble of liberite, the true view observed in the cleaner contrary, so whis to be view, as all the properties of it, as a buffer of it were have confidentions of the cleaner contrary, so whis to be view, as all the properties of it were have confidentions of the cleaner contrary, so whis to be view, as all the properties of it were have confidentions of the cleaner contrary, so whis to be view, as a first properties. cleane contrary , to voit, in to vicit, as in ving of it wee have confideration of our weeke bretheen. 6 An aber plainer explication of the fame reading, propounding the example of the fitting dewice at the table in the idoles temple, which thing
the Corinchians did evill accompt of among things indifferent, because it is simply forbidden for the circumftance of the place, although ofence der crafe, as it finali be eclared in his place,

A Ndas , touching things facrificed unto idols, wee know that wee all have knowledge:

knowledge b pufferh up, but love e edificth.

Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to

3 But if any man love God, the fame is knowen

4 Concerning therefore the eating of things facrificed up to diddles , we know e that an idole is e nothing in the world, and that there is none other

For though there be that as there be many, whether in heaven, or in earth (as there be many,

gods, and many lotds.)

6 Yet unto us there is but one God, wwbsch is that Father, fof whom are all things, and we g in him, and * h one Lord telus Chrift, by whom are all things, and we by him.

7 3 But every man hath not that knowledge: for a many having a conscience of the idole, untill this houre, eate as a thing factificed unto the idole, and fo their conscience being weake, is de-

8 f But meate maketh us not acceptable to God, for neither if we eate, have we the more: neither if we eate not have we the leffe.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake,

10 6 For if any man fee thee which halk knowledge, fit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to 9. And through thy knowledge shall the 2 An amplificate weake brothee perish, for whom Christ died.

12 8 Now when yee sinne so against the bre-men into be the men into be the second state of the argu-

thren, & wound their weake confeience, yee finne of comparison and against Christ. contracies: Thou

13 \$ 2 Wherefore if meate offer le my bro-ther, I will eate no flesh while the world flandeth, tells with thy that I may not offend my brother.

indecde is none (for if they haddeft ruce knowledge, thou wouldeft not fitted owner to mean in idoler temple) wilt ihow deftroy thy brother, hadding his weake conficience by this example to doe evill, for whose salvation Christ himselfe hath dyed; & Rom. An other amplification : Such offending of our weake bretheen re-14415 and aubet amplifications: Such offending of our weak-because re-designed unto Christi, and therefore it cause code must higher that they have to due only with the higher chief. He Rom. 14.21: 3 to The controlling, which Paulic carecture in this covere perfore, that he might not feem to exact that denter, could be will not be full for the controlling. I had eather (faith hee) shiftein for ever from all lines of field, then give occasion of finnes to any of my higher as much leffe would I refule in any certaine place or time for any brother fake notte eare felle offered to idoles.

CHAP. IX.

B He declareth, that from the libertie which the Lord gays him, as he willingly absteined, 18. aa least in things indifferent bee fhould offend any. 24 He Shemeth that que life is like unto a race.

A M : I not an Apolile ? am I not free ? a have a Before be proequipment of the same of my workes in the Lord ?

2 If I be not an Apostle unto other, yet doubt- things offered to lesse I am unto you : for ye are the b seale of mine

3 3 My defence to him that c examine mee, and alforake its-is this,

4 4 Have we not power to 4 eate and to drink? Or have we not power to lead about a wife felves not bound being a c fifter , as well as the reft of the Apostles, to depart from a and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas , have not we power f not to worke ?

7 5 Who g goeth a warfare any time at his owne coft ; who planteth a vineyarde, and eareth not of the fruit thereof or who feederh a flocke, and eateth not of the milke of the flocke?

8 6 Say I thefe things b according to man: faith not the Law the fame alfo?

9 For it is written in the Lawe of Mofes, * Thou shall not mussell the mouth of the oxe that treadeth out the corne : doeth God take care for i oven ?

10 Either sayeth hee it not altogether for our fakes . For our lakes no doubt it is written, that he which eareth thould eare in hope, and that hee that thretheth in hope, should be partaker of his hope. Apolleding by the

fed matter of idales, he would thew the cause of

koovoledge which

wave: 10 wit, that the Cotiochians thought themiote of their libereie for any mans pleafure. Therefore he propounderh himfelfe for an example and that in a matteralmost ne-

ceffarie. And yet he fpeaketh feverally of both, but first of his owne perfon .If (faith he) you alleadge for your felves that you are free, and therefore will vieyour liberrie , am I notalfo

free , feeing I am an Apoftie? effedes, in that that

be was appointed of Christ bimfelfe, and the authorisie of bis function was furticiently confirmed to him amough them by their convertion. And all thefe things he fetteth before their eyes, to make them ashamed for that they would not in the least wife that might be , debale themselves for the weakes lake , whereas the Apostle himselfe did all that hee could to winne them, to God when they were viterly reprobate and without God.

a By the Lord.

b Ara feale whereby it appears the wishout God. — By the Lord.

D Ala teale whereby trappearen (fiftiered ty that God is the surbour of my Apollellin). — Be added this by the way, as if he would fay. So faritied, that you may doubt of my Apollellin, that I used to the Lord that done by me amongh you.

Which like ledges examine mee the Lord hash done by me amongst you.

C Which like ludges examine mee and my doings.

A Now touching the matter it selfe, he saith, Seeing that I am free, and truely an Aposle, why may out I (I say not, eareof all things offered am tree, and truely an appears way may not it 1 tay not, eaterst attempt onerest to idole) but he maintained by my labours, yea and keepe my wife alfo, as not retidue of the Apofiles lawfully doe, as by usume, lobu and Ismer, the Lords coulding and Peter binafelfe?

d Vpoor the expense of the Cherch?

e One that is a Christian and a true beleever? Not to live by the worke of our bands ? That hee may not feeme to burden the Apofties, bee fhe weth that it is full that

they doe, by an argument of comparison, seeing that souldiers live by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth and monanthem by the transfer of the monanthem of the mon Secondly beebringerb I no better ground then the common cuftome of men? Deut. 3 f.4. Was it Gods proper deife so provide for ozen, when be made this Law ? for otherwife there is not the fmalleft thing in the world, but God beth a case of it,

Kkk 31 47 If - Rom. 1 5.17. 7 An affumprion with an amplifica-To doing doe we require a reward

meete for out de-& An other argu. ment of great force : other are a purified amongst wou, zberefore it ox as lawfull for

me, yea rather for ene then any other: and yet I refuled and had eather still fuffer any difcommoditie, then are Golpel of "Graift fhould be thindered.

* The word fignitierb aright and anterell, whereby he Mand that the mimifters of the word must of right and duetie be found of she Church

Laft of all, hee bringeth forth the expresse Law concerning the nouething of the Lewiter : which priwiledge norwithfranding hee will

mie, for, ofthofe chings that are offred in the temple. to Are partakers with the alear in dividing the faerifice.

m Becaufe they preach the Goffel. It followed by this place, that Paul gate notiving neiaber would have

of maffes, or any other fuch fuperfti-

10 He taketh away occasion of suspition by the way, that it tious trumperies. enight not berhought that he wrote that as though he challenged his way as that was mu payed him. Nay fay b bee , I had rather die , then not continue in this purpofe to preach the Gospel freely. For I am bound to preach the Gospel , seeing that the Lord bath into yourd me thin nice : but valeffe I doe it willingly and for the love of God, nothing it to be allowed that I doe. If I had rather that y Gofpel fhould be ev. Il fpoken of . then that I fhould not require my wages , then would is appeare that I tooke thefe paines not fo much for the Guspels sake, as for my gaines and advantages. But I say. this were nor tovie, but abuse my right and libertie. Therefore not onely in this thing, but alfo in all other (as much as I could) I am made all zhings to men , that I might winne them to Chrift , and might together with them be wanne to Chrift. * Acts 16,3, gala. 3,3. P taking nothing of them to whom I preach it. pertuber see indifferent, which may be done or not done with a good conference; as if he fayd, I changed my felfe into all fashions, that by all meanes, I might favo The hoth I and they to whom I preach the Golpel, may receive fruit by
to I lie bringethio another cause of this mischiefe to wit, that they the Gulpel. were given to gluttonie, for there verreinlenne bankets of facrifices, and the riote of the Priefts was alwayer too much celebrated and kept Therefore it was batd for them which were accustomed to righteousnesse, especially when they pretended the libertie of the Gofgel, to be reftrained from thefe bankett: butcontrativile, the Apoftle calle: h shem by a pleafant fimilitude . and also by his owne example, to sphrietic and more figation of the fieln , theming that they cannot be in to runne or, weeftle (as then the games of Ifthmies were) which pamper up their bodies, and therefore affirming that they can have no reveard, unleffe they take another course and trade of life. I Vieto a moft exquifice diel,

1\$ 4 7 If wee have fowen unto you fpirituall things, is it a great thing if wee reape your carnall;

12 3 If others with you be partakers of this zion, forneither in k power, are not we rather nevertheleffe, we have . not vsed this power : but suffer all things , that we should not hinder the Gospell of Christ.

13 9 Doe ye not knowe, that they which minifter about the & holy things , eate of the ! things of the Temple ? and they which waite at the altar,

are m partakers with the altar ? 14 So also hath the Lord ordeined , that they when preach the Gospel, should live a of & Gospel.

But I have vied none of these things:10 neither wrote I these things, that it should be so done unto me : for it were better for me to die, then that any man (hould make my reloycing vaine.

16 For though I preach the Gospel, I have nothing to reloyce of: for necessirie is laid upon me, and woe is unto me, if I preach not the Gospel.

17 For if I doe it willingly, I have a reward, but if I doe it against my will , not with flanding the dilgiveth us to under. penfation is committed unto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ o free that I abuse not mine authority in & Gospel.

19 For though I be free from all men , yet have I made my telfe fervant unto all men, that I

may winne the moe. 20 * And unto the Iewes, I become as a Iewe. that I may winne the lewes : to them that are under the p Law , as though I vvers under the Lawe,

that I may winne them that are under the Lawe: 21 To them that are without Lawe , as though notvie.

Deuris,:

I vver without Lawe, (when I am not without I ribin fooken by Lawe as pertaining to God, but am in the Lawe the figure Merony:
through Christ) that I may winne them that are

without Lawe : 22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes fave fome.

23 And this I doe for the Gospels fake , that I might be partaker thereof with you.

24 11 Knowe ye not , that they which runne in a race, runneall, yet one receiveth the price? fo runne that we may obtaine.

25 And every man that prooverh mafteries, fab any other mangets flaineth from all things: and they doe is to obtaine a by any commoditie corruptible crowne : but we for an uncorruptible,

26 I therefore fo runne, not as uncertainly: fo fight I, not as one that beareth the ayre,

But I beate downe my t body, and bring it in- t The olde man to subjection, least by any meanes after that I have which stribeth apreached to other, I my selfe should be a reproveth. gains the first. This word (Reprooved) is not fer as contrary to the word (Elect) but as contrary to the word (Approoved) when wee fee one by experience not to be fuch an one at he neght to be. CHAP. X.

E If God fpared not the lewes , neither will he fpare thofe who are of life condition, 3.4 touching the outpared figures of his grace. 14 That it is abfurd; that fach fould be partakers of the table of the debits, who are partakers of the Lords Supper. 24 Tohave confideration of cur neighbour in things indifferent.

M Oreover, i brethren, I would not that yee thould bee ignorant, that all our a fathers were under & that cloud, and all paffed through

that & fea. 2 a And were all b baptized unto c Mofes, in that cloude, and in that fea,

* And did all eat the d fame fpiritualle meat, 4 4 And did all drinke the fame spirituall drinke (for they dranke of the spiritual! Rock that

f followed them : and the Rocke was g Christ.) But with many of them God was not pleafed: for they were * overthrowen in the wildernesse.

6 3 Now these things are our h ensamples, to gave themseives the intent that we should not lust after evill things * as they also lusted.

7 Neither bee yee idolaters as vvere fome of horribly and ma them, as it is written, & The people fate downe to nifoldly punished. eate and drinke, and rose up to play.

8 Neither let us commit fornication, as fome thefe things are of them committed fornication, and fell in one fily spoken against

& day three and twentie thousand. 9 Neither let us tempt i Chrift, as fome of them also tempted him , and * were destroyed of also feeme to be

ferpents. 10 Neither murmure ve.as some of them # also murmured, and were destroyed of the destroyer.

11 Now all thefe things came unto them for that those things enfamples, and were written to admonish us, upon are nor of fuch whom the kendes of the world are come.

12 4 Wherefore, let him that thinketh he ftandeth, take heede least he fall.

13 There hath no tentation taken you, but they frequent fuch as appertaineth to 1 man: and God Is faithfull, Christian affeinblies and be hap. tized, and receive the Communion, and confesse Christ. a Paulspeakethehurin respect of the cobenant, and not in respect of the persons, saving in general. \$ Exed. 23.21. num. 9, 19. Exed 14 81. a locked the Sacrameous of the olde

23.21. norm.9,19. — Exed 34.31. Incerta, ur recognition in consistent was all nor with ourse, for they reflect Chill book pub officed himself it sutto them in divers badower. b. — if of them preclapting with other autroard figure, but not needed, rephere with Goldennord & charged, that they then fit by the Comment of th Mose being their guide. 4 Exed. 16,15. d The fame that we doe.
Manna, which was a spiritual mease to the beleevers, which in faith lay holds

upen Chiff who is the true matte. Which followed the perfect of the tire and sunning Retige with followed the people. Bidderful and as 16.6 for many following the people with the true the tipe following the tipe fol An amplifying of the example against them which are carried away with their luster 3. An amplifying of the example against used winks are carried away with file the beyond the bounds which God that merfured outs. For this tish beginning of all evill, as of idolary (which hath gluttonie a compación undo is) fornication, rebelling again (Christ, murmuriga, add Gods like, which God punished moft filerapies that olde people, so the rode that we which Guerre than, and have a more full declaration of the will of God, might by that meaner rake better beede. reade figures: which fignified our factaments: for circumcifion was to the Tewes of fealeof righteousnesse, and to us a libely paterne of Baptisme, and is in the other Sacra

Numb. 11.4. and a6.64. Pfulme 106.14. * Exed. 32 69. I To tempt Christ, it to provoke him to a combate as it were ments. Numb. 25.9. Numbass, 1 locempt contistangement and make the best possession which their mes dee : who about the howeviled that he had pion titm, and make its ferre for a cleake for their lufter and which durfte. * Numbass, pila, vol. ve. V. Numbass, pila, vol. ve. * Numbass, pila, vol. ve. * This was opticalled the suffer for its for the foreign up afall ages.

4 In conclution he descended to the Cortisthians benefit with warning them that they please not themselves, buttather they prevent the substitutes of Satan. Yet be viethau infinuation , and comforterh them, that he may not feeme to make them altogether like to those wicked idolaters and contempers of Christ, which perifind in the wildernelle. 1 Which commet of weakenetle.

Re fetterh out that which be faid. laving before them an example of the horrible judgement of God

against them which had in effect the felfe fame pledges ofthe fameadop. tion and falvation that we have : and yer norwithftanding when they to idoles feaftes, perifhed in the wilderneffe, heing Nowe, moreover and befides that

them which frequented idu'es alleaged to this ende and purpofe, because many men are thus minded, great weight , that with them if they

vie them, fo thac

m Hethat would have you tempted for your profites fake, will give you an iffue toefcape

out of the tentation . s Now returning roshofeidoles feafter, that be may not feeine to dally at all, firft be promifeth that bee will use no other reafons then fuch as they knew very well themselves. And be uferb an induffice boroge ed of the agree. ment that is in the things themfelves. The holy bankets of the Christians are pledger, first

munitierbatthey have with Christ, and near , one with another. The Ifraelites alfo doe rarife in their fattifices ,their muruall coniunation in one felfe fame religion : therefore fo doe the idolaterralfo icyne themfelves with sheigidales or devils rather (for idoles are nosching) in those fo. lemne bankette whereupon it fol-Loweth, that that table it a table of devils , acd therefore you must elchew it : For you can not be partakets of the Lord and of Idoles together, much leffe may accounted for ibings indifferent

which will not fuffer you to be tempted above that you be able, but will even m give the iffue with the tentation, that ye may be able to beare it. 14 .Wherefore my beloved . flee from idola-

I fpeake as unto them which have under-

standing : judge ye what I fay.

16 The cup of n bleffing which weebleffe, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body , because wee all are partakers of one

18 Beholde Ifrael which is after the p flefh: are not they which eate of the facrifices a partakers of

19 What fay I then what the idole is any thing? or that that which is lacrificed to idoles, is any

20 Nay , but that the things which the Gentiles facrifice, they facrifice to devils, and not unto God: and I would not that ye thould have fellowthip with the devils.

21 Yee cannot drinke the cup of the Lord, and the f cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger ? are we ftronger then he

23 * 6 All things are lawfull for mee , but all things are not expedient; all things are lawfull for me, but all things edifie not,

24 Let no man feeke his owne, but every man anothers wealth.

25 9 Whatfoever is folde in the " fhambles. eate ye, and asked no question for conscience sake. 26 & For the earth is the Lords , and all that

therein is. 27 If any of them which beleeve not, call you to a feaft, and if ye will goe, what loever is let before you, eare; asking no question for conscience sake.

28 But if any man fay unro you, This is facrificed unto idoles, eate it not, because of him that thewed it , and for the confcience (for the earth is the Lords, and all that therein is.)

29 And the confeience, I fay, not thine, but of that other: \$ for why thould my libertie be con-

and if you doe , thinke you that you thall get the upperhand? n Of thankefgiving : whereupon , that boly banker was calleth Euchariff , that is , a thankefgiring. O. A. molt affectuall pledge and note of our knitting together with Chrift and ingraffing to bim. P That is, anyet obietve their cetemotie. A freconfering and bim ben in the state of the st prophane people were woneto thur up and make ao ends of their featles which they kert to the bonour of their gods, in offering meate offeringt & drinke offeringt to them, 6 Comming to another kinde with bankets and featings. A Chap, 6.12. 6 Comming to another kinde of things, offered to idoles, hee regestern that generall rule, that in the use of things indifferent we ought to have confideration not of our felves only, but of our acighoours, and the fefore the team y things which of the infelted are its fellis which may be will done of an abecule of the infelted are its fellis which may be will done of an abecule of defence to our act gabour.

7 An applying of the rule to the prefettima ter: Whatforer is folde to the ihambles , you may indifferently buy it as it wereat the Lordsband , and care it either at book with the faiteful, or being called home to the unfaithful, to wit it on a given book to the faithful, or being called home to the unfaithful, to wit it on a given book to the yet with this exception, volatile acy man be prefer to hich it weaks, whole conteined may be offended, by feeting measurements to idole before them; for then you ought to have confideration of their weakenelle. factified, was used to be forde in the shambles, and the price returned to the prices.

Polarization

**All those things whereof it is full. ** A reason for we must * Pfalme 24.1. x All those things whereof it is full. & A real of which we take heed that our libersie be not evill spoken of, and that the benefit of God which we take heed that our libersie be not evill spoken of, and that the our house our cught to uf with thather giving be not changed into imprire and that throughour fad, if were duff, where to offent the conficuence of the weeke, then to yeeld a little for the confirmation of the weeke to little do in the return of the weeke to little do in the return of the weeke to little for the return of the return of the weeke to little for the return of the return of the weeke to little for the return of the retu his owne person , that the Colinthizm hay have so much the lette occasion to oppote any thing against him.

demned of another mans confcience ?

30 For if I through Gods y benefit be partaker, y 1f I may through why am I evill spoken of, for that wherefore I give Gods benefite one this meate, or that

31 . Whether therefore ye eate, or drinke, through my faultor whatfoever yedoe, doe all to the fory of God. crufe that brachie

32 Give none offence, neither to the Iewes, nor of God to turne to

so the Greeians, port to the Church of God;

my blame 2. to the Grecians, nor to the Church of God:

33 Even as I please all men in all things , not 9 The conclusion feeking mine owne profite, but the profit of many, on : We must ore that they might be faved.

der our lives in fuch fort that we ." feeke not our felves , but Gods glory , end fo the falvation of as many as were may wherein the Apostle stickerh not to propound himselfe har Corinthians (even his owne flocke) as an example, but so that hee celleth them backeto Christ, puro

whom he himfelfe bath regard. CHAP. He blameth the Certabhan for their inder hely afemblice, men deepray habing their headscobered, 6 and women barbraded, and because their meeting rended to evill, 12 who mingled prophane bankter with the hely Suppressible Lord, 18 robich he required to be celebrared according to Chrystes institution.

BE & yee followers of mee, even as I am of

2 1 Now brethren, I commend you, that ye re- tife of this epittie member all my things, and keepe the ordinances, concerning the as I delivered them to you,

3 a But I will that yee know, that Christ is the publike assem-* head of every man : and the man is the womans three points, to head: and God is a Christes head.

4 3 Every b man praying or prophecying having apparell of men any thing on his head, dithonourerh his head.

5 4. But every woman that prayeth or prophe Lords supper, and cieth bareheaded, dishomouseth her head; s for it of the right use of is even one very thing, as though the weare thaven . fpiritual gifts. But

6 Therefore if the woman be not covered, let going about to reher also be shorne : and if it be shame for a woman things, hebeginto be shorne or shaven, let her be covered,

7 6 For a man ought not to cover Lie head: for- ding with a geneafmuch as he is the * image and glory of God: but calling those pare the woman is the glory of the man.

8 7 For the man is not of the woman, but the comeliner and he woman of the man.

9 * 8 For the man was not created for the wo- fing to the recle-

mans fake : but the woman for the mans fake. 10 9 Therefore ought the woman to have afterwardthey c power on her head, because of the 10 Angels.

downe God, in Christour mediatour, for the ende and marke not onely of dodrine, but also efectesiaticall comelinesse. Then applying it to the guestion purposed touching the comely apparell both of men and exomen in publice assembles, he declareth that the woman is one degree beneath the man by the ordinance of God , and this the man is so subject to Christ, that the glory of God ought 19 appears in him for the preeminences of the sexe. # Ephel. 1,13. a In that that Christ 15'of a mediatout. 3 Herrolne gathereth that if men doe either gray or preach in public allemblies having their heads covered (which was then a figure of fubitection) they did as it west spoile themselves of their dignitie, against Godsordinance. b' le apprareth that this was a politike law ferving onely for the circumstances of the tim rich that this was a politike law terving onely for the circumkances of the time can. l'aul lived in , by this resson because in the cour days, for a man to speake bareheaded in an affembly , it a signe of subicction. A and in the forthe coordineth, that women which show themselves in publike and exclessafticall attemblies without the figne and token of their fubiection , that is to fay , uncovered , fhame themfelves.

teacheth women , that it is diffiourft for them to come abroad bareheaded , freing this the bath given them thicke and long baire , which they doe fo diligently trimme and the base given abern interes one ong arree, Nationary acres on entire only trimme and object, that they can in no wife abide to have it flavors. 6 The tracking away of an object ion: Base norm-callo barre given them? I grant, faith the Apollie, but there is a notice must in it: 8 months on we made to this tude and purpole; that the glory of God floud appears in his rule and authoritie: but the whoman way made, that by # d 5,1.004 9.6. celof 3,10. ? He prooved the inequalitie of the Woman, by that that the man is the innuter whereof young was first made. # General 3. Secondly, by that the the state that the woman by the second of the woman by the control of the woman by the second of the woman by the woman by the second of the woman by the w 3 Secondly , by shat , that the woman was made for man , and not the man for the commant fake. 9 The conclusion: Woman must be covered, to the want for the rain for the ternall figure their fubired ion. C A covering which is a to flew by this re-

The first argument taken from the common fonce of man, forfomuch as nature

. 120 What this meaneth; I doe not yet ynderflaud. nderfland, Rayer- 12 1 1 Kkk'z

The fifth trea.

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Colof.3,17.

right ordering of wie, afthe comely

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oeftie, which betraditions : which called Canons. a Heefetteth

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foresthey ought

at A digroffion which the Apollie gferb, leaft that pebich he fyekenf the fuperintitie of men, and lower degrees of women enfidention of the policie of he foraken as

shough there were on mealere of this incora inc. Therefore be eracheth e'sar men bave in fuch forr the preeminence, that God made zhem

not alone , bot wo- God. men alfo : and woman was fo made of man, that men alfo are borne by the meanes of nomen, and this oughtto pur them in minde 10 cb. ferverbe degree of every fexe, in sua lconiuntion may be cher fined. d By the Lord. sa He orger b the argumeortaken from he commos fence of naruse.

for ker, and fuch a consisting as foculd procure another. 33 Againft fuch as are ftubbumly coptention, we have to oppole this that the Churchesol God are not contenti-34 Hee pafferb

mow to the next spearife concesming the right adminifhation of the Lords Supres. And the Apoffle preface, that the Corin bians might underftand, that whereas they obferred generally the Apostles som-

11 11 Nevertheleffe, neither is the man without the woman, neither the woman without the man d in the Lord

12 For as the woman is of the man, fo is the man also by the woman : but all things are of

13 14 I Age in your felves, Is it comely that a the Court , thould woman pray unto God encovered ?

14 Dorth nornature it fe Te teach you , that if a man have long haire, it is a fhame unto him?

15 But if a woman have long haire, it is a praise unro her : for her haire is given her for a cove-

fo 13 But if any man luft to be contentious, we have no fuch cuttome, neither the Churches of

17 14 Now in this that I declare, I prayle you not , that yee come together , not with profite, but with hurt.

18 15 For hist of all, when yee come together in the Church, I heare that there are differtions among you : and I believe it to be true in forme part.

16 For there must be herefies even among 19 fuch lore . that mu- you , that they which are approoved among you, might be knowen.

20 When ye come together therefore into one place, si is g not to eate the lords Supper.

21 For every man when they should eate, takerh his owne supper bafore, and one is hungry. and another is drunken.

To be a covering 22 17 Have ye not houses to eate and to drinke in I despise ye the Church of God, and thame them that have not? what shall I fay to you? shall I praise you in this ? I praise you not.

23 18 For I have received of the Lord that which I also have delivered unto you , 10 wor, That the Lord Ielus in the night when he was betrayed. tooke bread.

24 4 And when he had given thankes, he brake it , and faid, Take, eate : this is my body, which is i broken for you : this doe yee in remembrance

25 After the fame maner also he tooke the cup. when he had supped, saying, This cup is the Newe Teftament in my blood: this do as oft as ye drinke it in remembrance of me.

26 For as often as yee faalleate this bread, and drinke this cuppe, yee thew the Lords death till he

mandemente, yet they foully neglected them in a mattet of greatell importance. 15 To calebrau the Lords Supprinsight, it is require that therebe octoacly content of doctors build of a first one, about 10 of a first one, that it he not praphaned.

15 Although that this made therefore proceed from the devill, are evill, and get skey come our by chance, our without caufe, and they turne to the softe of the eleft 1 Whom experience hath tought to be of found Kellyion and gedlineffe. g This is an ufual hince of fpeach whereby six Apollo denset behas flasty, which many did not well. h Esteth his meate and Parieth not till other come. 17 The ApoRle thinketh it good to take away the love feather, for their abuse, abbough they had been a long time, and with commendation used in Churcoes and were appointed and inflittured by the Apoliles. 18 Wee mult take a true forms of keeping she Lorda Supper , out of the inflitution of it , the parts whereof are thefe, touching the Pathouts , to thewe foorth the Lords death , by pres ching his word : to bieffe the bread and the wine by calling upon the name of God and tegether with prayers to declare the tolte ution thereof, and finally to deliver the bread broken to be easen, and the suppe received to be drucke with thankelgiving. And touching the flocke , that every man examine himfelte , that is to fay , to plouve both bis knowledge, and also faith and sepentance; to theme fourth the Lords death, that is em stue faith to yeeld unte bis wood and inftiention : and laft of ell , to take the bread at the minifices hend and to eareit, and to dainke the wine, and give God thankes : This was Paule and the Apoliles manner of miniking. % 'Matt. 16:16. marke 14:21. i This word Broken) nowth our unto us Chrift bis manner of death, for although his legges were not broken , as the threves legges were, yet was his body very fore tormented, and torne, and bruiled.

27 19 Wherefore, who foever thall eare this 19 Who foever bread , and drinke the cuppe of the Lord k vnwor- contemas the holy thily , shall be guiltie of the body and blood of the it we then an Lord.

mergbe, are guileie 28 4 ab Let I every man therefore examine him. aor of the bread felfe, and fo let them exte of this bread, and dranke and coine, but of of this cup.

the thing it lelfe, that to of Christ, ay For hee that eaterh and drinketh unworthile, and Brall be grieeateth and drinketh his owne damnation because roully punished he in discerneth not the Lords body.

30 richt : his cause many are weake, and licke k Orberwife then meete is fuch my. amo/3 bild many fleepe. Acries thould be

36 1011 of wee wouldnindge our felves , wee bandled fhould not be judged. 4 2 Cor 13.6. tion of a mens 32 But when wee are judged, we are chaffened

of the Lord , because we should not be condemned fele, is of necession with the world. 33 12 Wherefore, my brethren, when yee come

together to eate, tary one for another. 34 13 And if any man be hungry, let him eate

come.

unto it , which can at home, that ye come not together unto condem- not examine themnation, 24 Other things will I fet in order when I felves : as children. furious and madde men, alfo fuch as knowledge of Chrift, or nor fufficient, although they profeste Christians Religion: and This place beareth dorone the faith of credit sor moverapsed amainteine. m Hears faid te arferme the Lords body, shat others fuch like. faith , which the Papifts mainteine. hath confideration of the yearthineffe of it and therefore commeth to eate of this meate spoich hath confideration of the yearnors of the body and blood of the Lord in his my great reterence. At The prophasing of the body and blood of the Lord in his my flories, is sharpely punished of him, and therefore such a mishing on one differently to be Prevence do judging and creeding of a mans felle. n. Try and examine our felle felle for the fell of the felle fel for private suppers. 23 The Supper of the Lord was ioffieured not to feed the belly

but to feede the foule with the communion of Chritt, and therefore it ought to be fera-

rate from common banquets. 1 4 Such things as persaine to order, as place, time, forme of prayers, and other fuch like, the Apolile tooke order for in Congregation, ac-

sording to the confideration of times, places and perfons. CHAP. XII.

To drawe away the Corinthians from contention and pride to creame away in a creationar from controlling and pricity in for present has figured. But are threeffer direc? by blowed, a tree state of the stat

N Ow a concerning spirituall gifes, brethren I , wow he enseth would not have you a ignorant.

2 a Yee knowe that yee were b Gentiles, and were caried away unto the dumbe idoles, as yee were led.

3 3 Wherefore I declare unto you, that no man & speaking by the spirit of God , calleth lesus * c execrable : also no man can say that lefus is the Lord, but by the holy Ghoft.

d fame Spirit.

but the same Lord.

For they that ex-4 4 Now there are divertities of gifts , but the selled bragged ambiciou By of And there are divertities of administrations, bed God of the shem, and to tob praife of his gifu: 6 And there are diverfities of e operations, but and having no confideration of their brethren abufed to a vaice offenention , and fo robbed the Cmurch of theufe of their brettere abufed to a valor overention, and to source law quarter a bont to store gifts. On the other fide, the inferious for cavied the better, and were about to make a departure. So that allebat body was as it were contented and rem in peers. In then bee going shoutto remedie thefe abufes , willeib than'fith to confider dilleently, that they have nouthefe gifts of themfelves, but from the free grace and liberalitie of God, to whole glory they ought to bellow them all. a Ignerant to mhat purpoft thefe God, to whose giory usery ought to demonstrate all. If general to make proper spift are gibben with the fact to companing their former flaw which that wherein they were act this time included with those excellence gifts. It is not make it is gifted to the control of the contr of the holy (Babl. 4 Mer 1931. Dob 13.13.chap. \$6. pbl 1.11. C Dotth carfe him on by any meanes what lowered immilled his glory. 4 he the feecond place has larged months from a form with the properties of the p

of all these gifts, and that to one end, to wee, for the profit of all. d The Spirit is planely diffinguished from the gifts. e So Paul callet that inward faces which comment from the hely Gooff, and madeth man fit to pronderful things.

God is the same which worketh all in all. 7 But the manifestation of the Spirit is f given

8 f For to one is given by the Spirit the word

And to another is given faith by the fame

of h-wisedome : and to another the word of know-

Spirit ; and to another the gifts of healing , by the

diverficies of rongues ; and to anothe neer-

felfe fame Spirit, distributing to every man feve-

members, and all the members of the bodie, which

is one, though they be many, yet are but one body:

a one body, whether vue be Iewes, or Grecians,

whether wve be bond, or free, and have bene all

14 9 For the body also is not one member, but

15 to If the foote would fay, Because I am not

16 And if the eare would fay, Because I am not

17 11 If the whole body were an eye, where

18 But nowe hath God disposed the mem-

19 For if they were all one member, where

the eye, I am not of the body, is it therefore not

were the hearing? If the whole were hearing,

bers every one of them in the body at his owne

11 * And all these things worketh one and the

12 7 For as the bodie is one, and hath many

13 For by one Spirit are wee all baptized into

10 And to another the i operations of great

to every man, to g profit withall.

workes : and to another, k propheci

ther, the I discerning of spirits: a.

ledge, by the fame Spirit:

pretation of tongues.

8 even fo is m Christ.

made to o drinke into one Spirit.

rally 6 as he will.

many.

of the body

of the body ?

were the bodie ?

where vvere the fmelling

fame Spirit:

to ano-

- ... her,

I The hely Choft openesh and she to-esh himselfe freely

in groing of these gifts. To the wie and Lenefit of the

Church. s He declareth this manifold diverficie, and reckoneth upthechiefest gitts , beating that into their heads, which he favd before , to sair, that all thefe things proceeded

fame Spirit. molt excellent gift, very tequifite, cot onely tor them which teach , but alfo for them that expertand comfort. which thing is proper to the Paflours office, as the word of knowledge agreeth to the Doi By operation bee the hand , I am not of the body , is it therefore not

meaneth thole great workings of Gods mighty power, which passe and excell among ft his miracles , as the delivery of his people Ifrael by fes : that which bee did by Elias agaiolt the Priefts of Baal , in fendiog downe fire from beaven to confirme his factifice - and char

20 But now are there many members, yet but which hee did by one body. ter of Austius and Saphita. K Forettling of things to come. I Whereby ter of Austius and Saphita. K Forettling of things to come. I Whereby falls prophets are the won from true, where in Peter payled Philip in diffeotering 55-mon Magus, Aflet 8, 10. & Rom. 11.3, ephilip 47. 6 Hee aldeth moreover fount thing elfe, 10 wit; that although beine gities are weaquall, yet they are until wifely divided, because the will of the Spirit of God in the role of this difficulties. bu ion. 7 He fetterh foorth bis tormer faying by a fimilitude taken from the body : This fayeth hee, is manifellly feene in the bodie, whose members are divers. bout yer fo knitogether, that they make buttone body. 8 The applying of the finititude. So mult wer also thouke, fayeth bee, of the myltical body of Christ, for all wer that believe, whether mee be leaves of Gentles, are by one elefatem Baptis me loyered together with our head, that by that mannes, there may be framed one body compact of many members ; and wee have drunke one felfe fame fpirit , that is to fay, a spiritual feeling , perceiveranceaud motion common to us all, out of one cuppe. m Chrift igned to echer mith his Church. n I'e be come one bady with Chrift,

Ey one quickening drinke of the Lorder blood, were are made partakers of his onely 9 Hee amplifierh that which followed of the fimilirudes, as if bee

Sprit. 9 Het amplifierts har which followed of the fimilitudis; at if bee Mould fay, The variet of the body is not oodly one lefty bits divertitie of members, but alfo it could not be a body; if it did not conflit of many; and those were divertisered to the conflict of the country of the following which bee bod layed; and faith of all bee continued in his purposed fimilitude, and after water bee gooth to the matter barry and finity. And find fall lake fepsketh unto them which would have fepstared themselves from those whomes they would have fepstared themselves from those works. had not fuch excellent gifts as they : nowe this is , fayeth hee , as if the foote fhould fay it were not of the body, because it is not the hand; or the eare, because it is not the eye. Therefore all partes ought rather to defend the unitie of the body, being coupeled together to ferwoone the other. It Againe, speaking to them, the sheweth them that if that should come to passe which they desire, to wit, that all thould be equal to one to author, there would followe a defit udition of the whole body, yea, and of themfelves; for it could not be a body, voletie to were made of many pembers knit together, and divers one from the other. And that no man might finde fault with this division as vuequall, bee addeth that God himfelfe hath coupled all these together. Therefore all must remaine coupled together, that the body may

remaine in fafery.

21 12 And the eye cannot fay unto the hand, I to Now one thave no neede of thee; nor the head against to the the other field, the head against the three heads against the head against the head

22 Yea, much rather those members of the to them which bodie, which feeme tobe p more feeble, are neceffary.

23 And upon those members of the bodie, willing them not which wee thinke most unhonest, put wee more to despise the q honestie on and our vncomely parts have more profitable, and comelinesse on.

melinesseon.

24 For our comely parts neede it not: but ferved to ouse:

od hash removed the body rocether; and hash for God, fayeth God hath tempered the body together : and hath given the more honour to that part which lacked.

25 Least there should be any division in the bo- that the more exdie ; but that the members should have the same care one for another.

26 13 Therefore if one member fuffer, all fuf- lacke the more fer with it : if one member be had in honour, all abrect and fuch the members reloyce with ir.

Now ye are the bodie of Chrift, and mem- they should have bers for your f parr.

* And God harh ordained fome in the 28 Church : as first Apostles , secondly Prophers, thirdly reachers, then them that doe miracles : af- the necessitie ter that, the gifts of healing, t helpers, " gover- which is on both nours, divertitie of tongues.

29 Are all Apostles ? are all Prophets ? are all teachers >

30 Are all doers of miracles ; have all the gifrs though ifech part of healing ? doe all speake with tongues ? doe all be confidered interpret

terpret?
31 14 But defire you the best gifts, and I will condition, yet because that are yet fhew you a more excellent way. loyned together, they have a communitie both in commodities and discommodities they have a communities on the theoretic thanks are understanding the second of the tell. Q wee more created the control thanks are the c by envie or ambition, but rather that they being to yord together in love and charitie one with another, every one of them bestow to the profit of all, that which bee bath received, according as his ministery doeth require. f For all Churches where. foever they are dispersed thorow the whole world are divert members of one body. Ephesidns 4, 11. t The offices of Deacons. u He feiteth fontth the otder of Elders which were the maintainers of the Courches discipline. teacheth them that are ambisious and envious , a certaine holy ambition and envie , to wit, if they give them elves to the best gifts & fuch as are most profitable to the Churcha and fo if they contend to excell one another in love , which furpalleth all other gifts.

CHAP. XIII.

He Sheweth that there are gifts fo excellent , which in Gods fight are not corrupt, if Charitie be away: 4 and therefore he digresses when the commendation of it.

Hough a I speake with the tongues of men first of Charitie, and a Angels, and have not love, I am as foun- the excellencie

ding brasse, or a b tinkling cymbal.

2 And though I had the gift of prophecie, and knew all fecrers and all knowledge, yea, if I had all c faith, fo that I could remoove & mountaines, and had not love, I were nothing.

3 And though I feede the poore with all my goods, and though I give my body, that I partly by an inbe burned, and have not love, it profiteth me ly also by an ar-

those gifts are given. For to what purpose are those giftes, but to Gods glory, and the profite of the Church, as is before proved ? fo that those gifts without Charitie hare no prome to the Gatters at very extractly kind of amplifying a matter, as if hee first, I tight the . A very extractly kind of amplifying a matter, as if hee first, I feel them to the benefit there were any conjucts of singels, and I had them, and did not we them to the benefit of my neighbour, it were nothing els bue a vaine and pearling kind of babbling. That gipeth a sude and no certaine found. e By faith , he meaneth the gift of dving miracles , and not that faith which iustified , which cannot be woid of Charitie as the other may. . Mat. 17, 20. ele other may. Kkk 3

with more excellent gifts, inferiours as vne bee, bath in fuch fort tempered this inequalitie, cellent and beaue

tifull members

an in no wife as we are afhamed of , and that more care to fee untothem , and to cover them : that by this meanes pares , might keepe the whole body in reaccand concord : that al-

apart, they are of divers degrees and P Of the

whereof be firft thewesh bythis,

that without it, all other gifts are as nothing before God, which thing be proveth

gumenttaken of the

4 ª Love

z Redeferiberh gure of charity. parily by a coinparifon ofcontraries, and partly bythe effettsot it felle · whereby the Corio-biaes may voderstand. both bow orch. sable it is in the Church, and how necettary; and alfo

how farre they are from ir ; and therefore how vainely and wiebent caufe they are proud 4 Word for word deferreth worath. # It is not contho milious.

& Reinyce hat eichiaou fnes in the ribtecus. Fr the Elebrerves meanels grath , righters fige. a Againe becommendeth theexcollencie of chaziries in that that it fhall neverbe abolifhed to the

a Beinferreih

4 2 Love d inffreth long: it is bountifull : love envieth not : love doth not boaft it felfe : it is not peffed up :

5 It doth e no uncomely thing : it feeketh not her owne thing : it is not provoked to anger : it

thinketh no gwill:
6 It reioyceth not in iniquitie, but freioyceth

in the trueth: 7 It fuff eth all things: it beleeveth all things:

it hopeth all things : it endureth all things. 3 Love doeth never fall away, though that prophecyings be abolished, or the tongues cease,

or se nowledge vanish away. 4 For we know in b part, and wee prophecie in part-

10 But when that which is perfect, is come, then that which is in part shallbe abolished.

11 5 When I was a childe, I fpake as a childe: I understoode as a childe, I thought as a childe: but when I became a man, I put away childith things.

11 6 For i nowe we fee thorow a glaffe darkely : but then shall vuee fee face to face. Nowe I know in part : but then thali I knowe even as I am

13 7 And now abideth faith, hope and love, even these three : but the chiefest of these is love.

Saiors, whereas the other gift which are necessary for the building up of the Church, fo Safott, was reast necroter girt water a necessary, one was a support to get the grant of the grant safe to the grant saf the gift of tongues , and knowledge , and also of them that teach them. But to what purpofeters they then, when we have obtained and gotten the full knowledge of God, which ferve now but for them which are impetit, and goe by degrees to get edition? A We learnet impedially. Fell effection? A We learnet impedially. Selection born that the first dayd, by an excellent similared computing this life to our infancie or childhood, wherein we fregger and ftammer rather then fprake , and thinke and underftand bat childish things and merefore have neede of fuch things as may forme and frame our conque and minde: But when we become men, to what purpose should wee defire that stammering, those childs in royes, and such like things, whereby our childhood is framed by little and little? 6 The applying of the fimilitude of our childhood to this prefer life, wherein weedarkely behold heavenly things, according to the finall measure of light which is given us chrough the understanding of tongues, and hearing the teachers and ministers of the Church ; of our mans age and ftrength , to that heavenly and eternalit life, wherein when we behold God himfelfe prefent, and are lightned with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are not imperfect? But yet then, thall all the Saints be knit both with God, and betweene themselves with must fervant love, and therefore charitie shall not be abolifted, but perfected although it fall not be frewerb for rib and entertained by fuch maner of dueries as peculiarly and onely belong to the infirmitie of this life. All this muft Le underflood by comparison. 7 The conclusion : As if the ApoRle

thould far, Such therefore firstl be our condition then : but now we have three things, and they remaine fure if wee be Chriffes as without which true religion cannot confift, so wit claim, hope, and charitie. And among thefe, charitie is the chiefelt, because it erases not in the life to come as the rest due, but is perfeded and accomplished. For except the due, but is perfeded and accomplished. For except the accomplished and poet read to things which expressed and recommend when were have perfectly gotten them to what purpose should wee have faith and hope each of the complished them. yet there at length fhall weetruely and perfectly love both God, and one another.

CHAP, XIV.

Het commandeth the efficient prephecing: 7 and by a fimi-litude taken of muficall influences; 12 he teacheth the true bleef interpresing the Scriptures; 17 hee taketh away the abufe: 34 And forbiddeth momen to Speake in

[Ollowe : after love , and cover spirituall gifts, and rather that ye may a prophecie.

cow of that, that he fpake before : Therefore leeing charitie is the chiefeft of all, before all things fet it hefore you as chiefe and principall ; and fo elleeme those things as most excellent ; which profit the greater par of ment, as prophecie, that is to fayabe guits of teaching and applying the doctrine, which was contempted in respect of other guits, although it be the chiefest and most necellary for the Church) and not those which for a shew feeme to be ma veilous as the gitto of rougues, when a man was fuddeely indued with the knowledge of many tonwes which made men greatly amazed . and yet of it telfe was not greatly to any vie, anlele it era vecte an interpaeter. a If hat grof becie te, be f here ein in the third perfe.

2 2 For hee that Speaketh a france b tongne, 2 Bereprebenspeakerh not unto men, but unto God, for no deibibeir perveise men heareth Lim ; howbeit in the fpitit he fpeaketh fecretthings.

3 But he that prophecieth, speaketh unto men was it given? to to d edifying, and to exhortation, and to com- wir, to the intent

He that speaketh frange language, edifieth himselfe: but hee that propliecieth , edifieth the toa great fort.

5 I would that ye all fpake frange languages, but rather that yee prophecied : for greater is hee that prophecieth, then hee that speaketh divers ougatto ferre, in tongues, except hee expound it, that the Church better then this may receive edification.

6 And now, brethren, if I come unto you fpeaking divers tongues, what shall I profit you, that they made except I speake to you, either by revelation, or by knowledge, or by prophecying, or by doctrine?

7 3 Moreover things without life which give a found, whether to be a pipe or an harpe, except they make a distinction in the founds , how shall of tougher was a it be knowen what is piped or harped?

8 And also if the trumpet give an uncertaine found, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter words that have f fignification, how shall it be viiderstood what is spoken? for yo shall speake in the Congregation,

10 4 There are fo many kinds of voyces (as it terpreter. Which commeth to passe) in the world, and none of them

II Except I know then the power of the voice, that fake them, I shalbe unto him that speaketh a Barbarian, and he that g fpeaketh, shalbe a Barbarian unto me.

12 s Even fo, forasmuch as yee covet ipiritaall gifts, feeke that ye may excell unto the edifying of the Church.

13 Wherefore, let him that speaketh a ftrange tongue, h pray that he may interpret.

14 6 For i if I pray in a strange tongue, my for any private k spirit prayerh : but mine understanding is I with - mans commodity,

15 What is it then ? I will pray with the fpirit, company, but I will pray with the m understanding also: I be of thronge lanwill fing with the spirit : but I will fing with the guage, which no

understanding also. man can buder-16 7 Elfe , when thou bleffest with the a spirit, interpreter. Stand without an how shall hee that o occupieth the roune of the e By that inspirate unlearned, fay p Amen, at thy giving of thankes, tion which he had the Spirit, which not withflanding he abufeth, when he speaketh myseric which none of the company can buterfland. d Which may feether men in the studied goldinesses e - The company, 3 He secrete foorth late which he said, by a similitude, which he bottoweth and taketh from infruments of musicke, which although they speake not be beloweth and taken from instrument or manches, which attought they are disinguished by their founds, that they may be the better vied.

I had do fitly biter the matter if felt.

He prooved that interpretation is one collarily to be loyed with the gift of congress, by the manifold variety of languagers. insomueb that if one Speake to another without an interpreter , it is at if he spake uor. antonice out tour speaketo acoust a mount of the subject of the Pupifs in all their fermins and they that ambitionfy proveout some Hebrew or Greeke words in the Pulpit before the unlearned people thereby to get them a name of Theconclusion ; if they will excell in those spirituall gifts, an it is meet, they muft feeke the profit of the Church, and therefore they muft not vie gift th interested muter execute promotor tree quanton and necessive and motor of tongues, unledit there to an interpreter to expound the strange Stunknowen tongues whether it be himselfe that speaketh, or a cother interpreter. b Pray for the system interpreter. b Pray for the system interpretation. 6 A reason Because it is not sufficient for moto speakes in the Congression. gation, that wee our felves doe worthip God in fpirit, that is, according to the gift that gatton, nate were currented doewnatting to on in parts; that strategoring in the gatton-wee have received, but we must fall for builderfood of the company, left that be unpro-fitable to other which we have froken. If I pray, when the Charel's affembled regeleter, in I frange tengue, k. The sife and infriention which the friest given be meads to his part, but one; I to my fille. I No from temperature to the Charel to my prayers, no that I may be builderfield faller, and may infrient when. 7 An other teafue. Seeing describes whole Companyation of the Many infrient when. 7 and other teafue. that the whole Congregation must agree to him that fpecketh , and also witnesse ; his agreement, bow thall they Live their affect or agreement which know not what is Spoken? D Onely without all confideration of the be seers. O He that fitteth as a gribate

man, P So then one besered the prayers, and all the company answered, Amen.

feeing

indgement muching the gift of tongues. For why that the mylieries of God might be the better knowen There by it is evident that Prophe. cie, wherenuto the gift of toogwee and therefore the

Corinthians did iudge amiffe, in more account of the gifts of tongues then of prophe. cying : because forfooth the gife thing more to be bragged of, And hereupon followed a nother abule of the gift of tongues. in that the Corinwithout an inthing although it might be done to foine profit of hims yet he corrupted

there came thereby no profit to the bearers ; and com mon affemblien wereinstituted and appointed not but for the profit

the right vie of

that gift, because

other is not edified.

8 He propoundeth himfelfe for an example, both that they may be afhamed of their foolift ambition, and alfo that he may eschew all suspition of envie.

1 A bery fere words. 9 How he reproveth them freely for their childith folly, which fee not how this gifts of tongues which was given to the

profite of the Church, is turned by their ambition into an inftrument of curning, feeing that this fame alfo is conteined amongft the punilhments wherewith God punifhed the ftubburn. nes of the people, that he dispersed them amought Atrangers, whofe language they vodetitood ant. Mat. 23,3. By the Law he

understandeth all the whole Scrip-

\$ 15ai.18,12. 10 The conclusion : Therefore the gift of tongues lerveth to punifi the vofaithfull and unbeleevers, voleffeit be referred to prophecie (zbaristo fay, to the interpretation of Scriptute) and that that which is fooken, be by rhat meates vnderflood of the heaters. 11 Anotherargu-

ment : The gift of tongues withont prophecie is not onely vapro fitable to the faithfull ; but alfo doch very much burt as well to them as 20 the vnfaithfulf which fhould be wonne in the publike affembites

For by this meanes it commeth to pade, that the fairbfull feeme to other to be madde, much leffe can the vofaithfull be inftrufted thereby . f Looke dites 4,13 12 The conclution: The editying of the Congregation is a rule and square of the right vie of all fpirituall gifts, 13 The maser how to use the gift of tongues. It may be levefull for one or two , or at the most for three, to use the gift of tongues, one after another in an affembly, fo that there be fometo expound the fame : but if there be none to expound , let him that hath that gift , fpeake to himfelfe alone. of prophecying: Let two or three propound, and letthe other indge of that that is propoundets, whether it be agreeable to the word of God or no: If in this examination the Lord give any man nought to fpeake, let them give him leave to fpeake. Let every man be admitted to prophecie, severally nod in histories, fo farre foorth asit is requilitie for the edifying of the Church. Let them be content to be subied ech to others tadgement.

1 hedelt is which he staylets bring which are infrired with) tudgement.

Coals & pritt. 15 Women are commanded to be filent in publike a fienblies, and a they are commanueded to as ke of their humbands athorne. # s. l m. a, t a, G (r. 3), 16.

feeing he knoweth not what thou favest ? 17 For thou verely givest thankes well, but the

18 8 I rhanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to fpeake I five words with mine vnderstanding, that I might alfo instruct others, then ten thousand words in a ftrange tongue.

20 9 Brethren, be not & children in vnderstanding, but as concerning maliciousnes be children,

but in voderstanding be of a ripe age. 21 In the Law it is written, & By men of other tongues, and by other languages will I speake unto this people : yet fo shall they not heare mee, faith

the Lord. 22 10 Wherefore frange tongues are for a figne, not to them that believe , but to them that beleeve not : but prophecying ferveth not for them

that believe not, but for them which believe. 23 11 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are f vnlearned, or they which beleeve not, will they not fay, that yeare out of your wits?

24 But if all prophecie, and there come in one that beleeveth not, or one vnlearned, he is rebuked

of all men, and is indged of all,

25 And fo are the tecrets of his heart made manifelt & fo he will fall downe on his face and worthip God, and fay plainely that God is in you in deede.

26 22 What is to be done then, brethren ? when ye come together, according as every one of you hath a Pfalme, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 13 If any man speake a frange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter let him keepe filence in the Church , wwhich speaketh languages, and let him speake to himselfe, and to God.

29 14 Let the Prophets speake, two orthree, and let the other judge.

30 And if any thing be revealed to another that fitteth by, let the first hold his peace.

31 For ye may all prophecie one by one, that all may learne, and all may have comfort.

32 And the spirits of the Prophets are subiect

to the Prophets. 33 For God is not the authour of confusion, but of peace, as vve fee in all the Churches of the

34 15 * Let your women keepe filence in the Churches: for it is not permitted unto them to fpeake ; but they ought to be fubiect, as also a the Law faith.

35 And if they will learne any thing, let them aske their husbands at home : for it is a thame for women to speake in the Church.

36 16 Came the worde of God out from you 7 16 Agentrall coneither came it unto you onely ?

37 If any man thinke himselfe to be a Prophet, of spiritually or uspirituall, let him acknowledge, that the things is allemblie; with that I write unto you , are the commandements of a that reprehen-

38 17 And if any man be ignorant, let him be alone feeme to ignorant.

39 18 Wherefore, breihren, cover to prophe wife. cie, and forbid not to speake languages

40 Let all things be done honeftly, and by frittent ing and indicating order.

tife of the right ofe rinthians might themfelvesto be

17 The Chutch oweht nottocare

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for fuch as he flubburnely ignorant, and will not abide to be taught, but to go forward notwithflanding in those things which are right. 18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden , but all things must be done orderly.

all things miller conserved.

C. H. A. P. X. V.

I. The Gofpil that Paul preached.

selfion of Chiril.

S. Faul Jane Chrift.

S. Fau 47 The first and second man. 34 We but all be chanced, we shall not all sleepe. 55 Deaths sling. 57 Vistorie. 58 Constancie and steds stress.

MOreover . . brethren , I declare unto you viscof this Epiffle. the Gospell which I preached unto you, furnetion; and he which yee have also received, and wherein yee use ha transfition. a continue,

2 And whereby yee are faved, if yee keepe in from one matter memory, after what maner I preached it unto you, ing first that he b except ye have beleeved in vaine. bringeth no neve

For first of all , I delivered unto you that thing to the sold which I received, how that Christ died for our that the Cornefinnes, according to the & Scriptures,

deritande chat And that lie was buried, and that he arose the they had begun third day according to the * Scriptures, to I WATVe I Tom

5 And that he was feene of Cephas , then of the right course and next that be the twelve. goeth not about

6 After that , he was feene of more then five to entreate of a hundreth brethren at d once : whereof many re- trifling matter, maine unto this prefent, and fome also are allege, bur of another 7 After that, he was seene of James : then of all chiefe point of

the Apostles.

8 * a And last of all he was seene also of me, away, their faith as of one borne out of due time.

9 * For I am the leaft of the Apofiles , which fo at the iergth am not meete to be called an Apottle , because I beleginness tois

persecuted the Church of God. 10 + But by the grace of God I am that I am: and his grace which is in me, was not in vaine : but I laboured more aboundantly then they all : yet not ours, and confir-I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they fo we teltimonicot the

preach, and fo have ye beleeved.

Scriptures, and 12 (3 Now if it be preached, that Christ Is rifen of the Apostles, by the witnesse and of more then hee hundreib brethren , and laft of all by his owne. 4 Gal. 1 31 4. a In the profiftion where four continue yet. On Which they aloued, and cannot be but dut they beceive many rease the finite of faith. Which they aloued, and cannot be but dut they beceive many rease the finite of faith. By finiting 1, 1 per aloued, and cannot be but dut they aloued and they are aloued to the finite of the way, the sutbornie of his Apolt elhip, which was requifite to be in good credit among the Corin: hisas , that this Epittle migne be of force and weight amongst them. In the treaue fes fon be compareth himfelfe in fuch fort after a certaine divine att, with cer-taine other, that he maketh himfelfe inferiour to them all. * Ephel. 3, 8. Epnel 3 The first argument to proove that there is a resurrection from the dead Chrift is rifen againe, thereforethe dead fhall rife againe.

Kkk 4 from 4 Thefecond by

an apfurditle. It

there be no refue-

deed then is not

5 The proofe of

other abfurdities :

Tf Christ be not

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6 He repeterb

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Corift be raken away

7 First, leeing death is the pu-

niftment of fione,

beleeve bat our

finnes were for-

given us, if they

Chrift rofe not

e They are yet in

their Ginner, which

from death.

gemaine : but they doeremaine, if

In vaine " ould we

that you gave vngo it is vaine , and

rection of the

from the dead, how fay fome among you, that there is no refurrection of the dead ?

13 4 For if there be no refurrection of the dead. then is Christ not rifen : 6.

14 s And if Christ be not rifen, then is our preaching vaine, and your faith is also vaine.

1; And wee are found also falle witnesses of Chrift eifen againe. God : for wee have testified of God , that he hath raifed up Christ: whom he hath not raifed up, if fo be the dead be not raifed.

16 6 For if the dead be not raised, then is Christ

not reised. And if Christ be not raised, your faith is Gofrel is to vaine,

vaine : 7 ye are e yet in your finnes 18 8 And fo they which are afleepe in Christ,

are perithed. 19 9 If in this life onely we have hope in Christ, we are of all men the most miserable.

30 10 But now is Christ rifen from the dead, and was made the & f first fruites of them that

21 12 For fince by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be g made alive.

23 13 But every man in his 3 owne order : the first fruites is Chrift , afterwarde , they that are of Christ, at his comming shall rife againe.

14 14 Then shallbe the h end, when he hath delivered up the kingdome to God, even the Father, when he hath put downe i all rule, and all au thoritie and power.

25 For he must reigne * till he hath put all

are not fandified, nor have obtained remission of their finnes. 8 Secondly, voleffe that this be certaine that Chrill to fe againe, all they which died in Chrift, are perifined. So then what profit commeth of fairb?

6 The third argument which is also taken from an absurdicie: for voleffe there be another life , wherein fuch as truft and beleeve io Chrift fhall be bleffed , they were the most miferable of all creatures , because in this life they are the moft miferable. 10 A conclusion of the former argument. Therefore Chrift is rifen 11 Hee putterb the laft conclution for the fift proposition of the argumen that followeth. C. rift iarifun againe, Therefore fhail wee the faithfull (for of them be fpeaketh) rife againe : Theo followeth the first reason of this confequent : for Christ is fer foorth unto un, to be considered of not as a private man apart and by himfelfe, but as the first fruires : And he taketh that which was knowen to all men, to wit, that the whole beape is fandtified in the firft fruites, # Colof. 1,18, revelat. 1.f. Hee alludesh to the first fruiter of corne, the offering whereof fan &ified the rest of the Another confirmation of the fame confequent : for Chrift is to be confidered as opposite to Adam , that as from one man Adam, finne came over all, fo from one man Chrift-life commeth unto all : that is to fay, that all the faithfull, at they die. becaufe by nature they were boine of Adam , fo because in Christ they are made the children of Butture they were point or noam 10 because in with they are made the children of God by grace-they are quick-ned and tefored to life by him. g Shall sife by the werest of Chirft.

13 Het doe by two things together: for the flowing that the refure thing is to fuch fore common to Chyist with all his members, that notwitch faoding the farre paffeth them, both in time (for be was the fift that role againe from the dead) and alfo patter parm, note to time to the waster mit to a rive again from the dead and allo to honour, because that from him and in him is all or tise and glorie. Then by this occasion her passing in the next argument. \$ 1.7 hef 4+13 14 The fourth argument, where with also becomfirmed the other, bath a most surgeous distortion to wit, because that God muft reigne. And this is themaner of his reigne , that the Father will be theweed to be King in his Sonne who was made man, to whom all things are made fubitet the premifer onely except) to the end that the Father may afterwarden triumph to his Sonne the conquerour. And he maketh two parraof this reigne and duminion of the Sonne , wholeso the Faters glorie confifteth ; to wit , the overcomming of his enemies (whereof fome moft be des rived of all power, as Saran and all the win ked , be they never fo proud and mightie, and other must be viterly abolished as death) and a plaine and full delivery of the godly from all enemies, that by this meaned and may fully fet foorth the body of the Church, cleaving fall voto their head Chrift, his Ringdome and glory as a king in his fubio Cts. Moreover be putteth the first degree of this kingdome in the resurrection of the Scone, who is the head : and the perfection, in the full conjunction of the members with the head , which fhallbe in the latter day. Now all thele tende to this purpole , to the weethat volelle the dead doe rife againe, neither the Father can be King above all, neither Christ be Lord of all ; for neither should the proper at Sama and death be overcome a nor the glovy of God be full in his Sonne, and his Sonne in his Sonne in his Sonne in his heart of the fortisting why and finifein of All things. i will his contract which foul he fipoid of all the proper they have. If I feel 1100 at white 10 is will be sonne in the found of the finite of the proper than have. 34. heb. 1,13. and 10,13.

his enemies k under his feere.

26 The I last enemie that shall be destroyed, it & Christ it confideath.

27 4 For he hath put downe all things under forme of a ferhis feete (And when he faith that all things are pant, in which fubdued to him, it is manifest that he is excepted, which did put downeall things under him.)

28 And when all things thall be fubdued unto cause this some him, m then shall the Sonne also himselfe be subiech unto him, that did fubdue all things vnder him,

that " God may be all in all.

29 15 Els what shall they doe which are baptized o for dead ; if the dead rife not at all , why are they from the whole then baptized for dead?

30 16 Why are wee also in icopardie every fhall be put winder houre ?

31 By our p reioycing which I have in Christ Iefus our Lord, I die daily

32 17 If I have fought with beaftes at Ephelus him. 9 after the maner of men, what advantageth it me, if the death be not raifed up : \$ 18 let us ? eate and drinke : for to morow we shall die,

33 19 Be not deceived; evill speakings corrupt fubic to bu Fagood maners.

34 Awake to live righteously, and sinne not: for because his body, fome have not the knowledge of God, I speake this to your shame.

35 ao But fome man will fay , How are the and not yet wholly dead rayled up? and with what body comethey partaker of his foorth ?

36 at O foole, that which thou fowest, is not quickened, except it die.

37 And that which thou fowest thou fowest not that bodie that shall bee, but bare come as it in the grapes shall falleth, of wheat, or of some other.

38 as But God giveth it a body at his pleasure, but Christas he is

appeared in the onspet he rulesh the Church at head, and that he masoiden him of 1 The facting vo of the argument, which is taken to the part : for if

> his feet, then must it needes be that death alfo fhall be 4. Pfal 8.6.

m Notbecause the Sonne was not ther before . but that is to fag , the here in distrette . elory, is not yet fully perfect, and also because the hodies of the Saints which bee not be glarified was

till the refurrettion : God, hath ws Subtell to him at his Father hath, but at he is Priefl, her is fullieft to his glober together with was Augusft, booke 1. chap 8. of the Trimitie. In By this high kinds at figureth ja fe toward an incompetentified gelow with however from God, and fall file at of we, as we are igned together with our head, but net fig. that was been beed his it was as refered his perent-If The fifth argument taken of the end of Biptifme, to wit, because that

they which are barrized, are baptized for dead, that is to fay, that they may have a remedy against dearb becauferbat Baptifme is a token of regeneration. o They that are baptized, so this end and purpoferibat death may be put out to them or to rife against from the death, whereof baptifine is a feale. 16 The fixth argument : Voleffethere be a refurrection of the dead, why finuld the Apostles so dayly cast them selves into danger areturrection or the deadyway thould the Apolite's to dayly calt them felves for danger of for many deaths? p Asthough be faid, 1 die dayaly as all the miferies. I fuffer sam well mithelf, whith I may truth be 40 dy, that I have fuffered among 0 year. 17 The taking away of an objection: but then Paul didfl ambitioufly, as commonly men are Woont to doe when thou diddelt fight with beafts at Ep efes ' That is very like faith Paul for what could that advantage m e, were it not for the glory of eternall life which Paul, for what could that advanage me, were it not to the grovy of eternalities while to hope for y = Net upon any gold metrin, nor calling mine teger upon Gol, shat carled away with value glory, or a certaine beadiness. — 1(3, 2, 3, 3, 18 Therman agrounce, which depende hupon to let alt: if there hor to refurce the control of the dead, why doe we give our selves to any thing els. (aver ocation and drinking). 19 The conclusion with a thatpe exhortar Thefe are fpeeches that Spicures ufe tion . that they take brede of the naughtie companie ofcertaine : from whence hee fhe-

weeh that this mischiefe sprang; warning them to bee wife with sobrietie unto righte-oufnesse 20 Now that he ha h prooved the resurrection, he discoureth their dolsiftneffe, in that they fooffingly demanded bow it could be that the dead should rife againe, and if they did rife againe they asked mockingly what manner of bodies they shou'd have. Therefore be fendeth thefe fellowes which fremed to themfelvesto be marveilous wife and wirtie , to be intructed of poore rude busbandmen. migbieft bave lez ned either of thefe , faith Paul , by daily experience : for feedes are fowen and roue, and yet not withit anding to farre it is off, that they periff ; that conte. riwife they grow up farre more beautifull ; and whereas they are fowen naked and drie they fring up greene from dea b by the vertue of God ; and doeth it ferme intredible to thee that our bodies thould rife from corruption , and that indued with a farre more excellent qualitie? at Wee fee a diverficie both in one and the felfe fame thing which bath now one forme and then another , and yet kerpeth it owne kinde , at it is evideor in a graine which is fowen barre but fpringerb up farre after anothes fort : and alfoin divers kindes of one felle ame fort as amongst beafts: and also among things of divers forter, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no caufe why we flould rerect either the refurrection uf the bodies, or changing of them into a better ftate, as a thing imposible, or Rrange.

a 3 Hee meketh three manuer of qualities of the fed: Incorruption, to wit. because they thallbe found, and altogether of

a nature that can not be cuttupt : Glory becaufe they Mallbe adorned with beautie and honour : Povver, becausethey fhall continue meat, drinke, and

all other helpes, fraile life cannot keepe inferfe from f liburted, and man to bid as feed in the graund. poid of glavie, and Lourie

u Freed from the former weakeneffe, mhere as it to fubiel to fuen alteration and change, that it cannot mainsaine it felfe without meat and drinke, and fuch otherlige belpes. 24 He fheweth perfitly in one word this change of the qualitie of the bodie by the refurrection , when he faith, that of a naturall bodie, it thall become a fpi-

Tituali body which two qualities berent, the one from the other, tee

Resigneway expoundeth, and ferteth foorth diligently. 25 That is called a natural bodie, which is quickened and maintained by a living foule onely, fuch as Adam was, of whome all wee are borne naturally; and that is faid to be a sprittuall, which together with the foule is quickened with a farre more excellent vertue; to wit, with the Spirit of God , which delcenderh from Chrift the fecond Adam into us. called the fift man, becaule bee in y roote arit were from whence wee fpring : & Chrift is the latter man becaufe bee is the beginning of all them that are spirituall, and in him e are all comprehended. A Gen. 2,7. y Chrift it called a Spreit , by reafon of that mell excellent natures that it co lay. So of who diw elect in him, bodil; sa . Adam it is called allight feller, by reafon of the foule which it in ebelf part in him. 36 Secondly he willeth the other of thir double flate or qualitie to be observed, that to parturall was first. Adam beeing created of the olay of the earth : and the spirit will followed and came upon it , to wit , when at the Lord beeing fent from he-ven . endued our fielh which was prepared and made fit for him , with the fuloes of the Godnerd. 2 Wallowing in durt, and wholly given to an earthly nature. a The Lord is faid to come downe from heaven by that kinde of speech whereby that which is proper so one come cover assume assume pyper a more types to work to the carried particular it is wouched of smoother.

(if I may 6 is y) no out bodies, fo forg as they are caustally convertion on earth, to within this life, and in the grave; and alforbe feptimeal is of Certific to the fame our bodies, after that they are tifen againe, and heeligh. I has that good before and this life is the carried to the carried and the carried to the 28 The conclusion : We cannot be partakets of the glorie of God, vnleffe we put off all that groffeand filthie nature of our bodies tubied to corsuption , that the fame bodie may be adorned with incorruptible glorie. suprior, that the same contemp or source who incorprior giote. — Pith and blood are then here for a living bode, which cannot attain the torruty-tion, un-leffe it put off coraption. — a He gorth further sheelaning that it fluid contemp spirit hat they which full the found alive to the latered sp. (that line of elected and to that corruption of the grave, but shall be removed with a sudden chape, which change is verie requifitie : and that the certaine enioying of the benefite and victorie of Chrift, is d A thing that hach bene hid, and never know en deferred unto that latter time. deteiren unte tract variable that you give good care unto it.

bisherto, and therefore worthie that you give good care unto it.

schatche time shall beverir short. e Hee the weeh

even to every feed his owne bodie. 39 All fiesh is not the same flesh , but there is one fielh of men , and anorher fielh of beafts , and another of filbes, and another of birds :

40 There are also heavenly bodies, and earthly bodies : but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the funne, and another glorie of the moone, and another glorie of the flerres : for one flarre differeth from another

42 23 So alfo is the refurrection of the dead, The bodie is I fowen in corruption, and is raised in in-

43 It is fowen in t dishonour, and is rised in

everlasting without glorie: it is fowen in weakenesse, and is raised in u power. 44 34 It is fewen a naturall bodie, and is raifed a fpirituall bodie: there is a naturall body, and there

is a spirituall bodie. 45 as As it is also written, The x first man & A-

dam was made a living foule : and the last Adam wwas made ay quickening fpirit. 46 as Howbeit that 2 vas not first which is spiti-

tuall : but that volich is naturall, and afterward that vvhich is Spirituail.

47 The first man is of the earth, earthly : the fecond man is the Lord from a heaven.

48 at As is the earthly , such are they that are earthly : and as is the heavenly, fuch are they also that are heavenly.

49 And as wee have borne the b image of the earthly, fo shall we beare the image of & heavenly. 10 as This fay I, brethren, that & flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 as Behold, I shew you ad fecret thing, Wee shall not all sleepe, but we shall all be changed,

52 In ea moment, in the twinkling of an eye at the last & trumpet : for the trumpet thall blowe, and the dead thall be railed up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption : and this mortall must put on immortalitie.

54 So when this corruptible hath put on in- * 09.13.14. corruption, and this mortall hath put on immortalitie, then shall be brought to passe the faying, \$\frac{1}{2} \text{ a.i. be 5.5}\$ that is written, \$\frac{1}{2}\$ Death is swallowed up into vi-taken of the profit

55 O death where irthy fling ? Q grave where feeing bey underis thy victorie?

56 The fling of death is finne : and the flrength of finne is the Law. 57 & But thankes be unto God, which hath gi-

ven us victorie through our Lord lefus Chrift. 58 30 Therefore my beloved brethren, bee yee

fledfall , unmooveable , aboundant alwayes in the reason of the dead . worke of the Lord, for a fruch as ye know that your f Through the labour is not in vaine in the f Lord.

CHAP. XVI.

1 He exhorteth them to helpe the poore beethren of Hierufalem: Then he commendeth Tim. thte, 13 and fo with a friendly exhertation. to and commendations, endeth the

Oncerning the gathering for the Saintes, as a Collection in I have ordained in the Churches of Galatia, old time were fo doe ye alfo.

2 Every a hist day of the weeke , let every one of you put afide by himfelfe, and lay up as God hath b prospeted him, that then there be no gatherings

3 And when I am come, whomfoever ye shall allow by cletters, them will I fend to bring your

liberalitie unto Hierufalem. 4 a And if it be meet that I goe also, they shall

goe with me. 5 Nowe I will come unto you , after I have to the abilitie that gone through Macedonia (for I will passe through Macedonia, 1

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whitherfoever I goe.

7 For I will not fee you now in my passage but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephefus untill Pentecoft. 9 For a great doore and d effectuall is opened

unto me, and there are many adversaries. 10 9 Now if Timothens come, fee that hee be the Corinthians. e without feare with you: for he worketh the worke d Verir fit and con-

of the Lord, even as 1 doe 11. Let no man therefore despise him:but convey him foorth fin peace, that hee may come unto

me : for I looked for him with the brethren. 12 As touching our brother Apollos, I greatly defired him to come unto you with the brethren: but his minde was not at all to come at this time : howbeit he will come when he shall have conve-

nient time. 13 1 Warch ye:fland fast in the faith : quite you like men, and be flrong.

14 Let all your things be done in love.

15 Now brethren, I befeech you (ye know the house of g Stephanas , that it is the first fruits of Achaia, and that they have h given themselves to be obedient to them, minister unto the Saints.)

16 That yee be i obedient even unto fuch, and to all that helpe with us and labour

17 I am glad of the comming of Stephanas, and rtunatus, and Achaicus: for they have supplied the season of you, a want of you.

18 For they have comforted my k spirite and 1 Take them for the standard of the second o Fortunatus, and Achaicus: for they have supplied

yours : I acknowledge therefore fuch men.

19 The Churches of Afia fatute you : Aquila are indeal.

that eofueth , that ftand that the glorie of theo her life is laid up for fairbfull workemen, they continue and fland faft in the true: b of the doarine of the refur nes working in us.

made by the Apoftler appointment the firit day of the werke, on which then to affemble them felves

day the maner was a Which in times paft war called Sunday but now is called the Lords day. b That every man beflow, according God bath bleffed c Which you thall give them to carie. 2 The refidue of the Epiftle is fpent in writting of familiar matters, yes fo that ell things be referred to bis purpofed marke, that is to fay, to the glorie of God and to the edifying of venient to doe great things by. e Without any iul occasion of feare.

g Stephanas in the name of a man and not of a woman. h Given themfelves ysholiy to the minifterie.

f Safe and found,

and that with all

kind of cutiofitie.

i That you bonous and reverence them and be cooten to be tuled by them, as meet is you thould. (ceing they have beflowed themfelves, and their goods to

Rom.16.16 # CUT.3 2.

#. Per. 2.14.

is herebened he fepere? wind of are hand. and excommunica. ein hat mas

and Prifeilla with the Church that is in their house, falure you greatly in the Lord.

1 The faint attion or me Paul with mine owne

and.
22 If any man love not the Lord Iefus Chrift, amon ff the terre : let him be had in exectation m maran-atha.

as much to fay, so car Lord commether o that his meaning may be this, Let him be accurfew even to the comming of the Lord, that is to fay, to mis deaths any seven for ever.

23 The grace of our Lord Iefus Christ be with

24 My love be with you all in Christ lefus. Amen.

> The first Epiftle to the Corinthians. written from Philippi, and fent by Stephanas , and Fortunatus , and Achaicus, and Timotheus.

EPISTLE OF THE SECOND

PAUL TO THE CORINTHIANS.

CHAP. I.

He besinneth with the praife of afflictione, what he hack suffered in Asia. 10 and how happely God a Tifted him. 17 He faith it was not upon any lightnesses. that he came not, according to his promife.

E See the declara. tion of fuch faln. tanoos in the farmet Epifles,

9: Ephef. 1.3.

2 Rebegionerh

after bis manner

with thankefgi-

ving. which note

was wont) he ap

Plyeth to bimfelfe:

pille with the fet-

dignitie of hir Apo-

beginning his E.

ring forth of the

Elethip, conftrai.

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fee.ne) by their

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occasion to de-

of his miferies.

Buthe anfwereth

afficel, but that

bis comforts doe

exceed his affii-

that he is not fo

Importunirie,

withstanding

1.petf.1,3.



AUL 1 an Apofile of IESUS
Chrift, by the will of God, and
our brother Tinorheus, to the
Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

Grace be with you, and peace from God, out Father , and from the Lord Iefus Chrift.

3 4 2 a Blested be God, even the Father of our Lord Iefus Christ, the Father of b mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, a that wee may be able to comfort them which are in any affliction by the comfort wherewith we our (o:herm:fe rhen be selves are comforted of God.

For as the fufferings of Christ abound in us. fo our consolation aboundeth through Christ.

6 4 And whether we be afflicted, it is for your confolation and falvation, which is d wrought in the enduring of the same sufferings, which we also fuffer: or whether we be comforted, it is for your

consolation and salvation. 7 And our hope is fledfast concerning you , in as much as wee knowe, that as ye are partakers of spife him by reason the sufferings, so shall yee be also of the consola-

8 , For brethren , we would not have your ignorant of our affliction, which came unto us in Alia, who we were pressed out of measure passing ftrength, fo that we altogethere doubted even of

dians, thewing the grouad of them, Yea, wee received the fentence of death in even the mexcie of f our selves, because wee should not rest in our G dibe Father in felves, but in God, which raised the dead. Jefus Chrift.

a To bim be praife 3 The Lord doeth comfort ut to and glorie given. b Most mercifull. this ende purpole that wee may so much the more furely comfort others.
mileres which wee fuffer for Chrift, or which Chrift suffereth in us. denyeib ibar either bis afflictions wherewith bee was often affliched, or the confolarione which bee received of God , may justly be despifed , freing that the Cotinthians

both might and ought to take great occasion to be confirmed by either ofthem.

out mige and dig to take giben us feely a gebenaft there is a way appointed us reheard in your mife come to it, which is the race of an innectat and upright lyte, which reads and rame, therefore were are face to track on the diabation, believed as 1, 12. And because it is coil each that office therefore is the failed to weake the failed to weak the failed to weake the failed to weak the failed to the failed to weak the failed to the failed to weak the failed to the faile Hee witneffeth that hee is not onely not afnamed of hie afflictions, but that he defireth alfo to have ell men know the greatneffe of them , and alfo his e 1 know not at all what to deliverie from them, although it be not yet perfite. dee weither did I fee by mant helpe which way to fave my life, f I was refolved mithia my felle to die,

10 Who delivered us from fo g great a death, g From these great and doeth deliver ur : in whom we truft, that yet hereafter he will deliver us.

11 + 6 So that yee labour together in prayer for us , 7 that for the gift bestowed upon vs for manie, thankes may be given by many persons for

12 8 For our reloycing is this , the testimonie of attributeth much our conscience, that in simplicitie & godly h pure- to the prayers of nesse, and not in stessly wildome, but by the i grace of God we have had our conversation in the world, and most of all to youwards.

13 For we write k none other things unto you. then that ye read or els that ye acknowledge, and be precious unto I trust ye shall acknowledge unto the fend.

14 Even as yee have acknowledge us pattly, 8 Secondly he that we are your in reloycing, even as ye are ours, pureth away an in that n day of our Lord Iefus.

15 And in this confidence was I minded first to come unto you, that ye might have had a o double

16 And to passe by you into Macedonia, and to come againe out of Macedonia, unto you, and to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I vse lightnesse ? or mind I those things which I mind, according to the p flesh, that with mee should be, q Yea, yea, and Nay, nay?

18 10 Yea, God is faithfull, that our word to- both by his voice ward yon, was not Yea, and Nay.

19 11 For the Sonne of God Iefus Christ, who was preached among you by us, that is, by me, and Silvanus, and Timotheus, was not Yea, and Nay: but in thim it was Yea.

20 12 For all the promifes of God in him ere Yea, and are in " him Amen, unto the gloty of God wife. through x us.

50 Rom. 15.20. 6 That he may not feeme to boaft bimfelfe, be auri-

buteth all to Godand therewith alfo confesses that he the faithfull. 7 The ende of the afflictions of the Saints , is the glory of God , and therefore they ought to

other flander, to wit, that he was a light man, and fuch a one at west not lightly to be credired feeing that he promifed to come nato them, and came not. And firft be fpeaketh of the implicitie of his mind,

which they know when he was prefeot, and they ought to acknowledgest alfo in his lettert, being abfent : and moreover beevrosefteth that he will never be other-

h With cleerenes, and holy and rrue Trusting to that very

plaimelle of minde , at God himfelfe can witnelle. wifedome, which God of his free god ineffehath given me from heaven. faveth he written barely and fimply; for he that written in couloured fort, is rightly faid to write otherwise then were reade; 20d this hee faieth the Corionbian shall knowe and like of very well. I Peritely. m Paula rejoying in the Lord was , that bee had wonne the Corinthiant : and they themselves reloyced that fuch an Apolite was their instructour, and ranghethem so purely and fincerely. hall fit as indee. O Another beacht. 9 He putters away their flander and falle report by deaying it, and first of all in that that divers went about to persuade the Coriothians , that in the preaching of the Gofpell , Paul agreed not to himfelfe : for this weathe nurter and the case. P As men doe, which will rashly promise any thing, and change their purpose at every turning of an band q That I should say thing, and change their purpole at every turning of an band q That I should say and vnsay a thing. 10 He calleth God to witnesse, and for indee of his constancie in preaching and reaching one felfe fame Gofpell. r True, and of whose faithfulnette it where hor rible wickednelleto doubt. 11 He joyneth alfo with himfelfe, his fellowes as wireeffes, with whome hee fully confected inteaching one felfe fame thing, to wit, one felfe fame Christ. I Was not divers and wavering. That is in God. 12 Lift of all he deckareth the summe of his doctrine, to wit, that all the promises of salvation fure and ratified in Christis. u Christis fet soorth to exhibite and fulfill them most affuredly and without all doubt. x Through our minifierie. 21 13 And

3 He deniech that

with like forcette

commendation of

b Which I tooks

c By the po sy he

ferrech the bertue

menty written, to

meonohiby God.

matter it felfe.

asis mere.

13 Hee attributerh the praise of this conftancie, onely to the grace of God, through the boly Ghoft, and aberemithall concluderh that they caucot doubt of his fairb, and his fellowes, without doing injurie to

b For I trufted

that you would

way fooribwith,

was difcontented

how you are per-fwaded that my

ioy is your ioy.

3 He paffeth to

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leth the releasing

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the incestaous

given fufficient

tellimonie of his

repentance ; sheve-

ing the true vie of

excommunication, to wit, that it

proceed nor of

barred, but of

devill.

love, and fo ead,

leaft if we keepe no meafure, we ferve Satan the

21 13 And it is God which flablished us with you in Christ, and hath anointed us. 22 Who hath alfo fealed us, and hath given the

y earnest of the Spirit in our hearts.

23 14 Nowe, I call God for a record unto my 2 foule, that to spare you, I came not as yet unto Corinthus.

24 11 Not that wee have dominion over your faith, but wee are helpers of your a ioy : for by faith ye fland,

the Spirit of Gid.

feeing that they them felves doe know all this to be true.

y Ao earodh, is, what feeing that they were to give no confirme a promife.

It Now comming to the inatter, be fewareth, that he did not onely, not lightly alter bis purple of comming to them, but rathe that he came not unto them for this caste, that he easily alter the confirment to deale more flarefely, with them being prefers, taken be would.

E Againth wy felfe and to the danger of mine convenifie.

If the removes hall furfaint on a factor of the confirment of arrogancis, declaring that hee freaketh not ara Lord unto them, but as a fercant, appointed of all committees them. the Spirit of God, God to comfort them. a Hee letterhibe ioy and peace of conference, which God is authour of, against tyrannous feare, and therewithall sheweth the end of the Gospell.

CHAP. II.

He excussibiliting comming unto them, a and privily reprehends them: A size from this sach is his affection towards them, 5 that he nover recycle has when they are merit. 6 Perceiving the adulters (when he commanded to be delibered up to Satan) to repent , hee requesteth 31 Her mentioneth bis going that they forgibe him. into Macedonia.

B Ut I determined thus in my selfe, that I would not come againe to you in a heavinesse.

a Caufing griefe a-For if I make you forie, who is he then that mongft you, which should make me glad, but the same which is made done if he had come forie by me ? to them before they 3 And I wrote this same thing unto you , least had repented them.

when I came, I should take heavinesse of them of whom I ought to reioyce : this b confidence have I in you all, that my joy is the by of you all.

4 For in great affliction, and anguish of heart

take that out of the I wrote unto you with many teares : not that yee which you knew 1 should be made fory, but that ye might perceive the love which I have, specially unto you. with, confidering

1 And if any had caused forowe, the same hath not made e me fory, but d partly (least I should more e charge kim) you all.

6 It is fufficient unto the fame man, that he was another part of this Epiftle: which

rebuked of many. 7 So that nowe contrariwise yee ought rapotwithstanding is ther to f forgive him, and comfort him, least the fame should be swallowed up with overmuch he returneth afret-

ward, and he handheavinesse. 8 Wherefore, I pray you, that you would g con-

firme your love towards him, 9 For this cause also did I write : that I might person , because he feemed to have know the proofe of you, whether yee would be

obedient in all things. 10 To whom yee for give any thing , I forgive alfo : for verely if I forgave any thing, to whom I forgave it, for your fakes forgave I is in the h fight

of Christ. II Least Saran should circumvent us: for we are

not ignorant of his ienterprises. 12 2 Eurthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto

me of the Lord. 13 I had no rest in my spirit , because I found

c Asifhe Sayds al that fevere is followed and a strong he had never filt it. A As for me (faith Paul) followed me more todes withhim. E tadil I flouid obserchange him, who is buschened because followed to the strong of him fifty which I would be glad were except of him fifty. This is whether the followed him for ply your would ware for fire him. I had worth the first year punified him four ply you would ware for fire them.

I would would will be the confine of the whole them that you take him gains where it would detail to be confine of the whole them that you take him gains for a british. I would detail to be confine of the whole the him followed him for the world with the strong which we have the strong which we have the strong when the him followed him for the strong which we have the strong when the strong which we have the strong when the strong which we have the stron All that forrero is

bringeth forth the reftimonies, both of his labour, and also of God; bleffing,

not Tims my brother, but tooke my leave of them, and went away into Macedonia.

14 Now thankes be anto God, which alwayes maketh us to triumph in Christ, and maketh manifeft the k favour of hisknowledge by us in every k He adudeth to place.

3 For we are unto God the sweete savour of triefts, and the Christ, in them that are faved, and in them which first faction

16 To the one we are the favour of death, unto ought fhouldbe death, and to the other the favour of life, unto life: taken away from the dignitie of his 4 and who is sufficient for these things ? Apolielhip, be-

17 & For we are not as many, which make cause they sawe I marchandife of the word of God : but as of fin- evidently that it ceritie, but as of God in the fight of God speake was not received

in every place. nay rather very many rejected and detested him , freing that he preacheth Christ , not onely as a Saviour of them that beleeve, but also as a Judge of them that contemne them. Againe, be putterh away all fufpition of arrogencie, attributing all things that be did, to the vertue of God, whom be ferreth fincerely, and without all dishooest affection: whereof Le maketh them witnesses even to the 6 verse of the next chapter. ction: wherevo to make to them without seven to the overtied in the fact could be of the fact of the f

CHAP. III.

He desset he other commendation, 3 then their continuing in the faith. 6 He is a monister not of the letter, but of the Spirit. 8 He four all the difference of the Laro, and the Gospell, 13 that the brightnesse of the Law doth rather dimme the fight then lighten it: 13 Eut the Gospell doeth make manifest Gods countenance unto us.

D Oe wee beginne to praise our selves againe? or need we as some other, Epistles of recommendation unto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are a manifest, to be the Epistle of a The Apostle fra-Christ, biministred by us and written, not with meth bis peech wifely that by little yncke, but with the Spirit of the c living God, and little he may not in tables of flone, but in flethly tables of the come from the

And fuch a trust have we through Christ to the perfon, to the God:

Not that wee are sufficient of our felves, to paints to mite thinke any thing, as of our felves : but our efufficiencie is of God.

6 a Who also hath made us able ministers of of Cod , against the the Newe Testament, not of the f letter, but of Epiftles are comthe Spirit : for the letter killeth, but the Spirit giveth life. Shew that it was

7 If then the ministration of death wuritten with letters g and ingraven in stones, was h glorious, fo that the children of Israel coulde not

a He alludeth by the way, to the comparison, of the beholde the face of Mofes, for the glorie of his outward minifterie of the Priesthood of Levi, with the ministerie of the Gospel, and the Apollolical ministerie, which he handleth afterward more fully. A Thir boldensite we foreveaut thus, geteriously may are boasts of the worth brest and future of sun ministerie. In the we are for and meet to make other men parakers of to great a grace. Hea amplifieth his ministerie and his fellower! that is to fay, the ministerie of the Gospells comparing it with the ministerie of the Law, which be econfidereth in the person of comparing it writtee municine or the Law, which be connegent to the perion of Mofes, by whom the Law was given: againft whome he fetterh Chrift the anthout of the Goffell. Now this comparison is taken from the verie substance of the ministeries. The Law is as it were a writting of it selfedead, and without efficacie; but the Goffel The Law is as in were a writing of it elfished and without efficate but the Gotpel, or new covernite, it as it were new very serum of God it felfs to receiving, infiffying, and faving of men. The Law propounder hearth, according all men of weightened neft: The Goffell offerth and given rightened for the Law frived for a time to the promife. The Goffell remained to the end of the world. Therefore what title gleric offeat into comparison of the mail-flies fithey would. Therefore what title gleric offeat into comparison of the mail-flies fithey for the Law, but of the Goffell, g. Imprinted and ingress: for that by this place we may plately preserve, that the Apolle feet before of the extension of the common of the Law, but of the Common of the Common of the Law, but of the Common of the Law, but of the Common of the Law the control that the common of the Law, but of the Common of the Common of the Law, but of the Common of the Common of the Law, but of the Common of the Law, but of the Common a brightnelle, and a maielte, which was bodily in Mofes, but fpiritnally in Cheift,

countenance

beth the Spirit, not

as a dead thing but a quickning Sile k To wir of Christ, which being impu-

ted to HI Al Bir amone, me are not anely not condem ned, but also me are crowned as

eighteons The Larospea C theren commandements themfelves sogether with No me confider the ministerne of Moses a pare by it felfen 3 Hee thewerh wherein Standerh d this glory of the

presching of the that that it fetteth foorth plainely and evidently, that thewed darkely, for it feat them that heard it to be healed of Chrift, mhich was to come , after it had wounded them.

& Exod. 34,34.

s Now he plain. ly wite-fleth that

book he and his

i Wlerely Ged of countenance (which glory is gone away.) 8 How thall not the minutration of the Spirit be more glorious ? 9 Fot if the ministery of condemnation was

glorious, much more down the ministration of k righteoufnes exceede in glory. To For eve. that which was glorified, was not

glorified in this point, that is, as touching the exceeding glory. 11 For if that which should be I abolished was glorious, much more shall that which remaineth be

11 Seeing then that we have fuch truft, we use great Estatuelle of speech.

13 * 4 And vve are not as Moles , which put a fei, is abolif bed, if waile upon his face, that the children of Ifrael thould not looke unto the m ende of that which should be abolished.

14 Therefore their mindes are hardened: for untill this day remaineth the fame covering untaken away in the reading of the olde Testament. which vaile in Christ is put away.

15 But even unto this day, when Moles is read,

the vaile is layd over their hearts. 16 Neverthelesse when their heart shall be turned to the Lord, the vaile shall be taken away. 17 Now the a Lord is the & Spirit, and where

the Spirit of the Lord is, there is liberty. 18 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the

4 Heespoundeth by the way the alleglorie of Moles his covering, which was a token of the darkeneffe by the way the anegione or Moreant covering, which was a token or the carrection and weakenedle that is tomen, which were rither dulled by the bright filting of the Lawe, then lightness which covering was taken away by the comming of Christ, who lightness the hearts, and turness them to the Lord, that we may be brought from theflaverie of this blinduelle, and fer in the liberty of the light, by the vertue of the layer of this discounce, so not the interest of the layer, or many con-tributed by the layer of the layer in that from thick takes have a hat contrain by two kings in our beatt, where come a for that from in filter added at the layer of the layer of the layer of the form of the layer. I the form of the layer of the compare that of the layer of the compare that confidence is the layer of the compare that confidence is the layer of the compare that confidence as faller, which shirted in the compare that confidence is the compare that confidence is the layer of the compare that confidence is the confiden and sparkeling , yet doeth it not couly not dazel their eyes , which looke in it, as the law doth, but also tractformeth them with his beamet, so that they also be partakers of the glory and finning of it , to lighten others ; as Christ sayd unto his. You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to thine as eandles before the world , because we are parta-kers of Gods Spirit. Bur Paul speaketh here properly of the ministers of the Golpela as it appeareth both by that that goeth before, and that that commeth after, and that, fening them his owne example and his fellowers.

Spirit of the Lord.

CHAP. IIII. . He fhereeth that he hath fo laboured in preaching the Coffel. 4. That fach are don't limited of a steam, non-me an extension of the thicking in the teef, and it carted in earther befield, to who are substitute many missive: 16 and the steam of the tee the teef of the tee the teef of the tee the teef of the That fuch are even blinded of Satan, who doe not perceive

T Herefore, r feeing that weehave this ministerie, as we have received mercie, we a faint

fellower (through the mercy of God) 2 Bit have cast from us the b cloakes of shame. do their vocation and walke not in craftinelle, neither handle wee and duerie myrightly the word of God c deceirfully : but in declaration and fincerely negleding all dangers. of the trueth we approve our felves to every mans a Thingh we are counscience in the fight of God.

breken in pie.es with miferies and 3 . If the Gospel be then hid, it is hid to them that are loft. ealamities, jet yor

geelde not. b Subrilitie, and all kinde of deceite, which men hunt affer, as it were dennes and lurking holes, to coper their frameleffe de clings wishall is hat in the firmer Chaster he called, making marchandife of the word of Ced.

2 An obiection : Many beare the Gofpel, and yet ateno more lightened thereby then by the preaching of the Law. Hee aufwereth . The fault is in the men themfelves, Whose eyer Saran pluckerb out , who ruleth in this world. And yet notwithstanding doeth be and his fellowes sersoorth the most cleare light of the Gospel to be feene and beholden feeingebat Chrift whom-onely they preach, is be in whom only God will be knowen, and as it were feene,

Mary 1

4 In whom the gol of this world nath out at Theiliprey ded the minds that it, of the infidels, that the d light plaine and light of the glorious Golpel of Christ, which is the fore preading, which telebyles have the many characteristic facts. In whom the god of this world hath blin- d The light of

3 For we preach not our felves , but Christ Iefus the Lord, and our felves your fervants for f Jefus fake.

6 For God & g that commaunded the light to thine out of derkenette, is he which hath thined in our hearts, to give the b light of the knowledge of the glory of God in the face of lefus Chrift.

7 4 But we have this treasure in earthen yesfels, sthat the excellencie of that power might be of God, and not of us.

8 We are afflicted on every fide , yet are uve but as a fervant, not in distresse; we are in doubt, but yet we de-

9 Wee are persecuted, but not forsaken : cast downe, but we perith not. 10 6 Every where we beare about in our bodie the i dying of the Lord Ieins, that the life of lefus

might also be made manifest in our bodies. II For we which k live, are alwayes delivered 4 Gen. 1,3.

unto death for lefus fake, that the life also of Iefus might be made manifest in our I mortal! flesh, 7 So then death worketh in us, and life in vou.

8 And because we have the same in spirit of give that light to faith, according as it is written, \$ I beleeved, and therefore have I fpoken, wee also beleeve, and therefore fpeake.

14 Knowing that hee which had raifed up the Lord Iefus, shall raife us up also by Iefus, and shall fet us with you.

15 9 For all things are for your fakes," that that Gospell, to wit, most plenteous grace by the thankefgiving of many, may redound to the praise of God.

16 Therefore wee faint not, 10 but though our all men, Paul anoutward man perith , yet the inward man is o re- (wereth that be and newed daily.

17 For our p light affliction which is but for a areas it were earmoment, caufeth unto us a farre most excellent and

an eternall weight of a glorie : 18 While we looke not on the things which are treasure. feene, but on the things which are not feene: for the strengeth things which are feene, are temporall : but the foot, why the Lord things which are not feene, are eternall,

the glory of Christ.

e In whom the Faher letteth forth himselfe to be feens 3 He remooverb according to bis accultomed maner, all fufpicion of ambirion : avoue ching that be teacheth faithfully, and witneffing that all this light which be and his fellowes give to other, proceedeth f To preach this felfe fame Iefus

g Which made one h That being lightened of Cod, me Chossed in like fors others. 4 He taketh away a ftumbling block, by which was darkened . amongft foine, the bright fhining of the miniflerie ofche because the Apofiles were the most miserable of

then veifels, bur yet bere is in them à most precious doth fo afflict bis to the end faieth bee that all men may perceive that they Rand not by any mans vertue, but by the fingular vertue of God, in that they die a thoufand times , but never

all his fellower

petish 6 An amplyfication of the former sentence, wherein he compareth his affictions to a daily death, and the vertue of the Spirite of God in Chiss, to life, which oppreffeth thatdeath. i So Paul callethebut miferable effare and conditions that the fai hfull, but efpecially the minifers, are in. k Which live, that life, to wit, by the spirit of Christ, among so many and so great miseries.
that miserable condition.
7 A very couping conclusion. A very cumping conclusion as if hee would fay, that impersor contained.

A rely counting contention.

Therefore to be flort, wee die, to at you may live by our death, for that they centured into all those dangers for the building of the Churchersake, and they caused not to confirme all the faithfull with the examples of their patience.

3. He declare is the former fenence, they ing that hee and his fellowes die in a fort to purchase life to others, but yernotwishlanding they are parrakers of the fame lifewith them: because they themselves doe first believe that, which they propound to others to believe, to wit, theathey also mall be faved together with them in Chrift. faith by the inffiration of the Spirit. Pfs. 116:10. Hee sheweth how this constance is preserved in them to wit, because they respect Gods glorie, and the falvation of the Churches committed unto them. an When it shall please God to deliver me, and reflore me to you, that exceeding benefite which shall be powered. Out to get per me, smarrhot me, the man exceeding bengin monthly in the fer redound to the play of Cod, by the thankefeiving of many.

The addethastic were actium phant long, how that he is outwardly afficted, but inwardly begroth eth daily and passes now that he is outwardly attricted out full aired in this life, in comparison of that most constant and erernall glorie.

Cathereth new ftrength, that the cutward man be not opercome with the miferies which come freship one upon the necke of another, being maintained and upholden with the strength of the inward man.

P Aftilians are not called light, as with the frength of the inward man. P Affilians are not called light, as though they recellish of them fellows, but because they passe away quickely, when as indeed our wholelife is of no great long continuance.

apter freme and flable, and can neper be shaken. 9 Which remainesh for

CHAP.

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CHAP. V. He continues in the fame arguments.

de suching the ctrains they of fally tites 8 through fails, 22 nets praye mind they of fally tites 2, if they have not and his Church before the type, 17 and effectives having but in sportific a He continues in the fame argument, praife nimfe.fe, of it's in Chest.

FO a we know that if our earthly house of this a Taking occasion cabernacle be deftroyed, wee have a building given of God that it, at house not made with bands but eternall in the beavens.

2 F se therefore we ligh , defiring to be a cloathed with our house, which is from d heaven.

to a traile and bric-3 . Because that if we be clostified, we thall not be found anked.

gainft which bee 4 For in deed wee that are in this taberoacle, figh and are burdened because wee would not be uncloathed, but would be cloathed upon, that mortalitie might be fwallowed un of life.

And he that hath created as for this thing. is God, who also hath given unto us the earnest of

the Spirit.

6 3 Therefore we are alway a holdesthough we to this tabernacle. know that whiles we are at home in the body, we are ablent from the Lord.

7 (For wee walke by e faith, and not by fight.)

Neverthelelle, we are f bolde, and love rather to remoove out of the body, and to dwell with the Lord. 9 Wherefere also we & cover, that both dwel-

treatife of the dir ling at home, and remouving from home, we may

be acceptable to him.

10 * + For we muft all appeare before the judgement leat of Chrift, that every man may receive the things which ate done in his body a according to that he hath done , whether is to good

11 & Knowing therefore that i terrour of the Lord, we perswade men, and we are made manifest unto God, and I trust also that we are made mani-

felt in your confciences.

12 6 For wee praile not our felves againe unto you, but give you an occasion to releave of pathat yer may have to answere against them , which reloyce in the k face, and not in the heart.

ing twe doesor without cause , defire to beclad with the bravenly boule , that it, with that everlaking and immortall glory , as with a garment : for when we depart hence , we thall not remaine paked , having once cast off the covering of this hodis, but we Shallrake our bodies againe, which thail pur on, as it were another garment belides: and therefore we figh not for the wearinesseof this life , but for the defire of a better life. Neither is this defire in vaine , for we are made to that life, the pledge whereof . Revel 16.15. 6 Bemeaneth that we have . even the Spirit of adoption. first cr-ation , to give us to understand , that our bodies were made to this end , that they thould be cloathed with heavenly immortality. # 3 Hee infertesh upon that fentence which went next before, thus, Therefore, feeing that we know by the Spicit, that we are fittangers fo long as we are here, we petiently fuffer this tariance for we are now to with God, that we beholde him but by faith, and are therefore now abfent from him) but fo that we affire and have a longing alwayes to him; therefore also wi behave our (elves fo , that we may be acceptable to him, both while we live here, and when we goe from hence to him. d He calleth them (bolde) which are alwayed refolued with a quiet & fetled minde to fuffer waat dangere foever, marbing doubting, but their end full be happy. Parith of those though the was a can generous parith of the buying God preferrly un our view. I had yet we are in fuch fortholds, and doe to park on our petition our petit both in this our pelgrimage here weethay place him; and that at length weet may be occived home to him. Rom. 14.10. 4 That we man might binke it to Verteine to all, which he space of that heavenly gibty, here addend, that every one shall printing to an, where he lyan of that neverthy gony, the sourch factor when he is deprived from brock - b Wee must all appearance from the source of the sou

i This vertible ludge ment 6 Hee reintoveth all fulpition of his fellowes pride, by a new reafon - becaute it is declored by a one for his peri, but for there, that his Apoll- thip becomered histere against the value offensation of a few others.

b In ourward difguifings , and that coloured firew of mans will dome and elocurice. and not in true godlineffe, which is fealed to the beart,

13 7 For whether we be out of our wit, wee are 7 The meaning it to God; or whether we be in our right minde, it: Even weet wwe are it unto von ain mad (as fome men thinke of me

14 \$ For that love of Chrift 1 conftraineth us. 15 Because wee thus judge, that it mone be a touted brone deed for all, then were all dead, and hadied for all, my feite. Idoe in that they which live, should not benefroot ha live for your probe. noto themselves, but unto him which died for no leffer en when them, and role againe.

them, and role againe.

16 9 Wheretor-thencefoorth know we no man you.

after the fith. 18 yes though wee had knowed 8 Begoeth forafter the fith, 18 yes though wee had knowed 8 Begoeth forafter the fith, 18 yes though wee was in printing
away the printing

or defreof ellimas 17 11 Therefore if any man be in Chr. ft les time tion and boafting be an new creature. * Old things are patien away for the love of Chrift , fayib be, beholde, all things are become new.

18 18 And all things are of God, which hath seconciled us was himselfe by Ielus Christ, and was be died for us hath given uoto us the ministerie of reconcilia-

19 For God was in Chrift , and reconciled the world to bimfelfe, not imputing their finnes unto them, and bath P committed to us the word of reconciliation.

20 Now then are we ambeffadours for Chrift : as though God did befeech you through us, wee whole life which pray you in Christes stead , that ye be reconciled to God.

wit) being indu-21 For he hash made him to be a finne for us, ed with the holy which to knew no finne, that wee thould be made Good to mis ead the frighteousnesse of God in him.

and purpole, that tate upon nothing his that which is heavenly. ! Poffeffesh us mbolty. freuhert here of fandtfication, whereby it commet to puffe that Chrife liveth in the n Lo he Romanschapter 6. and 7. Hee sheweth what it is not to live to our felves, but to Carift , to wit , to knowe no man according to the Relli, that it to fay , to be fo conversant : mungft meu , at not to care for those worldly and caroall things , as they doe which respect a mans stocke , his countrey , forme, glorie, riches, and fuch like, wherein men commonly dote, and weariethemfelves. to An amplification: This is, fayeth hee, fortue, that we doe not now thinke carnally of Chrift himfelfe , who hath noweleft the world , and therefore muit be confidered of An exhortation for every man which is rentwed with the or private living to medicate beavily things; and not earthly.

O de a hing made average of Ged first hundred to make the first hundred to the hing Ged first hundred to the hing Girls to first hundred to the first hundred to t toe may congress preserve the second blocker, but because conderests in us, both the of God erection that we are flacker and blocker, but because Conderests in us, both the will consilt well and the power to dot well.

Bla 43.19 repetation and. Hee commendeth the excellence of the ministerie of the Golpell . both by the authoririe of God himfelfe, who is the authour of that ministerie, and also by the authour of that ministerie, and also by the authour of the decrine of it; for it amounted autocenture with God, by fees for greenest of outsides, and tultification offered unto us in Christ, and that following is and liberally, that God himfelfe doesh after a fort pray memby the mouth of his ministers, to have confideration of themselves, and not codefpife for great a house, And when hee to layerb , hee plannely reprehendeth them which fallly challenged to themselven the name of postours. P. Nido we labour and tanberl. Q. A. france , not to himself it about by imputationed the guilt of all our fames to king.

The was a whole of the second points of the guilt of all our fames to king.

Who was a leant beide of fame.

Registers before Gid, and that with oryhacoufneffe which is not offentrall to us , two bothy offential to Chrift, God imputesh se so us 2 rough faith.

CHAP. VI.

2 He suborteth them to lande their l'Des as it bacommeth Chriffians, g neither to be difmaged in pribulations, 9 nor puffed up with glory 3 14 to aboid all uncleannesse, 16 confidering that they are the templeaof the libray God.

S O : we therefore as workers together befeech 1 Men doenor you, that yee receive not the grace of God in onely need the vaioe.

2 * For he fayeth, * I have heard thee in a they have receirime accepted, and in the day of falvation bave I set give . that

Boffel , before

takers of it but also after they have received grace , that they may continue in it. a In that ther grace is offered , it is of the grave of God, who hat appointed times and feafons to all things, that we may take oceafron when it is offered. a Which I ofme free merij and love tero ard thee, liked of and applicatel? at which time God powed out that his marbertous libe upon ut. Auccoured

hended.

bonts,

killed :

a lie fhewerbibe Corinthians a paverne of a true minifer, in his owne example , and Timotheus and Silvanua. 10 the end. that (as be purpofed from the beg'aoiog be might Procure auth mitte to himfel fe aud hie like.

b Declare and thew 4 Hee fielt of all zerkoneth up thole things orbich are right hand, and on the left, peicher slovayes in the minifters, nor thout exception, and good report, as deceivers and yet true: unleffe it be according to the affection of the minde, patience

onely except, which allo is one ofthe vertues which ought to be alwayer to 4 good miniller. c to toleing to and fro finding no place of reft and quierneffe. f Secondly, hee reckoneth up fueb vertues as are neceffary, and ought alwayes to be in them, and whereby as by good arhindersneermay be overcome. d Preaching of the

wicked. f Vprighmeffe. 6 Going about to rebuke them, hee fayeb firft , that be dealeth with them fincerely and with withall complaineth Almighty, heart, and there-

Goffel. e Power to worke niracles and to

And what agreement hath the Temple of God with idols ? * for yee are the Temple of the I living God : as God bath fayd, * I will a dwell abring under the mong them, and walke there : and I will be their God, and they shallbe my people. 17 * Wherefore come out from among them, and separate your selves, sayth the Lord, and touch

none uncleane thing, and I will receive you, 18 .* And I will be a Father unto you, and yee

fuccoured thee : beholde now the accepted time,

thing , that our ministerie should not be repre-

* the ministers of God, + in much patience, in af-

3 3 Wee give no occasion of offence in any

4 But mall things we b approove our felves as

y lu fripes, in prisons, in c in tumults, in le-

6 By watchings , by fallings , by puritie, by

By the d word of trueth, by the e power of

knowledge, by long fuffering, by kindnesse, by the

God, by the armour of eighteouineffe on the

8 By honour , and dithonour , by evill report,

and beholde, we live, as chaftened, and yet not

poore, and yes making many rich; as having no-

thing, and yet potteffit g all things.

you, our heatt is made large.

frait in your owner, howels.

with darkneffe ?

fidel ?

16

10 As forowing, and yet alway reloycing : as

11. 6 O Corinthians, our mouth is 8 open unto

12 Ye are not b kept ftrait in us but ye are kept

14 7 Be not nnequally yoked with the infidels:

15 And what concord hath Christ with Beli-

13 Now for the same recompense. I speake as to my children, Be you also inlarged.

for * what fellowship bath righteoulnes with un-

righteonfnesse; and what communion hathlight

al ? or what k part bath the beleever with the in-

As unknowen and yet knowen : as dying.

beholde now the day of falvation,

fictions, in pecefficies, in diffteffes,

be Gholf, by love untained,

an open and plaine shall be my sonnes and daughters, sayeth the Lord

weitball complained.

that they do not be like in loving againe their Pather.

g The opening of the
mouth and heart, bettelenth a mell earnell affelling in him that fractes, as us facult
community mith them that accomplained that you.

b Tou are in mine theart, at
is an house, and that in energy or frait bruy. for I have opened my while leave, to gon, but you are inwardly fleatelaced o me ward. " i Afte the maner of the Bebrewes, he callet those sender affeff one which acft in the beart, bowels. 7 Now be rebukedthem boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epifle, the conclusion whereofie, that such as the Lord bath wouchfafed the name of his children, must keepe themselves pure, not only in mind, but also in body that they may wouldy be holy unto the Lurd. Belef. 13.11. K What can there be betweene # E Cor.3-26 t Cor. 3-16. and 6 19, ir a6:13. m God droe leth with us because Christ is become idele. God spith uso

CHAP. VII.

2 Left by obsermuch beging them he should diffray their stander minds. I be probbed that all that he sayd. A proceed of of the great good with he bare when them: 8 and therefore of the great good will be bare wheretem: 6 and therefore they friend not be offended, that he made them for, 10 and from the etem to expentance not to be repented of

S Ecing then we have thefe promifes, dearely beloved, let us cleuse ourselves from all filthiceffe of the a flesh and spirit , and hoish eur fanctification in the feare of God.

2 1 b Receive us : we have done wrong to no man : we have corrupted no man : we have defranded no man.

I speake it not to your condemnation: for I have fayd before , that ye are in our hearts, to die and live together.

4 I use great boldnesse of speech toward you : I reloyce greatly in you: I am filled with comfort, and am exceeding loyous in all our tribulation. For when wee were come into Macedonia.

our fielh had no reft , but we were troubled on eveey fide, fightings without, and terrours within-6 But God, that comforteth the d abiect.com-

forted us at the comming of Titus: 7 And not by his comming energ, but also by d whose hearts

the confolation wherewith hee was comforted of you, when he told us your great defire your mourning, your fervent minde to me ward, to that I reioyced much more.

8 . For though I made you fory with a letter, I rep ot not though I did repent for I perceive that the fame Epiftle made you fory though it vvere but ter moreover and for a featon,

9 I now reloyee, not that ye were fory, but that exceedingly refreye forowed to frepentance: for ye forowed godly, feech to that in nothing ye were hurt by us,

to For 8 godly forow caufeth repentance unto But thou baft banfalvation , not to be repented of : but the worldly died usroughly : forow cauferb death.

11 For beholde, this thing that ye have beene not this roughnes godly fory, what great care hath it wrought in you! without griefe. yea, what clearing of your felves yea, what indig. And bee addeth Dation: yea we hat ferre 'yea, how great defire 'yea, is also glad now what a zeale: yearwhat revenge: in all things yee there drave them have shewed your telves, that yee are pure in this

12 Wherefore though I wrote unto you. I did por it for his caple that nad done the wrong, poither for his cause that hath the inturie, but that our care toward you in the h fight of God might appeate unto you.

13 Therefore we were comforted , because ye were comforted : but rather wee reloyced much reprance growmore for the joy of Titus, because his spirit was refreshed by you all.

14 For if that I have boafted any thing to him of you, I have not bene ashamed; but as I have spo- highly, And this ken unto you all things in trueth, even fo our boafling unto Tirus was tiue.

And his inward affection is more abundant that forow did you toward you, when he remembreth the obedience much good toward of you all, and how with feare and esembling yee received him.

16 I reloyce therefore that I may put my confidence in you in all things.

feste of punishment , but because we feele we have offended God out moft mercifull ferre of punishment, introduced we can be so that onely feareth punishments or Pathet: contrary to shis, there is one other forows, that onely feareth punishments or when a man is vected for the follow of forme worldly goods: the fruit of the field, irrepen-tance, the fruit of the feared, as defectation, utilitie the Land helps freedly, hit Was por coloured ner counterfeit, bu: fuch asl dare flaud to before God.

CHAP. VIII. & He exhertesh them by the example of the Macedonians, 9 and alforden of Cheift himfelfe, faints: 16 fr which po 14 to be libreall som arde the Sainta: 16 fr which purpoje ; he fhoweth that T's us,

W a grace of God bestowed upon the Chur-this epittle contra ning divert.exhortations to fir up the Coriothians, co liberality, wherewith the poverty of the Church of Hierufalem might be holpen in time convenient. And firft of all be fetteib out before them the example of the Churches of Macedonia , which otherwife were brought by grest miferie to extreme povertie, to the ende that they flould follow them. A The benefit that God beflowed upon the Churches.

a Be gerugnerh a. gaine from that admonition to his owne perfor, oppoling the teft monies both of his faithfulnelle and alfo of his consinusli good will towards them. b Let me have fome place amongft you, that I may

teach you. c. To condemne you of unkindnes or treachery. are call downerand are very far ipent. e With thole things which Titus tolde me of you at his comming , to wit. reade overmy lerbelides shat. I am fhed with his pre-

the Apostle aufgets eth that be ufed morecyet . : bat be to shatforow, alshough it was agriott his will, fince tt was fo profitable unto them for there is a fogovy not onelig praise worthy, but alfo mecellary, to wir, whereby reeth by certaine degrees . for the which repentance

bee praife.b ibem this Epiflle. f Tolomuch that the amending of vous leudues and

fanes. g Godly forowit when we ere not

terrified with the

ches

a Bath of badie and Coule that by their meanes the (andtification may be perfett, conte friog in both the pacis thereof,

b For those mani- ches of Macedonia? folde affli Air

where with the Lord tried them. did not onely not quaile their ioyfull made it much mate excellent, and fa-

c Of their owne accord they were tiberall d He calleth that, Grace, fhatother men would have called a burden.

And this verfe is to be expounded by the fiatb verle. a He amplifieth the forwardnes of the Matedonians, fotbit , that they alfo defired Paul to firre up the Coriuthiansto accomplish the giwag of almer, by fending againe of Tirus uoto them. 3 Thirdly be warneth them that they deceive not ibeir expedation which they have conceived of them.

& At the requeft of she Macedoniana. f Then appeareth of our love , when as indeede, and that threa, even for Chrift bis fake. 4 The fourh arument taken gument taken from the example

of Christ-# He take:h good bande that hee frenie por to wreft it out of them by conftraint, fosunleffe it be volunpot accept it.

lingly : for he so-Beth put a readie willingnes without any inforcement. by any other men. much leffe came is. of ambition and vainglory.
6 Against fuch

as ale toexcule caemfelves, becaufe they are not were onely pro-

ger to rich men to belpe the poore. Christian liberalitie is mutuall, that proportion may beobletved. like as now in your abundance you helpe others , which are poore , with fome part of your goods, fo fould others in like fort bestowe fome of theirs upon you.

Hee come enderh Titus and his two companions for Exod.19.18. many caufes, both that their credit might not be fufpetted, as though hee had fent then flily to fpoy!s the Churches , and alfo that they might be for much the readier to courtibute. In the preaching of the Goffell. K. Thefe share which have bellowed for the reliefe of the Church of Hierard Alem.

1 In this them is a first the relief of the Church of Hierard Alem. k Thefe almer which In chir plentifuli liberalitie of the Churches, which is commined to our truft. Rom,13,17.

2. Becaufe in b great trial of affliction their iev abounded and their most extreme povertie abounded unto their rich liberalitie.

? For to their power (I beate record) yea, and readirede, but also beyond their power they were e willing.

And prayed us with great inflauce that wee would receive the a grace, and fellowthip of the ministring which is toward the Saints,

s and this they did, not as we looked for : but give their owne felves , first to the Lord , and after unto us by the will of God,

6 That wee should exhort Titus , that as hee had begun, fo hee would also accomplish the same grace among you alfo.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us even fo fee that ye

abound in this grace also, 8 3 This fay I not by commandement, but because of the e diligence of others : therefore proove I the f naturalnesse of your love,

9 4 For yee know the grace of our Lord Iefus Christ, that hee being rich, for your fakes became poore, that wee through his povertie might be made rich.

10 s And I flew my minde herein ; for this is expedient for you, which have begun not to doe

onely, but alfo to 8 will, a yeere agoe. 11 Now therefore performe to doe it also , that as there was a readinesse to will, even so vee may

performe it of that which ye have. 14 6 For if there be firft a willing minde , it is accepted according to that a man hath, and not ac-

cording to that he hath not. 13 7 Neither is it that other men should be ea-

fankely and feeely, fed and you grieved : But upon h like condition, at this time your abundance suppliesh their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, * Hee that gathered much, had nothing over, and he that gathered little, had noi the leffe.

16 8 And thanks be unto God , which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was fo carefull that of his owne accord he went

g Not onely to doe, 18 And wee have fent also with muniting pro-but also to doe wil- ther, whose praise us in the Gospel thorowout als the Churches.

19 (And not fo onely, but is also chosen of the Churches to be a fellow in our journey , concerning this k grace that is ministred by us unto the glory of the same Lord, and declaration of your prompt minde.)

20 Avoiding this, that no man should blame us in this laboundance that is ministred by us,

21 * Providing for honest things , not onely rich , as though it before the Lord, but also before men.

22 And wee have fent with them our brother, whom wee have oft times prooved to be diligent

in many things , but now much more diligent , for the great confidence, which I have in you.

23 Whether any do enquire of Titus , he is my fellow and helper to you ward : or of our " bre- m Titus his two thren , they are meffengers of the Churches , and companions. the a glory of Christ.

24 Wherefore thew towarde there and before fer ferreb. the o Churches the proofe of your lave, and of the o All Churches reioycing that we have of you. of this your godly dealing , in whose presence you are , for so much es you fee the mellengers whom they

have chosen by all their consents , and fent them uato you. CHAP. IX.

z. Why, albeit he thinks well of their ready willes, 3 ges earnefily exherteth them, 4 hee yeeldeth a reafon : Ithe compareth almes to feede forping, 10 which God doub repay with great gaine.

FOr a as touching the ministring to the Saintsait is superfluous for me to write unto you,

3 For I know your readines of minde , whereof I boaft my felfe of you unto them of Macedonia, Corinchizos might and fay, that Achaia was prepared a yeare agoc, and conceive, as though your zeale bath provoked many.

3 Now have I fent the brethen, least our re-fully, should doubt loycing over you thould be in vaine in this behalfe, that ye (as I have fayd) be ready.

Least if they of Macedonia come with mee, and finde you unprepared, we (that wee may not trach them that fay , you) thould be alkamed in this my a conftant they ought to boatting.

5 Wherefore , I thought it necessarie to exhore the brethren to come before unto you, and to finish your benevolence appointed afore , that doniens , but onely it might be ready , and come as of benevolence, and to fire them up

not as of b nig gardineffe. 6 a This yet remember, that hee which foweth sparlogly, thall scape also sparingly, and he that

foweth liberally, shall respe also liberally. 7 As every mane wisheth in his heart, fo let him give, not *d gradgingly, or of a necessitie; significant

* for God loveth a cheerefull giver. 8 And God is able to make fall grace to abound toward you, that ye alwayes having all sufficiencie and stiledes of in all things, may abound in 8 every good worke,

(* As it is written , He hath iparfed abroad be mooved with and bath given to the poore : his benevolence re- any terrour or maineth for bever.

Io Alfo hee that findeth feed to the fower, will men. minister likewise bread for food, and multiplie your feed, and increase the fruits of you benevo-

That on all parts ye may be made rich unto or hardly : Eura all liberalitie, which caufeth through us thankigi- frankeand free ving unto God.

12 3 For the ministration of this fervice not onely suppliesh the necessities of the Saints, but alfo abundantly caufeth many to give thanks to God,

(Which by the k experiment of this mini-13 fration prayle God for your 1 voluctarie fub-

z He wifely messech with the fufnition which the the Apoltle in urof their good will : Therefore he witneiTuch char hee doeth it nauto

belpe the Saints, feeing that be bad become fureue for stem to the Mace. swhich saute run ning of themfelves to the ende that all things might both bein a better readineffe , and

a Toe word which be ufeth, fignifieth fuch a fleyedoelle minde, as canons

b As from coverous a Almes must be given neither nige gardly, nor with a loathfull mindes almes is compased to a forving which bath amoft

of moR abundant bleffings following c Determineth and appointe:h freely with himfelfe.

plentifull harveil

d With a fracing and nigrardly heart. e Agairgh his will, at least to the Coll repor-ted of. Belief 35,10. f. All God his bounts hilliterality. To help e here by all means possible in design ground paid in the nearly tite. Blaum 1112. S. h. It extendings New David fraction of means that fearth God, and level his neighbors, who foll index means (face he he techtes, in Three is one for god an inheritance to tog dhe as hour faints in 3. Another recollent and dashle mine threading. suble fruit of liberalitie towards the Saints , is this ; that at giveth occasion to praise doubte trutt of rioceaning towards for some in the restrict given observed by a good and that our faith is a for thereby made manifelt. R. By this proofe of your liberality in this helping and functioning of them. I. In the wing with one confern, that you acknowledge that only Gofyel which you have willingly inhumin, of your felger.

unto, declaring thereby, that you agree with the Church of Hiernfalem. million sos fhould be put. up ebis exhortate

Hereturneth

to the defence of

bie Apostlefhip,

ple h this authoritie

therein: for bee

melly and grave-

by using also ter-

tible threamings

felver fuch at ate

apt to be inftru-

&ed. And be re-

proud men which

Gelleth cerraine

made no better

then of a brag-

ging Thrafo, in

that be uled to

them when be

was ablent , be-

caufe they fave

in bim after the

and befides , bad

prooved his leni-

tic. notwithfian-

ding that in his

absence , he bad

extitten to them

Therefore firft of

all be professerh

that he was gen-

tle and moderate,

but after the ex-

but if they con-

fpile bis gentle.

neffe, be prote-

fleth unto them

ample of Chailt :

tinue fill tode-

Gratvelv.

maner of men

accomprof him.

en thew them-

but fo that be

m Leaft by his great million to the Gofpel of Christ, and for your Ilcommendation and berall distribution to them, and to all men 14 And in their prayer for you, to long after you

fed up, he flutteth greatly for the aboundant grace of God in you. 15 m Thankes therefore be unto God for his

on with this excla- unipeakeable gift.

CHAP. X.

a He Thewesh with what confidence, 6 and with what revenge he is armed againft the cabillations of the makel. I and thur, when he is project, his decaes habe no leffe pemere 11 then by worder habe for e when he is abjent.

N, Ow I Paul my felfe befeech you by the meekeneffe, and a gentleneffe of Christ, which when I am prefent among you am bate, but am

bolde toward you being abtent : 2 And the I require you, that I neede not to engineth them earbe bolde when I am pretent, with that fame confidence, where with I thinke to be bolde against fome, which effeeme us as though we walked a according to the fleth.

2 Nevertheleffe, though wee walke in the Heih, yet we do not warre after the flefh.

4 (For the weapons of our warrefare are not carpall, but mightie through 4 God, to caft downe holdes.)

c Casting downe the Imaginations, and every high thing that is exalted against the knowledge of God, 3 and beinging into captivitie every thought

to the obedience of Chrift. be fharpe against

6 And having ready the vengeance against all disobedience, when your obedience is fullilled. 7 4 Looke ye on things after the e appearance? no great maieftie

If any man truft in himfelle that be is Christes , let him confider this againe of shimfelfe, that as he is Christes, even lo are we Christes.

8 For though I thould boalt formewhat more of our authoritie, which the Lord bath given us for edification, and not for your destruction, I thould have no thame.

9 Tou I fay, that I may not feeme as it overe to feare you with letters.

10 For the letters, fayeth , hee , are fore and frong , but his bodily pretence is weake, and his speach is of no value.

It Let fuch one thinke this , that fuch as wee are in word by letters, when wee are abfent, fuch will we be al foin deede, when we are prefent.

12 5 For we b dare not make our felves of the that be will flew number , or to compare our felves to them , which

in deede bow farrethey are deceived, which make that accompt of the office of an Apofile that they do of worldly offices , that is , according to the outwarde appearance. mature which is inclined to mercie , eather then to eigour of inflice. I had no other side and helpe then that which ontwardly I feeme to have; and therefore Paul fatteth bis fielt , that is, bis weske condition and flate, againft bis fpirituall and Apostolique digoitie. a Secondly be wimesteth , that alebough be be like unto other men, yet bee commeth furnished with that strength which no holder of man can march , whether they refift by craft and deceit ,or by force and might , becaule be was forest with divine weapons. c Are not fuch as men get them authoritie with all one of another, and doe great actes. d Stand upon that infinite power of warfageth with divine wespons. end. 3 An amplification of this (pirituall vertue , which in such fort conque-geth the enemies be they never so craftie and mightie, that it bringeth some of them by repeniance unto Chrift, and iufly revengeth others, that are flubburnly obftinate. fepa rating them from the other which fuffer themfelves to be guled. into their heads that fame matter, with great weight of worder and feateness.

e Do ye judge of things according to the outward thew. f Not being f Not bring told of

g Hee noteth our fome one that was the feedes man of this fpeech. is by mee. g Hee novem our more many was the leeder man of this specen.

Being nonfinanced no refellable foolish broggers of certains embricass men, he witmeßels, has they are able so bring nothing, but that they fallsy perfunde themselves of
shemely beer and as for himself, a slibupup be beer parge of excellent things, yet hee will
not passe the bounder which God hash measured him on, according whereum he same even wore them in preaching the Gofpel of Chrift, and szuffeth that hee fhall goe further, when they have fo profited that hee shall not need to tary any longer amongst them to inftrad them. And bereunto is added an amplification, in that bee nevel fueseeded other men in their labours. h This is Spoken after a taunting fort.

praise themselves : but they understand not that i Voin a haine they measure themselves with themselves , and & compare themselves with themselves.

sory nobe of theme. 13 But we will not reloyee of things, which are jukes, ing not within our I meafure, " but according to the main them men care meafure of the line , whereof God hath oillributed not white h I bey contemns unto us a meafure to attaine even unto von.

14 For wee firetch not our felves beyond our MES ALL STATE dating meafure , as though we had not assessed note you ; male to more there. for even to you also have wee come in preaching the Golpel of Christ. 1 Of those things

15 Not booking of things which are # with-# Egatf 417, out our measure : tiatie, of others mens lebours : m pasthough God bod dibided the and wee hope, when your faith thall increase, to my he marid among he magnified by you according to your line abun-

16 And to preach the Gospel in those regions ala counte et se which are beyond you: not to retoyce in a another mans line : that is , in the things that are prepared

already.

17 *6 But let blm that reloyceth, reloyce in the Goffelt. the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praifeth.

CHAP. XI.

a He reftifieth that for the great lebes fake be beareth tothe Corn bians, he is compelled 5 to utter his come prafees 9 and but he beflewed his labor on them without any verward. 23. that the fulft apofiles fhield not jurp affe him in any tot g. at whom he faces excelled in those things which are praise tweethy in deed. but to approve himfelle to God woode

W Ould to God, ye could fuffer a little my foo- glory be onely feelifbneffe , and in deed, ye luffer me.

2 For I am ielous over you, with a godly ielousie: for I have prepared you for one husband, tob prefent you as a pure virgine to Christ:

3 But I feare le stas the * Cerpent beguiled Eve through his fuhrilty, to your minds thould becorrupt from the limplicity that is ind Christ:

4 For if he that commeth, preacheth e another lefus who n we have not preached; or if ye receine another spirit whom yee have not received: through the craft either apothet Gofpel which ye have not received, and funtitie of ye might well have fuffered him.

5 Verely I suppose that I was not inferiour to the very chiefe Apuffles,

6 3 And though I be f rade in speaking, yet I am not fo in knowledge, but among you we have bene made manifest to the uttermost, in all things.

7 4 Have I committed an offence, because 1 a- * Georgia. based my felfe, that ye roight be I x Ited, & because e This place is to

I preached to you the Golpel of God freely? 8 I robbed other Churches, and tooke wages

of them to do you fervice. 9 And when I was prefent with you, and bad Scriptutes , income

need . * I was not flonikfull to the hinderance of parison of ene coany man; for that which was lacking unto me, of manieloquence, the brethren which came from Macedonia, d Which is mere for

Chap. 12.13.

Apollie , what can you lay against me , but that I was content to take any paines for

your fakes, and when I lacked, so eravell for my living with mine owne hands in part, and partly allo when paverty constrained mee, I chose rather other wife to feeke

manet of yeary.

the Apoples , 10 be her banded. mbich ether men hab. prepared and husbanded was b she greathing of # 10c.9,24. 2. Corumb \$. 3 t. 7 He fomewhat muigateth that which he fpake of himfelfe, and therewith alto prepareth the Corintbians to beare benerthings, Witneffingeha se fecketh pothingele

perfryagin that

which Ged hade

008 1708 : fugad te mp.

s He granterh that atter a fort he play. ein the foole in inis vaunting of things, be dort it aga;uft bu will to their profit hecause hee leech them decrived by certaine vaine and crafty men, Saran

a Ho fpeakerb as a moer, but yet at one that feekein them not for bimfeife. bu for God. b Tomattie you

be marked agusoit them which loube that plaine and pure timplicitie of the loure and paratings

themy re in Chrift. I He fhewerh that they deceive themfelves, ift bey looke to receive afany other man, either a more excellent Gofpel , or more excellent gift of the boly Goolt . perfect doctrine of lefus Chrift. 3 Re re'uterb the flanders of those Thrasoco, i grant, south be , that I am not so eloquent an Orasour , but yet they can not take away the knowledge of the Gofpel from me, whereof you have had good proofe, and that every Paul lacked not that hinde of eloquence which is meet for man , and fi for the Caspel, but he willing's manted that painted kinds of species which to many nine a daye shart after and follow.

Another Broder to with that was a rascall, and lived by the labout of his owne hand. But hereinsky his

my fullenance, then to be any burden so you, although I preached the Gofpel unro fapplied.

rinthians might be

ashamed to despite

him, upon whose

5 An amplification : fo farre is be from being afhamed of this act. that be hath alfo refolved with bimfelfe to doe oo

otherwife bereafter knoweth. amougft them. to the intent that at may atwayer he eaught in Achaia for nothing : not the Corinthians, but that thefe Thrafoes may never finde the octafion which they

have already fought for, and be in the meane feafon may fer fome thing before them to follow, that at length they may truely fay , that they are like to Paul g Thicis a forme of an eath, as if he Sayd slet me not be shought to have

any trueth in me. b Shalbe alwayer epen to me.
i Pauls adber faries fought all occabe equall to him. And therefore feeing they bad rather eate rup the Corin-thians, then preach to them for nothing, they fought another eccafion, to wit, to make Paul to take some thing : which thing if he had done, then hoped

shey by that meanes to be equal to him : for they made fuch a There of zeale and knowledge, and fet glofing kinde ef elo. quence, that some of giem even dispised Paul: but he shewoch that all this is nothing but colours and painting.

he pajuteth out thefe fellowet in

to new labour.

supplied, and in all things I kept, , and will keepe my felfe, that I should not be grievous unto you. 10 Theg trueth of Christ is in me, that this reioycing shall not be h shut up against mee in the re-

gions of Achaia. 11 Wherefore ? because I love you not? God

12 But what I doe, that will I doe, that I may cut away occasion from them which defire occatruely fayd, that he fion, that they might be found like unto us in that wherein they i reioyce.

13 6 For fuch false apostles are deceirfull workers, and transforme themselves into the Apost les of Christ.

14 And no marveile: for Satan himfelfe is transformed into an Angel of k light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they vvers the ministers of righteousnelle, whose end thallbe according to their workes.

16 7 I fay againe, Let no man thinke that I am foolish, or elfe take me even as a foole, that I alfo

may boast my felfe a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly , in this my great boasting. 18 Seeing that many rejoyce after the flesh , I

will rejoyce alfo. 19 For ye fuffer fooles gladly, because that yee

are wife. 20 8 For ye fuffer, even if a man bring you into bondage, if a man devoure you, if a man take your goods, if a man exalt himfelfe, if a man fmite you on the face.

21 I speake as concerning the i reproach : as though that we had bene in weake; but wherein any man is bold (I fpeake foolishly) I am bolde also.

22 They are Hebrewes . to am I : they are Ifraelites, fo am I; they are the feede of Abraham, fo

They are the ministers of Christ (I speake as a foole) I am a more : in labours more aboundant: in stripes above measure: in prison more plenteoufly : in o death oft.

24 Of the Iewes p five times received I fourtie Gripes fave one.

25 I was 9 thrife & beaten with roddes : I was * once stoned: I suffred thrife & shipwracke: night and day have I beene in the deepe fea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the fea, in

perils among false brethren, 27 In wearinesse and r painefulnesse, in wat-

sheir colours , forewarning that it will come to paffe , that they will at length betray themselves, what countenance soever they make of zeale that they have to Gods glory. h Ellipht is meant the heapthly glory, whereof the single are partakers. The goeth forward holdly, and using a rehemen I none of kinde of taunting, defireth the Corinchians to pardon him, if for a time he contend as a foole before them being wife, with those folly fellower touching those externall things, to wit touching his flocke, bit an cellett, and valiant acts. 8 Before he comment to the matter, he toucheth the Corinsenters, mo varies acre. S perore ne comment to the matter, ne couchet the Corin-chians, who perfuading themselves to very wife men, did one make in the mental-fon that those file a polite; abufed their simplicitie for advantage. I A if the sayd, in reface of that regreach which they doe unto you, I speake it ly which surely is a sif they did bear you. m Paul is called weake, in that he seemeth to the Corinchian avile and bird man, a begrafy artifier; a moly metable and miscale idot where no own that had been been a constitute of the property of the pr P He alinderh to that that is written , Dent 25, 3. and moreover thu place flewerh ut. that Paul infred many throgs which Luke passed over. q Of the Romane Magi-firates. \$ Ades 16,23. * Ades 14.19. \$ Ades 27,24. r Painfulnes is firster. Ades 16,43. * Ades 14.19. Ades 27,24. r Painfulnes is a troublefome ficknes, as when a man is weary and would teft, he is confirmined to fall

Ching often , in hunger and thirst, in fastings often, 9 He addet this in conclusion turther, that the Co-

28 9 Befide the things which are outward. I am combered dayly, and have the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not? 30 10 If I must needes reioyce, I will reioyce of

mine infirmiries. 31 The God, even the Father of our Lord Iefus Christ, which is blessed for evermore, knoweth

that I lie not. 32 In 4 Damascus the governour of the people vnder King Aretas, layde warch in the citie of the Damascens, and woulde have caught

33 But at a window was I let downe in a basket from me : but if I through the wall, and escaped his hands.

CHAP XII.

B. He detheven unwillingly make rehearfall, 3 of the hea-penly ruifons. 4 that were repeated unto him, 6 for which though he might in deede glory set he will not, 20 being privy of his owne infirmities : this kinde of folly, 20 in 11 but they drive him to priny of his owne infirmities:

this kinde of folly,

20 in that they give eare to certains

vaine glorious persons, who draw them from Christ.

care almost ail Churches depend ded, as ir waa plainely frene bu experience. 10 He turneth that against the ada verfariet, which they obiected against him:as if he Should fay, They alledge my cala mities, to take way my authoritie would boaft my felfe , I would take

I T 2 is not expedient for me no doubt to reloyce: r He goeth fore for I will come to visions and revelations of the word in his pur-Lord.

2 I know a man a in Christ above fourteene yeeres agoe, (whether he vvere in the body, I can- zevelations, be not tell, or out of the body, I cannot tell: God retkeeth up those

3 And I knowe fuch a man (whether in the of men; but be ubody, or out of the body, I cannot tell: God feth a preface, and excufeth bimfelfe

4 How that he was taken up into - Paradife, and heard words which d cannot be spoken, which Christ, that is, be are not e possible for man to utter.

5 1 Of fuch a man will I rejoyce : of my felfe runing first, for I will I not rejoyce, except it be of mine infir-Chiff I rfat order.

Chiff I rfat order.

b Into the highest

6 For though I would reioyce , I should not headen : for me be a foole, for I will say the trueth; but I refraine, needs note dispute left any man should thinke of me above that hee fubrilly voon the special me, or that he herest of me feeth in me, or that he heareth of me.

7 3 And least I should be exalted out of mea- be marked against fure through the aboundance of revelations, there them which would was given unto me a f pricke in the flesh, the mel.

make headento
fenger of g Satan to buffet me, because I should

so the Greetans not be exalted out of measure.

8 For this thing I befought the Lord h thrife we cal a parkethat

that it might depart from me. at it might depart from me.

9 And he sayd unto me, My grace is sufficient planted, and milds beafts keps, by which name they that translated the olde Testament out of the Hebrewe into Greeks, eale which makes very must compared one vace a grammon of your receives this creatives the clear be garden Edon, where the coldan was put first sight after in creations at a might disc cate and pleashor place. And beer untagene in that that the slight of that control place, and the cold which the control which me man is all this one man is able to cutter. Which the Gainst them filter are not by any meants all to expresse, the confer is God himselfe. This death offers that the cold with the control which is god himselfe. This death offers are not by any meants all to expresse, and the control with th mens of lex andrines expended this flaces drom. 5. 2 To tempove all fufficion of aumbition her witnesseth that her braggeth out of those things as of his owner, but as out of hinfelfe, and yet not withflanding faiseth nothing, least by this occasion other men mens slex andrinus expound this flace, S trom. 5. should attribute more unto him then in derde bee is: and therefore he had rather glory in his mifetles. 3 An excellent doctrice : why God will have even his best fervante to be vexed of Saran and by all kinde of temptations , to wit , least they should be too to be vexed of Satas and by all kinde of temptation 1,0 Mt. 1 stalt they imould be too much purific up and allo that they may be made perfice by that continual Lexeculity. If Hemeanth conceptions is the skicketh fast in various in more a prick in stimulo that it constrained and limitifield regenerated, too eye, and, I doe not the good that I would Cre. And the calleth it apricke, by a terramed kinde of piecath taking from thomes, we famme, which are very dampower and hours life is before . If a many value through woods that as east downs. Which since the those lines have the officers of the constraint of the state of the constraint of

no better argument : my wineffe that I devile and forge nothing. 4 ARU 9,344 pole, and because those bragging mates boalted of

him up above the

common catacisis

advisedly.

Spoken without

et shis place is to

name that which

4 He conclu-de:b, that hee

will onely fee

againft the vaine

falle apostles, and

therewith alfoex-

cufeib bimfelfe,

for that by their

importunitie, be

was confirmined

to fpeake fo much

of thefe things as

becaufe that if his

Apostleship were

i That I might

feele the vertue of Christ more and

mare: For the wea-

eabernacles are, the

more deeth Christs

weethe appeare in

& I doe not onely

takethem patient-

ly and with a good heart, but alfo I

s Againe be ma-

thians witneffes

of those things

whereby God had fealed his

Apostleshippe

amongit them,

and againe be

defireib by cer-

eaine arguments.

how farre bee is

from all cour-

toufnelle, and

alfo bow he is

affectioned to-

I The arguments

ovell appeare, that

whereby it may

I am in deede an

Apostle of tefus

& Chap. \$ 1,9.

full in gerting my

Chrift.

wards them.

Subverted , his

doctrine muft

needes fall.

wee that eur

he did : to wit,

bragges of the

his mileries

CHAP. XIII.

for thee : for my power is made perfect through weakenetie. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may i dwell in me.

10 Therefore I take e pleasure in infirmities, in reproaches in necessities, in persecutions, in anguish for Charles sake: for when I am weake, then

am I ftrong.

II I was a foole to boalt my felfe : yee have compelled me: for I ought to have bene com-mended of you: for in nothing was I inferiour unto the very chiefe Apostles, though I be nothing

The I figne of an Apostle were wrought among you with all patience, with fignes, and won-

ders and great works.

13 For what is it, wherein yee were inferiours unto other Churches, & except that I have not bene in flouthfull to your hinderance ? for give mee

14 Behold, the third time I am ready to come unto you, and yet will I not be flouthfull to your hinderance : for I feeke not yours, but you; for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules : though the more I love

you, the lefte I am loved.

16 6 But be it that I charged you not : yet sake great pleasure for as much as I was craftie, I tooke you with

17 Did I pill you by any of them whom I fent unto you ?

I have defired Titus, and with him I have fent a brother:did Titus pill you of any things walked we not in the felfe fame fpirit? vvalked vve not in the fame steps ?

19 7 Againe, thinke yee that wee excuse our felves unto you? we speake before God in a Christ. But we dee all things , dearely beloved , for your

20 s For I feare least when I come, I shall not find you fuch as I would : and that I shalibe found unto you fuch as ye would not : and least there be firife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which have finned already, and have not reon I was not flouth- pented of the vncleannesse, and fornication, and

wantonneffe which they have committed.

libing with mine andne hands, that I might not be burden some to you. awne hands, that I might not be burden some to you. 6 He putteth away another most grievous slaunder, to wit, that he did subtilly and by others, make his gaine and profite 7 Hee concludeth , that bee writteth nor thefe things unto them, as though hee needed to defend himfelfe, for bee is guiltie of nothing : but because it is behove-able for them to doubt nothing of his fidelitte who instructed them. able tor them to doubt nothing of his fideline who instructed them. n A it becomment him to speake tracty and species, that present himselfe to be in Chr st. that is
to say, to be a Christian. 8 Having consistent his authoritie unto them, be rebuketh
them shapply, and the among himself is shapen a north. them thatpely, and threateth them also like an Apostle, shewing that he will not spare them berafter, unleffe they repent, feeing that this is the third time that be bath warned

2 Comming the third time, a He denounceth the sharper veno-geance toward them, 5 who have a perfect triall of the power of Christ in his Apostleship: 10 At length hee praieth for their repentance, It And wifhetb them peofperitie.

LO this is the third time that I come unto you. 4 In the mouth of two or three witnesses shall

every word fland.

2 I told you before, and tell you before : as & Deut. 19,17. though I had bene prefent the second time, fo mat. 18,16, write I now being absent to them , which hereto- Iohn \$,17. hebr. fore have finned, and to all others, that if I come , A most sharpe againe, I will not spare,

3 . Seeing that yee feeke experience of Chrift, that, while they that speaketh in mee, which towarde you is not despife the Apo.

weake, but is a mightie in you.

4 For though hee was crucified concerning Christee owne preof God. And we no doubt are weake in him , but while they con. we shall live with him , through the power of God temae him as toward you.

\$ a Proove your felves whether ye are in the nothing here in faith : examine your felves : knowe yee nor your against him, which owne felves, how that Iefus Christ is in you, except to him with Christ. ye be reprobates ?

6 3 But I trust that yee shall knowe that wee most mightie to be reprobated. are not reprobates.

Nowe I pray unto God that yee doe none been neede shalke. evill, not that we should seeme approoved, but that base forme of a feryee thould doe that which is honest : though wee Dant which he be as c reprobates.

8 For wee can not doe any thing against the bimfelfe.

trueth, but for the trueth.

9 For wee are glad when we are weake, and that ye are firong : this also we wish for , even your that which he d perfection.

Therefore write I thefe things being ab - ring in his minifent , least when I am present , I should use tharpnesse, according to the power which the Lord thereth by the muhath given mee, to edification, and not to de-tweene the peaftruction.

11 4 Finally brethren, fare ye well:be perfect:be minifters preaof good comfort : be of one minde : live in peace, and the God of love and peace shall be with you. d the God of love and peace man be with an * holy kiffe. Aleftip upon whose doction

All the Saints falute you. 13 The grace of our Lord Ielus Chrift, and the their faith is

love of God., and the communion of the holy mult condemie G hoft be with you all. Amen.

reprehension, for flesadmonitione, they temps wretched and miferable, they lay

tooke rupon him when he abased \$ 1.Cor. 11,28. a He confirmeth Ipake of the vertue of God appear fterie, and he gatuall relation beples faith, and the ching, that they muft either reve-

themfelves of infidelitie, and muft confesse themselves not to be of Christes body.

3 He mitigates that surpressed the resulting that they will shew themselves towards their faithfull Apostler, apt and will lingly to betaught : adding this moreover, that he paffeth not for his owner ame and estimation, so that hee may serve to their salvation, which is the onely marke that he shootethat. e in mens sudgement, d That all things may be in good order among fi you, and the members of the Church reflored not their place, which have been a shaden of place. A hitefe exhortation, but yet luch an one as comprehended all the parces of a Christian manuslife.

5 He falureth them familiarly, and in com-

5 He faluteth them familiarly, and in con-

clufion wifheth well unto them. # t.Cor. 16,20. 1 The second Epiftle to the Corinthians, written from Philippi, a citie in Macedonia, and fent by Titus and Lucas.

THE EPISTLE OF THE

APOSTLE PAVL TO , THE

GALATIANS.

CHAP, I.

Straight after the falutation, GHreprehendeth the Galattians for repoliting, 9 from his Coffel, 25 which he received from Gol, 27 hefore he had communicated with any

of the Apoftles. of the Applitu

E & falutation

few words, the

fumme of the A.

postles doctrine,

and also besides

Araightway from

thewing the gravitie meete for the

authoritie of an

Apostle, which he

had to maintaine

is the authour of

whole ministery

agreeth , that whe-

ther they be Apo-

or Doctours, they

b He toucheth the

prerogative to the

led immediatly

from Christ.

Titus 1,3.

c Christ no doubt is man, but bee is

God alfo, and head

of the Church , and

ta this refpett to be

exempted out of the

are appointed of

against the falle

apostles.

the beginning,

comprehending in

AUL an Apostle (not a of men. neither by b man, * but by e lefus Christ, and God the Father which bath raised him from the dead.)

2 And all the brethren which are with me unto the Churches of Galatia:

Grace be with you, and peace from God the Father, and from our Lord Iefus Chrift,

4 a Which gave himselfe for our finnes , that he might deliver us* from this present evildworld according to the will of God even our Father.

To whom be glory for ever and ever , Amen. 3 I marveile that ye are fo foone remooved away unto another Gospel, from him that had cala He theweth who led you in the grace of Christ.

7 4 Which is not another Coffel, fave that there rally: for berein the be some which trouble you, and intend to f pervert

the Gospel of Christ.

8 But though that we , or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be g accurfed.

9 As we faid before , fo fay I now againe , If any man preach unto you otherwife, then that yee have received, let him be accurled.

instrumental caufe: 10 5 For now preach I h mans destrine or Gods? for this is a peculiar or goe I about to please men? for if I thould yet Apolilea , to be calplease men, I were not the servant of Christ.

11 * 6 Now I certifie you , brethren , that the Gospel which was preached of me, was not after

12 For neither received I it of man, neither was I taught it, but by the i revelation of Iesus Christ, 13 7 For ye have heard of my conversation in

number ofmen. a Thefumme of the true Gofpel is this, that Chrift by his onely offering, faverh us being chofen out from the world , by the free decree of God the F ther. & Luke 1.74. d Out of that must corrupt flate which is without Chrift.

3 The first part of the Episthe wherein he witnesseth that he is an Apostle, nothing ind Out of that muft corrupt flate which is without Chrift. feriour to those chiefe disciples of Christ, and wholly agreeing with them whose names the false apostica did abuse. And he beginneth with chiding, reprooving them of lightneffe for that they gave eare fo eaffly unto them which perverted them and dress them uses for that they give ears to easily amon herm (which prevente when and new cases and ways to a new Golpel. e. H. Dight they applied to you can to said the fault upon the falle an polite, and he light that time that now is, to give them to underfload, that it was not all ready denoted in doing.

4. He waitenth that it is to that there are not many Golpels, and therefore when the falle upotted preced which had the Lawy. Mofes and the Fathers in their mouthes, yet they are in deeds fo many cotruptions of the true Gofpel, infomuch that her himfelfe, yea, and the very Angels themselves, (and therefore much more thefe falfe apostles)ought to beholden accurled, if they goe about to change the least iote that may be in the Gofpel, that hee delivered to them before.

of the large the first for the arm may be in the Gorpes, find the delivered to them between the first for the first for the first fi for neither , faith bee , did I teach those things which pleafed men as these men doe which put part of falvation in externall things , and workes of the Law, neither went I, about to procure any mans favour. And therefore the matter it feife fheweth that that doctrine which I delivered unto you, is heavenly. h Hertoucheththe falfe apo-

files who had nothing but men in their mouther, and he, though hee would derogate nohing from the Apostles , preacheth God and not men. * 1. Cor. 15,1. 6 A fecond argument to prouve that this doctrine is heavenly , because hee had it from beaven, from lefus Chrift himfelfe, without any mans heple, wherein bee excelleth them whom Christ taught here on earth after the maner of men. i This piace is to be understood

of an extraordinary revelation, for other wife the Sonne alone revealed his Gofpel by his Spirit, although by the miniflety of men which Paul flutteth out here. 7 Hee prooueth that hee was extraordinatily raught of Christ himfelfe , by the history of his former life, which the Galatiana, themfelves know well yough : for faith bee , it is well knowed in what schoole I was brought up , even from a childe, to wit amongst that deadly enemies of the Gofpel Aud that no man may cavill and fay that I was a scholler of the Pharifes in name onely and not in deede, no mad is ignorant, how that I excelled in Pharifaifme, and was fuddenly made of a Pharife, an Apolile of the Gentiles , fo that I had no fpace to beiultructed of men.

time past, in the lewish religion, how that & I time past, in the Iewish religion, how that \$ 1 \$ After 9.8. persecuted the Church of God extremely, and wa- k Her call the share

14 And profited in the lewish teligion shove many of my companions of mine owne nation, and was much more zealous of the k traditions of my

15 But when it pleased God (which had I separated me from my mothers wombe, and called me by his grace,)

16 To revealehis Sonne m in mee , that I should preach him * among the Gentiles immediatly, 8 I communicated not with a flesh and blood :

17 Neither came I againe to Hierafalem to fing confaile of them which were Apolles before me, but I went God, his appointing into Arabia and coursed again and Dura form into Arabis, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem to vilite Peter, and aboade with him fifreene dayes.

19 And none other of the Apostles faw I, fave Iames the Lords brother.

20 Now the things which I write unto you, bft, whereby this behold. I vounelle o before God, that I lie not. 21 After that . I went into the coaftes of Syria deeftand, that this

and Cilicia: for I was unknowed by face unto the frem God. Churches of Iudea which were in Christ,

22 But they had heard onely fome fay, He which & Because it might persecuted us in time past , nowe preached the beobieted, that indeed be was

23 And they glorified God fer me.

the traditions of his Fathers, becaufe be

was not only a Pha-rife himfelfe, but also had a Pharise to his father.

1 He speaketh of Godseverlasting predefination; whereby he ap

pointed him to be an Apostle mohereof. he makeththree from his mothers wombe, and hiscalling:here is no mene n at all, me fee. of weekes forfeens. m Te me , and this is a kinde of Speach

& Epbef. 3,8. called of Christ in the way, but af-

ftructed of the Apoftles and others, whole names (as I faid before) the falle apoftles abufed to defirey his Apostleship, as though he deliveted another Gospel then the true Apostlesdid, and as though her were not of their number, which are to be credited bout exception : therefore Paul answereth , hat he began ftraight way after his calling to preach the Gofpel at Damafors and in Atabia, and was not from that time in Hierorian the Goffel at Damafors and in Atabia, and was not from that time in Hierorian but one where her faw only Peter & James, and afterwards, he began to teach in Syria and Cilicia, with the confere and approbation of the Churches of the lewes, which knew him onely by name , fo farre off was it, that he was there inftructed of men. a With any man in the world. o That is a kinds of oathe. P The de &rine of faith.

That the Applies it double for the from his Geffel,
3 he declarate by the scample of Titus temp un-becameifel,
11 and affe by his adsociating the fame against 1 ever diffemulation. I y Nod file noglithe the banking of turfers inflification by Christ, O's.

T Hen ! fourteene yeers after , I went up againe to Hierusalem with Barnabas, and tooke with

2 And I went up by revelation, and declared unto them that Gospel which I preach among the files, with whom Gentiles , but particularly to them that were the be grante hibrt chiefe , least by any meanes I should runne, or had be conferred tousunne a in vaine :

3 But neither yet Titus which was with mee. among the Genthough he were a Grecian, was compelled to be tiles, fourtrene circumcised.

4 To wit, for the bfalle brethren which were craftily fent in, and crept in privily to spie out our fuch fort, that they liberty which we have in Christ Lefus, that they conftrained not

eth how he agreeeth with the Apo. ching bis Gofpell which he taught vectes after his convertion, and

Now he thew-

to be circumcifed, although fome tormented themselves therein , which transcrously layd wait against him but in vaine

his fellow Tirus

neither did they adde the least fore that might be to the doctrior which hee had prea-ched, but contrary wife they gave to him and Barnabas, the right hands of fellow thip, and acknowledged them as Apoffles appointed of the Lord to the Gentiles. a and action of the second of the case of the second of the faine reports can core any many that be indered the course of the Offel, therefore he laboured fles weer, which thing might have bindered the course of the Offel, therefore he laboured to remedy this fore. Which by deceit, and counterfait holynesse crept in amongs the faithful.

L11 3

might

e By Submitting our felves to chein and betraying our overe libertie. d The true and fincere dodrine of the Gofrel, which semained fafe from being corrupt with any of thele niene falle doctrines. e Vnder the Galagians name, be un-

deritunderh all naa. chron. 19.7. iob 84-19. ades 10.34. mom.a.1 s.ephef.6, 9. col. 3.25. 1. pet.

f Among the Gen-tiles, as Peter had an preach it among ahe lewes

g Whom alone and onely, thefe men count for pillars of she Church , and whole name they abufe to deceive you. h They gave ut

sheir hand in token abat weagreed wholly to the doi Before all men a Another moft vehement proofe and also of that dodtrine which he had delirered concerning free juftification by faith onely,because that for thisthing onely he reprehended Peter at Antioch,

soho offended berein, in that for a few lewes fakes which came from Hierufalen be played the lewand offended the Gentiles which had beleeved. & By example

wather then by | Word for word, with a right foote, which he fetteth against baltindgement. ang and diffembling which isbackward. m Hecaller the trueth of the Golpel both she ductrice it felfe , and alfo the ufe of doctrine, which weecall the practife. faith they were conftrained, which played the lewer by Perers example cond part of this Epifile , the flace whereof is this: we are juftified by faith in Christ lefus without the worker of the Law: which thing he propounded in fuch fort, that first of all her meeterh with an objection, (for I a tofaith hee am a lew, that no man may fay against mee , that I am an enemie to the Law) and afterward , he confirmeth it by the expresse witnesseof David. o Although we be lewer yet we greach instification on by faith because we know vodcubtedly, that no man can be intusted by the Law. on by faith oceanic we come who the Grotiles, because they were franges from Godroweanic, and in this word (field) there is a great vehemencie, whereby it meant that the nature of man it unerly corrupt. * Rom. 319. 4 Before be goeth any further, be metteth with their obiedion, which abhorred this dodrine of free iuflification by faith , becaufelay they , men are by this meanes withdrawen from she fludy of good worker. And in this fort is the objection , If finnes Grould be juftified through' Christ by faith without the Lave. Christ Sould approve finners, and finuld as it overe exhort them thereunto by his ministerie. Paul ar fovereth that this confequence is falfe , becaufethat Chrift deitroyeth unce in the beleevers : For fo faith bee. doe men fiee unto Chrift, through the terrour and feare of the Law that being quit from the surfe of the Law and inflified, they may be feved by bim , that together there withall, he beginneth in hem by little and little that ffreogth and power of his which dellroyeth frome: to the end that this old man being abolified by the vertue of Chrift.crucified, Chrift may live in them , and they may confectate themfelvesto God . Therefore if any

f He goeth from inflification to fandification , which is another benefit we receive by

might being us into bondage; To whom we gave not place by a subjection for an houre, that the d trueth of the Golpel might

continue with e you. 6 But by them which feemed to be great, I vvas not taught (whatloever they were in time pailed, I am nothing the better: * God accepteth no mans person) for they that are the chiefe, did adde no-

thing to me above that I had. But contrary wife, when they fawe that the Gospel over the funcircumcifion was committed unto mee , as the Gofpel over the circumcifion was

note Peter:

(For bee that was mighty by Peter in the Apostleibip over the circumcision, was also mighty

by me toward the Gentiles.)

9 And when lames , and Cephas , and John, knew of the grace that was given unto me, which are 8 counted to be pillars, they gave to me and to Barnabas the right b hands of fellowship , that wee flould preach unto the Gentiles , and they unto the circumcifion.

10 Warning onely that wee should remember the poore: which thing alfo I was diligent to doe. 11 9 And when Peter was come to Antiochia, I withflood him to his i face: for he was to be con-

demped.

12 . For before that certaine came from lames, hee ate with the Genriles : but when they were arise of the Goffel. come, he withdrew and separated himselfe, fearing them which were of the circumcifion.

13 And the other lewes played the hypocrites likewise with him, in so much that Barnabas was k led away with them by that their hypocrifie.

14 But when I faw, that they went not the I right way to the m trueth of the Gofpel, I faide unto Peter before all men, If thon being a lew, livelt as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

15 3 We which are lewes oby nature, and not

P sinners of the Gentiles.

16 Knowe that a man is not inflified by the works of the Law, but by the faithgof lefus Chrift, even we, I fay, have beleeved in Lefus Chrift, that we might be infified by the faith of Christ, and not by the workes of the Lawe , because that by the workes of the Law , no flesh thalbe justified.

17 * 4 If then while f we feeke to be made righ-

mian give timfelfeto finne after benath receivet the Gofpel ,ler bin not accuse Chrift unribe Gofpel but himfelfe , for that he deftrageth the worke of God in bimfelfe, Barift , if we lay hold on him by feith,

teous by Christ, wee our felves are found finners, is Christ therefore the minister of sinne ? God forbid.

18 For if I builde againe the things that I have destroyed, I make my felfe a trespaffer. t The Law than

10 For I through the Law am dead to the ! Law, terrifieth the confcience , bringerh us that I might live unto God. to Chrift, and he

20 I am crncified with Chrlft.but I live, vet not onely cauferb us to " I any more, but Chrift liveth in mee; and in that dieto the Law inthat I nowe live in the x flesh, I live by the faith in deede, because that by making usrighthe Sonne of God, who hath loved me, and given teous, he taketh himfeife for me.

21 s I doe not abrogate the grace of God; for terrour of confeiif righteonfneffe be by the Lawe, then Christ died ence, and by fanction without av caule.

fying of luft in us, that it cannot take fuch occasion to finne by the restraint which the Lave maketh, as it did before Rom. 7.10.11. u The fame that I was before. 5 The fecond argument taken of an ablutditie : if mrm * In this mortal body . may be iuftified by the Law, then was it not necellary for Chrift to die. y For these was no canfe why he should doe fo.

CHAP. III.

He rebuketh elem, for suffering themselves to be deare in from the grace of sece instituation in Cheiß, mest lively see our unto them. 6 Hee bringeth in Abr shame example, 10 de-21 and eat fer of the giving of the claring the effects, Law.

O' Foolish Galatians, who hath be witched you, fooor argument that ye should not obey the trueth, to whom taken of those lefus Christ before was described in your a fight, gifu of the boly and among you crucified ?

2 This onely would I learne of you, Received from heaven after ye the Spitis by the workes of the Law, or by the they had bested

bearing of c faith preached?

3 Are ye fo foolith , that after ye have begun Gofpel by Paula in the Spirit, ye would now be made perfect by the feeing they were

4 3 Have yee suffered so many things in vaine? If so be it be even in vaine.

5 4 Hee therefore that ministreth to you the Spirit, and workerh miracles among you, doeth hee might behold the it through the workes of the Lawe, or by the hearing of faith preached?

s Tea rather as e Abraham beleeved God, and it was * imputed to him for righteouineffe.

7 6 Know ye therefore, that they which are of faith, the fame are the children of Abraham.

8 7 For the Scripture forefeeing, that God would inflifie the Gentiles through faith, preached their cruft, be marbefore the Gospel unto Apraham , faying , * B In veileth how it thee shall all the Gentiles be fbleffed.

9 So then they which be of faith, are bleffed witched by the g with faithfull Abraham.

minitlerie : which fo evident to all mens eyes, that they were as it were lively ima ger, wherein they trueth of the do-Arine of the Gofeel, no leffe then if they had behold with their eyes Chrift bimfelfe crucified , in whose ocely death they ought to have could be fo be-

> falle apostles. a Christ was laid

avvay from us the

fying us, caufeth

through the morti-

1 The third reas

and beleeved the

before you, so notably and so plainely, that you had his lively image as it were repres fented before your eyes, as if he had bene crucified before you. Those (pititual) graces and gifts, which were a feale as it were to the Galatians, that the Gofrel which was presched to them was true. c Of the doctrine of faith. a The fourth argument mixed with the former & it is double, If the Law be to be toyned with faith, this were Dot to goe forward, but backward, feeing that thole fprituall gifts which werebeflowed upon you, are more excellent theo pay that could proceed from your felves And moreover, it should folow , that the Lan is better then Chrift, becauseit should perfi e and bring to end that, which Chrift began onely. d By the (fleft) he meanerh the cert-monies of the Law, against which be fetterh the Spirit, that is, the spirituall working of 3 An exhortation by maner of uphraiding, that they doe not in vaine the Gosteri.

The Goster of the first argumen sphic voluntaken of the effect, because hee bad interlaced certains other argumen; by the way.

The first argument which is of great force, and bath three grounds The first, That Abraham W. 28 iulified by faith, to wit, by free imputation of righteouloeffe according to the promife apprehended by faith , as Mofes doeth most plainely witnetfe. e Looke Roin. 4. Geo. 15.6. tom. 4.3. tames 2,13. o The frond, that the fonnes of Abraham mult be eftermed and accounted of by faith.

7 The third, that all people that believe are 7 The third, that all people that beleeve are without exception.comprehended in the promife of the bleffing. \$ Gene. 12,3. alls 3:25. A proofe of the first and second grounds out of the worde of Moles. f Blef-fing in this place signifies the free promise by faith. 9 The conclusion of the fifth argument: Therefore as Abraham is bleffe: h by faith, fo are all his children (batisto fays all the Gentiles that beleeve) ble fleth, hat is to fay, freely initified. g With fai hfull Abraham, and not by faithfull Abraham, to give us to understand that the bleffing commeth not from Abraham , but from bim, by whom Abraham and all his pofferigie is bleffid.

to The fixth argument, the conclufion whereof is also in the former verfe thus, They areaccurfed which are of the sworker of the Law, that is to fay, which value their righteoufner by the performance fore they are blef-

of the Law. Therefed which are of fairbabat is they which have righteoufnelleby faith former fentence or proposition : and the proposition of this argument is this Curfed is hee that fulfilleth not the whole

Lavo. Beut 27,16. 12 The fecond no mao fulfillerb the Law Therefore no man is juftified All are accurfed teoufnelle by the workes of the Law. And there is an-

10 10 For as many as are of the works of the Lawe, are under the curfe: 12 For it is written, 4 Curfed is every man that continueth not in all taken of contraties, things, which are written in the booke of the Law. to doe them.

11 12 And that no man is instified by the Law in the fight of God, it is evident : & for the just shall live by faith.

12 13 And the Law is not of faith : but * the man that shall doe these things, shall live in them.

13 14 Christ hath redeemed us from the curse of the Law , made a curse for us , (15 for it is written, & b Curfed is every one that hangeth on tree.) 14 16 That the bleffing of Abraham might

11 A proofe of the come on the Gentiles through Christ Iesus, that wee might receive the promife of the Spirit

through faith.

15 17 Brethren, I fpeake as i men doe: * though it be but a mans covenant, when it is k confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his feede were the promifes made. He faith not, and to the feedes, proposition with as fpeaking of many : but , And to thy feede , as of the conclusion : But one, 18 which is 1 Christ.

17 19 And this I fay, that the covenant that was confirmed afore of God m in respect of Christ, the by the Law. Or els, 20 Law which was foure hundreth and thirty yeeres after , cannot difanull , that it should make the prowhich feeke righ- mife of none effect.

18 11 For if the inheritance be of the Lawe,

nexed alfo this maner of proofe of the fecond propolition to wit. Right confinelle, & life are attributed to faith. Therefore no man fulfilleth the Law. § H.d. 2 4. rom. 5, 17. heb.
10,10. 13 Here is a reason shew edof the former consequence: Because the Lawe promifeth life to all that keepe it , and therefore if it be kept , it iuftifieth and giveth life. But the Scripture attributing righteoufnelle and life to faith , taketh it from the Lawe, leeing that faith iuftifieth by impuration, and the Law by the performing of the * Leuit. : 3.5. 14 A preventing of an obiection : How then can they be bleffed whom the Law pronounceth to be accurfed ? Becaufe Chrift fufteined the curfe which the Law laid upon us, that we might be quit from it. 15 A proofe of the and fwere by the tellimonic of Mofes.

Leve. 21.13. h Chrift mas accurfee for us, because the curfe that was due to us, to make us partakers of his right confussion. 16 A conclusion of all that was fayd before in the handling of the fifth and fixth reaford to wit, that both the Gentiles are made partakers of the free hl ffing of Aoraham in Chrift , and alfo that the lewes themselves , of whose number th Ajoffle come eth including sau and that the reversionmenter of whose number in Agenteeding the including the cannot obtain the promised grace of the Golyel which be called the Spirits, but onely by faith. And the Agolife doth feverally apply the conclusion, by the one and the bother, preparing bimelfe a way, to the next argument, whereby the clarach, but that one onely feed of Abraham which is made of all peoples can no otherwife beloyned and growe up together, but by faith in Chrift. 17 He putte b torth two generall rulers before the next argument, which is the feventh in order: That one is , that it is not lawfull to breake covenants and contracts which are justly made and according to Law among fitnen, neither may any thing be added into them. The other is, that God sid so make acoverant with Abraham, that hee would gather together bit children which consist both of Iewes and Gentiles into one body (as appeared by that which bath bene faid befere) For redid not fay, that be would tethe God of Abraham and of his feedes, (which things not with Randing fhould have bene fayed, if he had many and divets feedes as the Gentiles apart and the lewesapart,) but that he would be the God of Abraham, and of his feede, as of one. i I will use an example which is common among you, that you may be afformed you give not so much to Gods
copen ants, as you doe to mans. * Heb 9.17. k onthereticall, as we call it. 18 He putterb forth the fumme of the feventh argument, to wit that both the Lewes and Gentiles growe together into one body of the frede of Abraham. in Christ onely, fo that all are one in Christia six is a firetward declared, verf. 21. 1. Last speaketh not of theiris person, but of proper which given to cour is one in Christ. 19. The eight argument taken of compart in the but if a man covenant (being authemical) be firme and frong, much more Gods covenant. Therefore the Law was not given to ahrogate the promife made to Abraham, which had refrect to Chrift that is to fay the end whereof did hang of Christ. m. R. hich render bro Christ. 20 An enlarging of that argument, thu: Moreover and besides that the promise is of itselfe brine and strong it was also confirmed with the prefeription of long time to wit of 430, yeares, lo that it could in no wife be broken. 21 Ao objection: We grant shatthe promife was not abrogated by the cove-dant of the Law and therefore we to sue the Law with the grownle. Nay, faith the Apostie . these two cannot stand together , to wit , that the interirance should both be given by the Law and also by promise , for the promise is free ; whereby it followers, given ... that the Law was not given to infline for by that meane the promife should be broken. In By this most a traditionally beneath the feeby of the feeby, which is that Ceel finelist to By Gold, that to fig that By better of the economist that was made with failiful Abea. bam, we that be faithfiell , might by that meanes be bleffed of God as well as he,

it is no more by the promife, but God gave it freely unto Abraham by promife.

19 22 Wherefore then ferveth the Law ? It was added because of the o transgressions, ptill the seed came, unto the which the promife was made : 22 and it was q ordained by r Angels in the hand of a Me- 12 An objection diatour.

20 Nowe a Mediatour is not a Mediatour of former answere: If one: 24 but God is one.

21 25 Is the Lawethen against the promises of God ? God forbid : For if there had beene a Lawe then why was the given which could have given life, furely righte- Law given, after oufnesse should have bene by the Lawe.

22 But the Scripture hath & concluded t all fore faith the Avnder finne, that the u promise by the faith of Ie- poste to reprove fus Christ should be given unto them that beleeve.

23 26 But before faith came, we were kept vn- looke upto Christi der the Law, as under a garifon , and thut up unto in whom at length * that faith, which should afterward be revealed.

24 Wherefore the Law was our schoolemafter ving all people toto bring us to Christ, that we might be made righ- fulfilled, and not teons by faith.

25 But after that faith is come, we are no lon- given to inflife ger vnder a scholemaster.

26 27 For ye are all the fonnes of God by faith, o That men might in Christ Iesus.

27 18 For all ye that are y baptized into Christ, finnes, by the encly have z put on Christ.

28 There is neither Iew nor Grecian: there is

neither bond nor free : there is neither male nor in Christ. female : for ye are all a one in Christ Iesus.

29 And if ye be Christes, then are ye Abrahams tion well was brofeede, and heires by promife.

which rifeth of the the inheritance be not by the Lago / at the least in par:) that the promife was made a There. nen of finne. and that promife of fa.! that the Law was

ace of God achich he revealed to Abraham, and that p Parill the parti-

ken downs, and that full feede fprang up. framed of two peor ples, both of lewes and Gentiles: for by

16 Now there followerb an

this word Seede, we may not understand. Christ alone by himselfe, In coupled and ion when there aceae, we may not phater jamas, arist alone by numjests. In confided and to be detegether with his holds.

13 A confirmation of the former an sweet extends from the master and forme of giving the Laws: for it was given by Angel, stricking a great tertour into all, and by Moset a Mediatour comming between. Now they that are one; neede on Mediatour, but they that are twaited at the Iraft, and that are at variance one with a rother. Therefore the Law it felfe and the Mediatour, were witnesses of the weath of God, and not that God would by this meanes reconcile men to himfelfe, and aboliiii the promife, or adde the Law unto the promife 7 Commanded and git boy, or Freelaimed, r By the ferbice and miniferre. 24 Ataking away of an objection, leaft any man might fay, that fometimes by confent of the parties which have made a coverage, fomething is added to the cevenant fomething is added to the covenant or the former covenants are broken. This, fayth the Apostle, commeth por to passe in God, who is alwayes one, and the selfe fame, and like himfelfe. . as The conclusion vitered by a maner of asking a question, and it is the fame that was vetered before . ver'e 17, but proceeding of another rule : fo that the argument is new , and is this : God is alwaies like unto himfelfe : Therefore the Law was not given to abolish the promises. But it should abolish them if it gave life for by that meanes it fhould iuftifie, and therefore it fhould abolifh that iuftification which was promifed to Abraham and to bit feede byfaith. Nay it was rather given to bring to light the guiltinesse of all men, to the end that all beleevers fleting to Chrift promifed might be freely inftified it him. f Eythis word , Scripture, he meathe Lam. . Rom. 3.9 t old men, and whaftever commets from man. In every one of these worder there lyeth an argument against the merites of workers

the Law (that is , the whole government of Gods house according to the Lawe) doe our junifie, is it therefore to be abolified, feeing that Abraham himfi lie was circumsifed, and his posteritte beld full the vie of Moles Law ? Paul offirmer bihat it ought to be abolished because it was instituted for that end and purpose , that it should be as it were a school master and kepe to the people of God , until the tramise appeared in deede that it to lay Christ, and the Gospel manifelly published with greatesticacie of the Spirit. x The cause why were were kept under the Law, is set downe bere-27 Breaufe age change b nor the condition of fervants, her addeth that wie are free by condition and therefore . feeing wee are out of our childeborde, wee have no more by controls

18 Ving a generall particle, leaft the leave at
the leaft floudd not thinke themfelves bound with the band of the Law, hee pronounceth that Baptifine is common to all beleevers , because it is a pledge of our deliver: e in Chrift, as well to the Iewes as to the Grecians that by this meanes all may be truely one in Chrift, that is to fay, that promifed feede in Abraham and inherirours of everl. Riog y He feneth Bastisme steretty a sainst circumistion, which the fulfe apolles apped of. Z The Church must put on Christ, as it were a garment, and the.

The Church must peut on Christ, as it were
be copered withhim, that it may be throughly hely, and without blame,
all asone: and foisthing reat knot and conjunction spirited.

for all thefe words, promife, faith, Orij, migh be iven, to be levers are against meries and not one of them can ft. and with defecting worker. 16 Now there followeth an

other handling of the fecond part of this Epiftle ; the flate whereof is this : although

LII 3 CHAP. a Hee declareth

that by another double fimilitude,

which he fayd be-

keeper and fchole-

(that is he whole

Guds boule accor.

ding to the Law)

taur or everfeer

appointed for a

time un:illfuch

time as that prote-

aion and overfee-

feratime being

ended, we thould

at leng b cometo

be at our ow . li-

bezeig and should

por as fervants.

Moreover, bee

fleweth by the

verpance of the

an A BC. and as

ples, in compari-

mayes imder a :u-

for and getterneur,

ecunted a freeman

led rudiments be-

earsfe that ly the

may hardly be

certaine princt-

of the Goffel.

way that that go-

mafter : For hee

governement of

CHAP, IV. 2 Being Belivered frem the bondage of the Lawe, 9 ft is bery 13 Her ealleth Christes comming , to ho is the end thereof. absurd to flide backe to beggerly ceremoniet: 13 Her eddeth them a seem therefore to the purite of the dollrine of the Gospel, 11 cenfirming his discourse with a fine allegorie.

T Hen . Lay, that the heire as long as hee is a child, differeth nothing from a lervant, though fore concerning the he be Lord of all,

2 But is under tutours and governours, a vntill the time appointed of the Father.

fai b, that the Lave, 3 Even fo we, when we were children, were in bondage vnder the b rudiments of the world.

God fent forth his Sonne made of ad woman, and Wassas it Welle a tumade under the Lawe,

That hee might redeeme them which were under the Law, that we & might receive the e adoping, which was but tion of the fonnes.

6 3 And because ye are sonnes, God hath ffent foorth the g Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a h fervant, live as children, and but a fonne : now if thou be a fonne , thou art alfo the i heire of God through Christ.

8 4 But even then , when yee knewe not God, yee did fervice unto them, which by nature are

not gods : Lave was at it were But nowe feeing ye know God , yea , rather ate knowen of God, howe turne yee againe unto impotent and k beggerly radiments, whereunto as

from the beginning ye will be in bondage I againe? fon of he doctrine 10 Yee observe dayes, and moneths, and times, a This is added, because be that is al- and yeeres.

II I am in feare of you , least I have bestowed on you labour in vaine.

12 Be ye as I (for I am even as you) brethren, The Law is eal- I befeech you; ye have not hurt me at all.

13 And ye know , how through minhemitie of the flesh. I preached the Gospel unto you at the fist.

Law God instru-14 And the a trial of me which was in my fleth, Eled his Church as were by rudiments, ye despised not, neither abhorred : but ye receiveth

and after and for - red out his hely Spirit most plentifully in the time of the Cospel. a Heyttereth and declarere many things at once, to wit-that this tworfhip warended at his time, that curious men may leave to aske, why that scholemaster hip lasted to long. And innteover, that wee ar- not fonces by nature but by adoption and that in that Sonne of Gnd, who therefore tooke upon him our fleth, that we might be made his breibren. sime is fand to be full, when all parts of it are past and ended, and therefore Christ could not habr come either fooner or later. d Hee calleth Marie a woman, in respect of the fext, and not as the word is which in a converse finite to a program little. Fe Rome. S. t. a The adoption of the functs of words from everlaphing but is revealed and forward in the 3 He flie werb that we are in fuch fort free and fet at libereime speciated for it. tie, that in the meane feafon we mull be governed by the Spirit of Chrift, which reigning in our bearts, may teach us the true firvice of the Father But this is not to ferve but rather to enjoy true liberalitie, as it commeth fonnes and heires. f By hat that fillow the he gather that that went before; for if more laught spirit we are his fence, and if me are his formes, then are we free. g. The high that synthe is both of the Faint and of the Some : but Here is a pentition reason who his is called the spirit of the Jenne, to wit, breaufo the holy Choff fealeth up our adoption in Chris, and maketh us a full aturance of it. b The word frevant is not taken here for one that light in fame, which is proper to the infidels', but for one that is yet under the caremonies of the Lam, which is Perper to the fines. i Partaker of this Hefrings. 4 He applied the former do-fine to the Gilarians, with a peculiar reprehension: for in comparison of them, the lewes might have predended fome excuse as men that were borne and brought up, in that fervice of the Law But feeing the Galatians were raken and called our of idolairie to Christian liberty: what pretence might they have to go backeto those impotent and beggerly rudiments? he They are called impotent and becomely coremonics, betting conbeggety undimension. It is not are assume that an expectly externates they gave feeled apart hemisters which related to the meaner they gave good reference that they were higgers to Chrift, when it is not my light gate following that they were higgers to Chrift, when it is not my riches, and follow beyone, it is not to call the test call any or riches, and follow beyone.

If the my light have feeled to be of the mingrate and qualifiest that the first where it is the whole in the whole in the mingrate that they were related to the control of the mingrate and qualifiest that the first wherein it is the whole in the mingrate and qualifiest that the first wherein it is the whole in the mingrate and qualifiest that the first wherein it is the mingrate and qualifiest that the first whole is the mingrate and qualifiest that the first whole is the mingrate and qualifiest that the first which we will be a supported to the control of the mingrate and qualifiest that the first which we will be a supported to the control of the mingrate and the mingrate an and divinely declaring his good will sowards them in fuch for. . that the Galarians and directives be vierly desperate when they readerhese things, or acknowledge their owneligh nes with teares, and delice pardon. m Many antidious. n Taole dayly troubles where with the Lord tried me amongst you.

me as an Angel of God, yea, as o Christ Iesus. 15 P What what then your felicities for I beate feries fale 15 p What whas then your telicities for I beare plished a talks was you record, that if it had bene possible, yee would there abroads in the have plucked out your owne eyes, and have given world among ft them unto me,

16 Am I therefore become your enemie, be- you mere? cause I tell you the trueth ?

17 They are iclous over you q amisse : yea, they their own comwould exclude you, I that yee should altogether moditie.

18 But it is a good thing to love fearnessly al- content all your wayes in a good thing, and not onely when I am themselves.

prefent with you. 19 My little children , of whom I travaile in owne some and good birth againe, untill Christ beformed in you.

20 And I would I were with you now, that I might chance my voice: for I am in doubt of you, the naughtie bi 21 6 Tell me, ye that a will be under the Law, fully aposition of the of the ye not heare the Law?

Let ye the the the ye that a will be under the Law, fully aposition of the year to the year. For it is written, that Abraham had two

doe ye not heare the Law? 22 For it is written , that Abraham had two among yes. fonnes, * one by afervant, and tone by a free weman.

23 But he which was of the fervant, was borne wayer viged this, after the x fleth : and he which was of the free wo. that unleafe the man, wvas borne by y promise.

24 By the which things another thing is meant; could profite for z thefe mothers are the a two Testaments , the them nothing at one which is Agar of mount b Sina, which gendreth unto bondage.

25 "(For Agar or Sina is a mountaine in Ara- circumcifion, a bia, and it confiwered to Hierufalem which nowe gainst them which is) and 4 the is in bondage with her children.

26 But Hierusalem , which is e above , is free : which is the mother of us all.

17 7 For it is written , * Reioyce thou barren divers arguments that bearest no children: breake foorth, & cry, thou whereby be bath that travaileft not : for the f defolate hath many moe children, then the which hath an husband.

28 4 Therefore, brethren, wee are after the g maner of Isaac, children of the b promise.

29 But 25 then hee that was borne after the feth , perfecuted him that vvas torne after the thefe mysteries to k Spirit, even fo it is now.

men, how happie g For they are ite That they may f He feiseib bis leve mhich mas earnefly bent towards them, again &

> 6 Because the falle apostles al-Genriles were citcumcifed. Christ beleeved of the beleeved of the uncircumcifion, wat full of offence the Apolile, after refoted their et -

rour, bringerb foorth an allegoe rie wherein hee fayeth the holy Ghoft did fhadow not unto us all wit , that it should come to palle, that two form of fonnes flould have Abra-

Almael, by the common courfe of nature, of Agar his boothnaid and a firanger and be-gate Ifaac of Sara a free woman by the vertue of the promife and by grace onely, and the first was oce onely not heire, but also perfect ed the heire. So there are two cove-vants, and as it were two some borne to Abraham of those two cuvenants as it were of two mothers. The one was made in Sina, without the land of promife according which covenant Abrahams children according to the fielh were begotten : to wi lewes which feeke righteoufoes by that covenant, that is , by the Law : but they are not heires , pay they shall at length bee cast out of the house, as they that perfective the true beires. The other was made io that high Hierusalem or io Sion , (to wit , by the true beires. The order was made to that high Herufalem or in Ston. I (to wit, by the facilities of Childly) which begreise the hildlen of promifesto wit, belever's bythe write of the body (shoft, which children (as Abraham) do reft themselves in streptomistic, and they onely by the night of children flush be parakers of the father inheritairene, and thole servants shalles shared in the stress of the stre and the divergitie of the gouvernement. b He maketh mention of sina, because that covernant was made in that mountaine, of which mountaine Agair was a shading. cependar trais made in that momentains, of these momentaine coffer was a financine.

O. Leede he to the casse standers between Japas and her children, even so standers the tree constitution of the standard standard and legal account. Hee shower has in this allegate, been that so slowed the steppes of Elay, who foretold that the Church should bee made and confitt of the children of harren Safe that it of sy, of them, which would fairturally the ald be muck a braham a children by famb, rather them of Familian Register them for the word of the Fewn and cailing of the Genties. ** § § § 5.5 s. † § 5.5 s promife b-longeth. i By the common course of gaure. k By the vertue of Gods promise and after a spirituall maner.

bam a father common to both , but not with like fuccesse : for as Abraham begate

sc Gent. at. 10. of the former allegory, that we by no meanesproaure and call backe againe the flavery of the Lawefering that the children of the bondmaide fhall not be heires.

E An other obte-

flation wherein

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flified by the Law, but be that doeth

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fulfill it. And be

taketh the exam-

ple of circumcifi-

the ground of all

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Law, and was

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& Adestfit.

led the feale of

Baptifmecome in

the place of cir-

cumcifi n. And

moreover Paul

reasoned accor-

tha: his enemies

had of it. which

the falle Apoftles.

a Circumcifion is

on, becaufe it was

rogether, because

30 But what faith the Scripture? * Put out the fervant and her fonne : for the fonne of the fervant shall not be heire with the sonne of the free

31 g Then brethren, we are not children of the fervant, but of the free woman.

CHAP. V.

1 Having declared that we came of the free woman , hee fheweth the price of that freedome, 13 and bow were should whethe same, 15 that 702 may obey the Spirit, 19 and resist the flesh.

S Tand fast therefore in the libertie wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.

2 1 2 Reholde, I Paul lay unto you, that if yee be a circumcifed, Christ shall profit you no-

3 For I testifie againe to every man, which is circumcifed, that he is bound to keepe the whole

4 Ye are * b abolished from Christ ; whosoever are c inflified by the Law, ye are fallen from

5 , For weethrough the d Spirit waite for the hope of righteoufnesse through faith.

6 3 For in Iefus Christ neither circumcifion availeth any thing , neither 4 vncircumcifion , , but efaith which worketh by love,

7 6 Ye did runne well: who didlet you, that ye did not obey the trueth?

8 7 It is not the perswasion of f him that calleth you.

9 # 8 A little leaven doeth leaven the whole lumpe.

in other places cal-10 9 I have truft in you through the Lord, that righ:eoufnelle but ve will be none otherwise minded; but hee that here we must have trouble: h you, thall beare his condemnation, whoconfideration of the

foever he becircu attance of the 11 10 And brethren, if I yet preach circumcifion , why doe I yet fuffer perfecution? Then is the

flander of the crotte abolithed. 12 .11 Would to God they were even cut off

ding to the opinion which doe g dilq iet you. 13 For brethien, ye have bene called unto li-

madecircumcifioo a piece of their falvation. * 1 .Cor. 1 17. b That is,a he himfelfe oxpoundeth it aferward are and fallen from grace . Lout 14,000 to implied acquanteth it af-deed no man is wifefer by the Lam. 2 He priviley consucreth the new touther when deede no man is ul'ifit's by the Law. 2 He privily compareth the new people with the old-forit is certaine that they also did ground all their hope of infification and life in failb and not in circumcifion, but forthar their faith was wrapped in the externall and ceremoniall worthip; but our faith is bare and content with friritiall worthip. and ceremonal of the Spirit which ingender faith. 3 He adde hare fon forthar now cir-cumction is abolished feeing that Christ is exhibited unto us with full plentie of preiflouid pleafe themfelves in it, as the lewes doe in circumcifion, leaft the Gentiles of an obi-tion: If all that worthip of the Lawe be taken away, wherein then final we exercife our felvers Incharitie. fayeth Paul ; for faith , whereof we fpeake, cannot we execute our terest a measure-type of part for a far for a far a factor of peace atom of beidle, my it fromged forth day fruits of charitie. • So it rue faith dilinguithed from counterfet faith for charitie it not loyned to faith as follow coule, to beine forward our fulfification with foith. • 6 Againe be children be Galatines but with an admiration and their withball a praife of their former race, to be ead that he may make 7 He playerh the part of an Apostle with them, and useth his them more ashamed.

them more affiamed. 7 He played the part of an Apolite wind them, and then his surboritis denying that that decline can come from God which is coursty to his. If O[God. 4.1.Corinh.5.6. 8 Her adder his, that he may not feeme to con-greend upon artife, warning them diligently (by a fimilitude which he borowed) leave, at Chiff himselfe also did ! not to fuffer the purity of the Apollolical doctrine, Flavors, as Continuous enterest of the continuous conti Bor mill dayne Iudaifme with Christianitie to An example of a true Passour in-flamed with the zeale of Gods glorie and love of his flocke. g For they that preach

the Law, caufe mene confciences alwayes to tremble,

bertie: 12 onely use not your libertie as an occafion unto the fiesh, but by love ferve one ano- 12 Thethird part

13 For hall the Law is fulfilled in one word, right use of Chri-14 13 For hall the daw is fullniced in one word, rightune of Con-which is this, & Thou shalt love thy neighbour as file libertie con-fileth in this. that

15 14 If ye bite and devoure one another , take from the flavery heede least ye be confumed one of another.

16 15 Then I fay, & Walke in the Spirit, and ye fieth, and being oshall not fulfill the lusts of the fleih.

17 For the i fieth lufterhagainst the Spirit, and the Spirit against the sieht against the Spirit against the sieht ad these are converte other falvation one to another, so that ye cannot doe the ame through love. things that ye would.

ings that ye would.

18 And if ye be led by the Spirit, ye are not vn.

derbyte love of curreighbour. der the Law.

19 16 Moreover the works of the flesh are ma- to all Christians nifeft, which are adulterie, fornication, vncleannes, ought to referre wantonnesse.

20 Idolatrie, witchcraft, hatred, debate, emula- citeth the tellimotions, wrath contentions, feditions, herefies,

21 Envie, murthers, drunkennelle, gluttonie, b This particle and fuch like , whereof I tell you before , as I (All) must be realso have tolde you before, that they which doe fuch things , thall not inherite the kingdome of & Levit 19.18.

.22 But the k fruite of the Spirit is love , ioy, peace, long fuffering gentleffe, goodneffe, faith,

23 Meekenes, temperancie: 17 against such there is no law. 24 For they that are Christs , have crucified the Profice that cofu-

flesh with the affections and the luses. 25 If we ! live in the Spirit, let us also walke in

the Spirit. 18 Let us not be defitous of vaine glorie, they that have one provoking one another, envying one another.

being delivered of finne and the bedient to the Spirit, we fhould

of this Epittle.

a marke othereve. all their actions. and thereunto be nie of the Law.

firained to the fecond table. mat.al.39 mar. 12.31.rom.13.9. iames z.8. 14 An exhortation to the dueties of charitie, by the e:b bereof, be-

cauferbat no men provide worle for bemfelves, then another. if Heacknowled gerb . br great

weakeneffe of the godly , for that they are but in part regenerate ; but he willeth them to remember that they are indued with the Spirit of G. d. which bath delivered them from the flavery of finne, and fo of the Law to farre forth as it is the vertice of finne, that they floud and give remelves to fullet. § Rom 1314, 1, per a. (1). For the fleth doed not give remelves to fullet. § Rom 1314, 1, per a. (1). For the fleth doedle is even to the recent rate man but the 5, it to repeat although not surpout great furfices is largely fer foots B, my 16 He first thou that particularly owned be flake generally a tecknoning up founce, defected to of the flesh and on poling them to the fruites of the Spirit, that no man may pretent ignorance. k Therefore they are not the fruit of free will but to farre forth as our will is made free by grace. 17 Leaft that any man should object . hat Paul placed the Sochister , as one who urging the Spirit, urgeth out hing ber that which the Law commaundeth , be thewerh that he reagricely not, hat liverall and outward obethere, but formulall, which proceede him of from the Law, but from the Spirit of Cariff, which does beget us againg, and must and ought to be the ruler and guider of our life. I I we be indeed endued with he ickening Spirit, which caufeth us to die to finne, and live to God, let us fliew it in our eed-s. that is by bolinesse of life 18 He addeth peruliar exhortations according as he k ewe the Galatians fubrect to divers vices ; and firit of all he warneth them to take beede of ambition , which vice buth two fellowes, backbiting and envic, out of which two it cannot be but many contentions mult needes atife.

CHAP, VI

Nome he entreateth particularly of charitie tomards fuch as 6 toward the Miniflers of the word, it word, 10 and thefethue are of the houfboulde of faith: e. Juch who have a conterfeit zeale of the Law, 13 glory to in the mangling of the flesh, 14 and not in the criffs of Chrift.

B Rethren . If a man be a fuddenly taken in any I Hecondemoffence, ye which are b fpitituall, c reftore fuch neth importu one with the d spirit of meekenesse, 2 considering pare rigour, bethy felfe, least thou also be tempted. therly repreheafions ought to

be moderated and tempered by the spirit of meekenesse. a Through the mathe sless shad the devill. b Which are upholden by the vertue of Gods Spirit. a Through the malice of a Labourto fill uprhatthat is wanting in bim. d This is a kind of speech which the Hebre wes nie, giving to understand thereby, that all good giftes come from God. He toucheth the fore : for they commonly are most fevere judges , which forget their owne inhimities.

L11 4 2 3 Beare

As we sowe, we shall reape.

To the Ephelians.

Predestination and redemption.

3 He Grewerb tharthis is the end ofreprebentions, to raife up our brother which is tallen and not proudity to oppreffe bim. Therefor every one mu'l feeke to have commend wion of his owne life by approving of him-

reprobending

others. hrift , in plane aid fai words, caltech the commandumont of charnie, his commande-

ment. 4 1. Cor. 3, 18. A reafon wherefore med ought to bavetbe grea elt eye upou he-n-Celves because that every man Challbeindred before God according to his owne life, and not by

2 3 Beare vee one anothers burden, and fo fulfill the . Law of Christ. 3 For if any man seeme to himselfe, that he is fomewhat, when he is nothing, he deceived him-

felfe in his imagination.

4 But levery man proove his owne worke: and then thall he have rejoycing in him felfe onely and not in another.

5 * 4 For every man shall beare his owne bur-6 s Let him that is taught in the worde, make

him that hath raught him, partaker of f all his 7 6 Bee not deceived: God is not mocked: for whatfoever a man foweth, that thall he also

8 For hee that fowerh to his g flesh, shall of the flesh respe corruption: but he that foweth to the spirit, shall of the spirit reape life ever-

* 7 Let vs not therefore be wearie of well doing; for in due feafon we shall reape, if weer faint not.

10 8 While we have therefore time, let vs doe goo lunto all men, but especially unto them, which are of the houthold of faith.

comparing him elfe wi h other men. emparing himielfe wi h other men. 5 It is meer that mafters should be found by their schooler . So facte footh a sthey are able f Of what fewer he he h , see cowards the poore, and first of all chiderh them which we re not all student to pretend this and that ... and all because they would not helpe their neighbou a. as though they could deceive God : and afterwird compare thalmento a spiritual so wing which shall have a most plentifu loarvett, fo that it shall be very profitable ; and compareth coverous nigardli effe to a carnall fowing, whereof nothing can be gathered but fuch things as fade away and perilh by and by g To be commonly ter of rois need not life.

2. A yet 3 i 3.

7. Against fuch a real liberall a the beginning but continue nor, because he harvest freme to be deferred v ty long, as shown in the feede time and

the harvest werent o einftigt. 8 Tory that are of the bouthou de or furth, bat is, fuch as are joyned with us in the prof. flion of one felfe faincre igin . . . ugh to be proferred before all other, yet fo not withit anding that our liberalitie extend to all.

11 , Ye fee how large a letter I have written 9 The fourth and unto you with mine owne hand.

12 As many as defire to make a h faire shew in pittle, wherein he i the fleth, they conftraine you to be circumcifed, returneth to his onely because they would not suffer persecution for principall end and the k crosse of Christ.

13 For they themselves which are circumcifed should not suffer keepe nor the Law, but defire to have you circum- themselves to be cifed, that they might rejoyce in I your flesh.

14 10 But God forbil that I should m rejoyce, but Blee: and he pain in the crosse of our Lord Iesus Christ, whereby the teth out those falle world is crucified unto me, and I unto the world. 15 For in Christ Lefus neither circumcifion a- colours, reprooving

vaileth any thing, nor vncircumcision, but a newe as mention and them of ambicion,

13 And as many as walke according to this rule, do, for any affection peace shallbe upon them, and mercy, and upon the and zealethey have n Ifrael of God 17 11 From hencefoorth let no man put me to that they may put-

bufineise : for I beare, in my bodie the o markes of chase themselves the p Lord lefus. 18 12 Brethren, the grace of our Lord Iesus the circumcision

Christ be with your q spirit, Amen.

I Unto the Galatians written from Rome. h He fereth a faces erueth. I In keeping of ceremonies. K. For the preaching of him that was crucified.

1. That they have entangled you in Iuliasime, and yet he harpeth on the farme of circumsifien.

20. He sticked not to compare himselfe with them. shewing that, on the contrary part bee reloyceth in those afflictions which be luffereth for Chrifts fake, and as he is despised of the world to do:n be in like fort elleeme the good as nought: and the electropic of the William of a true [Trailie.

m Who Pulliplish 'this prod
m node fact. Spart, is finally the rest, a man felt on the in thing, and to content
in find from the spart, is finally the rest, a man felt on the in thing, and to content
in Min fit therewith

n Mon the true I feet, who she perfect of Tod, and not offer
the man the man mental true to the content
them are and the market of those dripes which bebare for Carift lake, against the skarre of the out ward circumcifion , as a true marke of nis Apoltechip. burnt into a mans fielh , as they uled to old time , to marke their fervants that hall tun awty from ben. p Forit unported much, whose mirkes we beite : for the cause miketh the Mir vr, and not the punishment. awiy trom ben. p. Forte imported mach, quode mirkes we beite i fortae caute mirkets the Mirryr, and northe punishment. ra. Taking his farewell of their be withieth them grace and the Spirit against the deceition for the falle applittes, which labouted to bearthofe our ward things into their braines. q. With your minder and hearts.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

After the falutation, 4 herentreateth of the free election of God. 5 and adoption, 7, 12 from the free election M After the falutation, of Gid. 5 and adoption, 7, 13 from whence mans fally a-tion foweth, as from the true and naturall fountains; and be evented unto the Ephe fans.

s Theinfeription . and faluta. tion . Where f webave p keo in the former Epilles. a This is the definition of the Saints ,

Thereing what

\$ 1 Cer. 113.

Aul 1 an Apostle of Iesus Christ by the will of God, to the Saints. which are at Ephefus, and to the 1 faithfull in Christ Iesus :

2 Grace be with you, and peace from God our Facher, and from the Lord Iefus Chrift.

3 4 2 Bleffed be God, 3 and the Father of our Lord Iefus Chrift,4 which harh bleffed us, with b all spirituall bleffing in c heavenly things in , Christ,

The first part of the Epistle , wherein he handleth all the partes of our falvation, propounding the example of the Ephefiam and using divers exhorts ions and beginning after his moner with thankefgiving. after his maner with thank-friving. 3 The flicient cause of our falvation is God a not considered confusedly and generally but as the father of our Lord Jesus 4 The near friall caufe , and in refrect of us , is our falvation , all things being bestowed upon as which are necessarie to one falvation, which kinde of bleffings being bettown upon at which are necessaries on creativation, which when the in bravenly and proper to the elect. With all kinds of gracious and bruntifull padacte which is bravenly indeed, and from soil onely. Which is done Backer give us from his his, bibrone from above ser because the Saintshade those gifts nihem , which belong properly to the citra ens of heaven. of our falvation is Chrift , in whom only were are indued with (piritual) pleffing and unso falvation.

4 6 As hee hath chosen us in 4 him, before the foundation of the world, 7 that we e should f be the efficient cause, holy, and without blame g before him in love :

s Who hath predestinate vs, to be adopted through Iefus Christ h in himselfe, according to the good pleasure of his will.

6 , To the i praise of the glorie of his grace, as from everlasting to wherewith hee hath made us freely accepted in in his Sonne. his belooved.

7 41 By whom wee have redemption through his blood, even the forgivenesse of sinnes, accor-

maketh double, to wit, fanctification and inflification, whereof he will freake hereafter. And hereby alforworthings are to be noted , to wit, that holineffe of life cannot be spareed from the grace of election; and againe what purenells sower in our, is the gift of God, who bath steely of his mercie chosen us.

Then God did not be said in the merce, or where only out that has been boy, but to the end we finall be help.

Being closely dwith the Christie righteen for grace of Truety, and fin seely,

8 Another plainer exposition of the efficient cause and also of eternal election: appoint us our when we were not yet butue . whom he would in the to be his children by Jefus Chrift : fo that there is no reafon bere of our election to be fought , but in the free mercie of God , neither is faith which God forefam , thecause of predeftination , but ibe effect . b God refpeffeth nothing , ereber that prefent is , or that is tog come , but himfelfe onely . come, but himfelfe onely. 9 The vicetimol and chiefelt finall cause is the glavy of God the Fasher, who saveth in seely in his Sonnee. i That as his bountiful goodnessee that prayer, but allowed the seed and published. 10 Ann. peaches leaf renemble peace; jo and only a mean neiter poets and putury ea. 10 Auditor flower float la sulfe moore occre, is our inflication, while that he freely accountet has for inflication in his Sonne.

11 An expounding of the material leadle, how we are made acceptable to God in Christ, for it is he onely, whose factifice by the metcy of God is imputed unto us, for forgivenelle of linnes.

laft part of the B

purpole : to wit. hat the Galatians led out of the way by the falfe apo-

apostles in their that which they to the Law, but one ly for this purpole,

favour among ft their owne fort, by of the Galatians.

Markes waich are

or by what meanes. God the Father Cavethus in his Sonne : Because faith be, bechole d To be adopted in

7 Heexpoundeth the next fmall caufe, which he

ding

11 Now he comthat is to fay, to vocation or pres-ching of the Gofpel, whereby God avacuteth that

eternall counfell of our free recon ciliation and falvation in Chrift. And putting in place of the Gofpelall wifedome and underftanding, he sheweth how excellent

k By which gracious goodnesse and bountifulneffe.

I In perfect and found wifedome. m For woleffe the Lord had opened unto us that mysterie, we could never have fo much as dreamed of it out felves .

13 Not onely the election, but alfo the vocation proseedeth of meere grace.

14 The Father exhibiteth and gave Christ, who is the head of all the elect unto the world, at that time which year convenient, according as he

most wifely difposed all times

The caufer of faith , are God the Father lightning our minds with his holy fpirit, The caufer of faith . are God toe Father igniting of the obtaining of everlau Full of maieftie. x For fling life , and the feeting foorth of Gods glorie. it is not enough for us to have know in God once , but we must know him everieday more and more. y What bleffings they are which he callet hyou to hope for whome he callet he Obrift. 19 The excellence of faith he declared her has a first whome the mightie power of God is fee foorth and shreed therein. \$ Chap. 3.7.col. a, 1.2.

ding to his rich grace :

12k Whereby he hath bene abundant toward meth at langthito 8 12 k Where by he hath bene abund the formall cause, us in lall wisedome and understanding.

9 And hath opened unto us the m mysterie of his will 13 according to his good pleafure, which

he hath purposed in him. 10 14 That in the difpensation of the fulnesse of the times, hee might a gather together in one all things, both which are in heaven, and which are in earth, even in Christ :

11 as In whome also wee are chosen when wee were predestinate according to the purpose of him. which worketh all things after the countell of his owne will,

12 That we, which P first trusted in Christ, should be unto the praise of his glorie :

13 16 In whomalfo ye have trusted, after that vee heard the q worde of trueth , even the Gospel of your falvation, wherein also after that yee beleeved , yee were realed with the holy Spirit of

14 Which is the earnest of our inheritance, for the redemption of that libertie purchaled unto

the praise of his glorie.

15 17 Theretore also after that I heard of the faith, which ye have in the Lord Iesus, and love toward all the Saints,

16 I cease not to give thankes for you, making mention of you in my prayers,

17 18 That the God of our Lorde Iefus Chrift, that Father of u glorie, might give unto you the Spirir of wifedome, and revelation through the x acknowledge of him,

18 That the eyes of your understanding may be lightened, that ye may know what the y hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward us, which beleeve, a according to the working of his mightie power,

And Christ is he in whome all the elect from the beginning of the wor'de , (otherwife wandering and separated from God) are gathered together; of which some were then in heaven when hee came into the earth , (to wire, fuco as by faith in him to come, were gathered together and the relative file with successing statute aim to ome; were gathered together of bim, and the reflayly gathered together.

The faithfull are fayd to be applied to the carth, were gathered together of bim, and the reflayly gathered together.

The faithfull are fayd to be gathered together, with bim through faith, gathered together in Chrift, because they are loyned together with bim through faith, 15 He applyeth feverally the benefite of vocaand become as it were one man.

1) reappyeto reversity in continue of wear tion to the believing Jewes, going backe to the very fournaine, that even they also may not attribute their falvation neither to themselves, nor to their flocke, nor to any and become as it were one man. other thing, but to the onely grace and mercie of God, both because they were called o All abingt are attributed to the grace of and also because they were first called. and anobecame they were the carea. O Antenngrate and hocker, for hee greet or all that, wee are not hocker, for hee give h us

gracebonho will and to be able to doe those those that are good, Philip 2 13.

P. Heespeaketh of the lewer. 16 Nowe hee maketh the Ephelians or rather all the Geniles equall to the leves , because that notwithstanding they came last, yet being called by the same Gospell , they embraced it by faith , and were fealed up with the fame fpirite which in the pledge of election , until the inheritance it felfe be feene. that in them also the glorieof God might shine forth, and be manifelled. worde which is true binderde, because is comment from God. r This is aborrowed kinde of speech taken of a seale, which being put to anything, maketh a difference betweenethofe things that are authenticall, and others that are not. setweenermore uning time are authenticant and unterstate are not.

That Spirite, which brings how the Law, but he promited free adoption, it had and reffect.

The returned to the former granulation, concluding two things and reffect.

The returned to the former granulation, concluding two things to loggither of the feelings that the concluding the promited to the former the fifth; that all good things come from God the Fatherin Christ, and by Christ, that for them he may be praifed of us-The fecond is that all those things (which he bringeth to two heads , to wit, faith and charitie) are increased in m by certaine degrees, to that we must defire increase of the grace from whome wee have the beginning, and of whom we hope for the end.

20 10 Which hee wrought in Christ, when hee 20 The Apostle raifed him from the dead, and fet him at his a right willeth my to behold hand in the heavenly places,

21 Farre above all principalitie, and power, and our Christ with might, and domination, and every a Nime, that is the eye of faith, named, not in this world onely, but all in that that lent power and

to come,
22 21 And hath made all things subject under whereof all the faithfull are parhis feet, and hath given him over all things to be takers, although the b head to the Church.

23 Which is his body, even the c fulneffe of him darke in us , by reathat filleth all in all things.

2 To be fet on Gods right hand, is to be partaand the weakenesse of the flesh. ker of the love; aintie which he hath over all creatures. Every thing whatfoever it be, or above all things be they of never fuch power or excellencie. froud not thinke that the excellent glorie of Carift is a thing wherewith we have nought to doe, he witnesses that be was appointed of God the Father head of all the Church, and therefore the body must beloyned to his head, which otherwise should be a maymed thing without the members; which notwithflanding is not of necessition (feeing that the Church is rather qui, kenerh and fuffeined by the onely v rtue of Chrifts, fo farre off is it, that hee needed the fulnetiethereof) but of the infinite good will and pleasure of God who vouchsafeth to joyne us to his Sonne. b Infomuch that there is nothing but is fubieft to him c Forthe love of Christis fo great toward the Church. charthough be doe fully fattific all with all things, yethe efterneth himfelfebut a mayined and upperfect head, unlesse he have the Church to yord to him ashis bodio.

CHAP. IT.

The bessee to fet out the grace of Chrift, he with a comparison, ealling them tomind, 5 that they more already even to make the standard of the they are falled by grave, 13 and because neere, 25 by reconcilitation through Christ, 17 publiffed by the Golpel.

A Nd 1 4 you hath he quickened , that were a dead , Hee declareth in a trespasses and linnes, against the great

2 3 Wherein, in times past ye walked, 4 accor_ net of Gods good ding to the course of this worlde, and bafter the ring that miseral prince that rulerh in the aire, even the fpirit, that ble state wherein now s workerh in the children of disobedience.

3 6 Among whome we also had our conversa- with that dignition in time pait in the luftes of our d fleth, in fulfilling the will of the flesh , and of the minde , and by God the Father y were by nature the children of wrath, as well as fothers.

4 8 But God which is rich in mercie, through his great love wherewith the loved us,

5 Even when wee were deade by finnes , hath spiritual motiquickened us rogether in Christ, by wwhose grace ye on wee are not

6 And hath raised us up g together, and made and altogether us fit together in the heavenly places in Christ Ie- dead.

in our most glori glorie of God. it be as yet verie

fon of the ignominie of the croffe

> we are borne. tie whereunto we are advanced

in Chrift. So that be deferiberh that condition in fuch fore, that he fairb, that touching one'y borne halfe dead , but wholly

4 Col. 2.13 Looke Rom. 6, a.

So then he calleth them dead, which are not regenerate; for asshe immortalitie of them which are damned is no life, so this knitting together of bodie and foule is properly no life , but death in them which are not ruled by the Spirit of God. 2 He fheweth the wit, finnes.

3 He prooveth by the effects that all were fpiri4 He prooveth this evill to be universall, in somuch as all are flaves cause of death, to wit, finnes. of Satan. b At the pleafure of the prince. 5 Men are therefore fluves to Stan, because they are willingly rebellious against God. c They are called the children of disobelience, which are given to disobelience. 6 After that hee hath severally comtually dead. 4 He prooverh this evill to of Saran. b At the pleafure of the prince. demned the Gentiles, hee confesse hibar the Irwes, amongst whome he numbreth himfelie, are not a with better. I de it is name of left his in pring Jacob to manachi his miletana minhi he in his his his part is nin tin feligh a the his manachi his miletana minhi he in his his feligh a thirthis to part that to feligh preservement without ready and into the thought, minhi high call eafmant to that to felighter minhing to men halfo it ad last conclude the has to train the man it is feature. 7 The conclusion : All menare borne subject to the wrath and e Menare saide to be children of wrath passively, that is to lay, the fonne of weath. guiltie of everlasting death by the indgement of God, who is angrie with them. Pro-phane people which know not Gud. 8 Now he eof followeth another member of the compatition, declaring our excellencie, to wit, that by the vertue of Christ we are delivered from that death, and made partaken of eternall life, to the ende that at length we may reigne with him And by divers and fundry meanes hee beaterbrhis into their heads, that the efficient caufe of this b. nefte is the free mercie of God: & Christ himfelfe is the materiall cause; and faith is the inftrument, which also is the free gift of God; and the eod is Gods glorie. g To wit, as hee addeth afterward in Christ, for as yet this is not fulfilled in us , but, onely to our head , by whole Spirit we have begun to die to finee, and livero God, untill that worke be fully brought to an end ; but yet the hope is certaine, for we are as fare of mat we looke for , at we are of that we have received

b Sothen Grace.

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Cecios that the

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He Speaketh here

of Grace, and not

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10 Applying the

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ghey were not on-

workes the praife

faith , dee Rand one wi h another, to

are contrarie. To be

Saved by our Jelber,

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnes toward us in Christ Iefus

8 For by h grace are yee faved through faith. and that not of your felves: it is the gift of God,

himselfe. 10 For we are i his workemanship created in

Christ Iesus unto good workes, which God hath ordained that we flould walke in them. 11 10 Wherefore remember that yee beeing in

ting past Gentiles in the fleth, and k called vncircumcilion of them, which are I called circumcifion in the flesh, made with hands,

12 That ye were, I fay, at that time m without 9 Hetakerb away Christ, and were a aliants from the common-wealth of Israel, and were & strangers from the covenants of promife, and had no hope, and were without God in the world.

13 "But now in Christ Lefus, yee which once were farre off, are made neere by the blood of

14 14 For hee is our peace, which hath made of both one, and hath broken the Roppe of the partition wall, never fo good , looke what they are , they

15 & In abrogating through his flesh the hatred, that is, the Law of commaundements volich standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both unto God in o one bodie by his croffe, and P flay hatred

lyatthe lewer, by

17 13 And came, and preached peace to you pasure , but alfo alwhich were afarre off, and to them that were neere. fort, Ilrangers and 18 For a through him we both have an entrance without God : and unto the Father by one Spirit. 19 14 Now therefore ye are no more ftrangers

and forreiners ; but citizens with the Saints, and of the houthold of God. 20 15 And are built upon the foundation of the

k You were called Apoffles and Prophets, Icfus Christ himfelfe being the chiefe corner stone, 2t In whome all the building f coupled toge-

ther, groweth unto an holy Temple in the Lord. 22 In whome yee allo are built together to be

the habitation of God by the Spirit. from you by the marke of circumcifino , the marke of the covenant. beginners first with Christ, who was the end of all the promifes You bal an tightor tile, to the cemmon wealth of first. Rom.9-4. Chriftis the onely bond of the lewes and Geoties, whereby they be reconciled to God. 12. As by the ceremonics and worlhipappointed by the Lawe, the lewes were divided from the Georites, fu now Corill, having broken downe the partition with, i byceth them both together, both in himfelfe, and be water themselves, and to God. Whereby it followesh, that who lever the fillowesh, that who lever the fillowesh is the corresponding to the Lawe, make the the grace of Christ void and of come effect. Col 2.14. 0 tfecifices of the Law, which teprefented that tra- and one'y factifice. o Heallodeth to the P Forme deftroyed death by death, and fallened it as it were to the croffe. preaching of the Gofpell is an effectuall inttrumeor of this grace, common as well .o the lewer as to the Gentiles. q Chrift it the gate as it were , by whome we come to the Father, and the holy Ghoft is as it were our lodes man who leadeth us. 14 The conclution: The Georifes are taken in to the fellowship of falvation. And be describes h she excellencie of the Church , carling it the citie and boule of God. committed the doftrine of falvation , first to the Prophets, and then to the Apoliles, the ende whereof, and matter at it were and fubliance, is Chrift. Therefore to at is indeede the true and Cetholique Church, which is builded upon Chrill by the Prophets and Apoll es, as a spirituall temp e conferrated to God to Tanzis, the head of the buil-Apost es, as a spiritual temp e confectated to God r Toat is, the head of the buildings for the foundations are as it were the heads of the buildings. (So that Find to the workeman not unely of the foundation, but also of the whole building.

CHAP, III.

I Hee declareth that therefore bee fuffered many things of the lerves, 3 because hee preached the mostere touching the fairarion of the Gentiles, 8 at odls commandement. of er he defired the Ephefians not to faint for his affittrons. 14 And fre this carie hee prayerh unto God, 28 that they may underfland Ta zetat love of Chrift. Por : this caufe . I Paul amthe , prisoner of Ie- : He mainteineth fus Christ for you Gentiles.

grace of God, which is given me to youwarde. 3 Trat is , that God by revelation hath shewed takethanarguthis mysterie unto mee (as I wrote above in fewe himselfe, affir-

4 Whereby when yee reade, yee may knowe

mine understanding in the mysterie of Christ.) Which in b other ages was not opened unto the fonnes of men, as it is now revealed unto his

holy Apostles and Prophets by the Spirit, That the Gentiles thould be inheriters also, and of the same bodie, and partakers of his promise

in Christ by the Gospel, 7 Whereof I am made a minister by the gifte of the grace of God given unto mee through the

ning, although he effectuall working of his power. deferred a great 8 Even unto mee the least of all Saints is this while the manigrace given, that I thould preach among the Genfefferion of ther tiles, the unfearchable riches of Christ.

9 And to make cleare unto all men what the fellowship of the mysterie is , which from the beginning of the world hath beene hid in God, who hath created all things by Iefus Christ,

10 . To the intent, that nowe unto principalities and powers in heavenly places, might be knowen by the Church the minifold wiledome

11 According to the deternal purpose, which he wrought in Christ Iefus our Lord :

12 By whome we have boldnesse and entrance with confidence, by faith in him.

13 Wherefore I defire that ye faint not at my tribulations for your fakes, which is your glorie.

14 3 For this cau'e I bowe my knees unto the Father of our Lord Jefus Christ.

15 (Of whome is named the whole e familie in heaven and in earth.) 16 That he might graunt you according to the

friches of his glorie, that ye may be strengthened by his Spirit in the g inner man, 17

faith: 18 That yee, beeing rooted and grounded in h love, may be able to comprehend with all Saints.

19 And to knowe the k love of Christ, which

gels , wherein they might benold the That Christ may dwell in your hearts by marveilous wifes dome of God. c God never had but one way onely, tofave men by: but i what is the breadth, and length, and depth, and it bad divers fastiions and formes. d Which was be I pasieth knowledge, that ye may be filled with all fore all beginnings. a He rea, beth in fulnesse of God. by his owne ex-20 4 Vnto him therefore that is able to doe ex- ample, that the ceeding aboundantly above all that wee aske or efficacie of the ductrine depenthinke, according to the power that worketh in us, de:h upon he 21 Be praise in the Church by Christ Lefus, thograce of God, and rowout all generations for ever, Amen. therefore wee ou ht to ioyae prayers with the preathing and hearing of the worle : which are needfull not onely to them which are younglings to reif, ton, but even to the oldest alfo, that they growing up more and more by faith to Christ, beeing confirmed with all specificall gives, may be grounded and rooted to the knowledge of that immeasurable love , wherewith God the Father base loved us in Chaift, feeing that the whole family , whereof part is alreadic received into beaven, and part is yet here on earth, depended upon that adoption of the heavenly Father, to his onely Sonne.

• All that whole people which hash but one hoofhold Father, and that is the Church which is adopted in Chrift. According to the great infer of his merice, a Looke Roman, red.

Wherewith Go lioweb ut, which is the row-of our cled on. I flow perhe had won kee Cartin his nevery part. R which Go bath the write his Garlet. I which pafferh all the capacitie of man wit, a comprehend it fully it his indicate; for other work who do hat the Spirite of God, preceived to much according to the medium characteristic God of preceived to much according to the medium. dantly in us, whatfoever things are requifite to make us perfite with God breakers forth 1010 a thankelgiving , whereby the Epheliam also may beconfirmed to hope for any thing of God.

his Apottlethis against the offence of the dispensation of the against the offence of the ctosts, acc of God, which is given me to youwarde. mine that hee was not onely appoint red an Apostle by the mercie of God, but was atfo particularly ape pointed to the Geneiles, to call them on every fidera falvation because 6 od bad fo determined it from the begin-

> his counfell. a Thefe wordes. The prifoner of Ief.is Chrift, are taken paffively, that is to fay, I Paul am caft into prifon for maintaining the glory of Chrift. b fe meaneth wot that none koewe the calling of the Genriles before, but becaufe very few knew of it, and they that did know it, as the

Prophets, had it revealed unto them very darkely, aud under ngu es. 2 The unlooked for calting of the Gentiles was as it werea giaffe to the beavenly An-

the Epiftle con-

erioing precepts

iathis, that every man behave bim-

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a Secondly, he com.

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3 Thirdly be re-

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CHAP. IIII.

Thefe three laft Chapters contains precepts of maners. I He exhorses that Chapters contained precept of minners. It is exhorses that the mean three-fore belowed of God, 16 that the Church may be built up. 18 Hee calleth them from the Dannier of infideles. of fromlying, 29 and from filthy talke.

Therefore, being prifoner in the Lord, pray you that yee walke worthy of the a vocation . Another part of

whereunto ye are called,

2 a With all humblenesse of mind, and meekethe fumme whereof neffe, with blong fuffering, supporting one another

3 Endevouring to keepe the vnitie of the

Spirit in the bond of peace. 4 4 There is one body, and one Spirit, even as n By this is meant

the generall calling ye are called in one hope of your vocation, of the faithfull. There is one Lord, one Faith, one Baptisme, One God and Father of all, which is cabove holy , as our God is all, and d through all, and e in you all.

7 s But unto every one of us is given grace according to the measure of the f gift of Christ.

8 Wherefore he faith, When he ascended upon

hie,he ledscaptivity captive, & gave gifts unto me. 9 (Nowe, in that hee ascended, what is it but bLookeMat. 18,25. that hee had also descended first into the blowest parts of the earth?

10 Hee that descended, is even the same that greement, but yet to Hee that descended, is even the same that fuch asis knit with ascended, farre above all heavens, that hee might i fill kall things.)

11 6 Hee therefore gave fome to be 1 Apostles, 4 An argument of and fome m Prophets, and fome n Euangelitis, and fome . Pattours, and Teachers,

12 7 For the repairing of the Saints, for the worke of the ministerie, and for the edification of the P body of Christ.

13 8 Till we all meete together (in the q vnitie of faith and that acknowledging of the Sonne of God) unto a perfite man, and unto the measure of the rage the fulneffe of Christ:

14 9 That wee hencefoorth be no more chilfaith, and confecta- dren, 10 wavering and caried about with every one Baptisme, and winde of doctrine, by the s deceite of men, and

hope for one felfe fame glory, whereunto we are called . Therefore whofoever breaketh charitie, breaketh all thefethings afunder. c Who only hath the chiefe authority over the Church. d Who onely powreth foorth his pendidnes, through all the members of the Church, onely is syned together with us in Cheift. 5 Heeteacheth us, that we income! onely it in oned together with us in Chrift. 5 Heteracheth us that we in deede are all one body and that all good giftes proceede from Chrift coely, who reigneth in beaven, having mightily conquered all his enemies (from whence he heapeth all giftes upon his Church:) but yet notwithstanding thefe giftes are divetily and fundry wayes divided according to his will and pleafure, and therefore every man ought to be content with that measure that God bath given him , and to bellow it to the common profite of the whole body. f Which Christ hath given. g d maits alle of captibles. h Lovone to the cash, which take lowest part of the world, i Fill with his sifts. k The Chuech. Firft of all be reckoneth up the Eccletiafticall functions, which are partly extraordinary and for a feafon, as Apoliles, Prophets, Euangeliffes, and partly ordinary and per cually. a Pafours and Dodous. I The sophics received from the test when the per cually a Pafours and the per cually a fellowers in the extension of their office, being not able to an free all fless them filter.

P affews are they which opteme the Church, and T eachers are they which opteme the Church, and T eachers are they which opteme the Church, and T eachers are they which opteme the fibeless.

7 He throwent the ende of Ecclefallicall functions, to wit, that by the mini-Retie of men all the Saint may fo growe up to gether that they may make one myflicall body of Chrift. p The Church. 3 The vic of this ministerie is per perual fo long at we are in thit world that it, until that ime that having pur of the fit shand throughly and petfitely, agreeing betwixt our felver, we shall be loyned with Christ our head, which thing is done by that knowledge of the Sonne of God tocreasing in us, and he himfelfe by litle and litle growing up in us untill we come to be a perfi: man , which annieire by niekaus vine growing up in ut until we come to be a peth: man which shall be all in all. a in that megh nere to come, when God fhall be all in all. a in that megh nere becausalton which is knit and fuffened tegether by fath. t Chiff is fail to grave up to full age, not in himfelf e, but in us.

9 Betwint out childhood (that is to fay, a very weake flate. while as we doe yet altogether waver) and our perfrage, which we fliall have at length in another world, there is a meane . in wit . our youth, and iteadie going forward to perfection. 10 He compare to them which rest out the micives upon the word of God, to little beares which are to field hicker and thirtee with the to He compareth them which reft not themfeives de Brines of men , as it were with contrary, windes , and therewithall forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinelle of certaine, which make at it were an att of it.

uncersaine chames which toffe mento and fra.

with craftines, wherby they lay in wait to deceive, t By the deceived 15 15 11 But let us follow the trueth in love, and thole men which are in all things, grow up into him, which is the head, in deceiving of other.

that is, Christ. 16 By whom all the bodie being coupled and & on of the true:h & knit together by every joynt, for y furniture there have, we growe up for (according to the "effectuall power, which is in being effectuall by

the measure of every part) receiveth * increase of the ministene of his the body, unto the edifying of it felfe in y love. 17 18 This I say therefore and teftifie in the

Lord , that yee hencefoorth walk not as 4 other body, that is nouri-Gentiles walke, in z vanitie of their mind.

18 Having their understanding darkened, and thereof according being strangers from the a life of God through to the measure and the ignorance that is in them, because of the hardnesse of their heart:

10 Which being b past feeling, have given themselves unto wantonneile, to worke all uncleannefie,even with e greedineffe,

20 13 But ye have not fo learned Christ, 21 If to be ye have heard him, and have bene of every one. And

taught by him,d as the trueth is in lefus, 22 & That is, that yee cast off , concerning the

dy can live without conversation in time past, e that olde man, which Chift, neither can is corrupt through the deceiveable lufts, fpiritually, which feparateth himfelfe 23 And be renewed in the f pirit of your mind,

24 And put on the new man, which g after God is created unto b righteousnesse, and i true holines. members. 25 14 Wherefore cast of lying, and speake cue- u Of Christ, who in

tie man trueth unto his neighbour: for we are mem- maner of the foule, bers one of another.

26 16 Bek angry, but finne not:let not the funne x Such increase as goe downe I upon your wrath,

27 Neither give place to the devill. 28 16 Let him that fole, steale no more: but let knitting of the him rather labour, and worke with his hands the limitogether. thing which is m good , that hee may have to give 12 He defceodeth

unto him that needeth. 29 17 Let non corrupt comunication proceed out and reasonath full of your mouthes: but y which is good to the vie of upon the princi-

edifying, y it may minister o grace unto the hearers, ples of mannes, 30 18 And grieve not the holy Spirit of God, and actions, fetting down a most grave comparison betweene the children of God , and them which are not regenerate : For 110 these men all the powers of the minde are corrupted and their minde is given to vanity, and their fenfes are darkeved with molt groffe miltineffe, and their affections are fo

accustomed by little and little to wickednesse, that at length they run headlong into all uncleannes, being viterly deflictite of all indgement. * Rom. 1.21. f. If the nobled parts of the foulded corrupt, what is man but corruption only? a Wheely G.d liveth in parts of the fielder correspon what is man but corruption only ! a Where? Out to the state of the field of all independent, o. They first to passe on another authorize there is to find find paint to be potten by it.

13 Here followes the contrary part touching men which are regenerate by the true and lively knowledge of Chill, which have other which are regenerate by the true and lively knowledge of Chill, which have other the contrary parts of the contrary principles of their doings far different, to wit, boly and honeft defires, and a mind clean changed by the vertue of the holy Ghoft, from whence proceed also like effects, as steam changed by the certies of the addy consistent whence proceed also it keeped; as in the add by life in deed. A state have learned with a school collection is deed and in good attenty. Cell 3.3. e. Two filters. Where there ought to have been the greetly free of recognitive test integrately corresponding of all which was filted that the greetly free of recognitive test integrately corresponding to all which was filted and the of the new creation. I Not fained a Martin the contract of th

word, which as the vitall spirit doth so proportion ofech one : quickeneth and cherifteth his Church which confilesh of divers fun-&ions, as of divers members, & preferveth the proportion that neither chia bo-

from the other quickeveth all the members.

any man growe up

is meeterbe body thould have to the fruits of

nor ecunter feit. 14 He commendeth feverally certain-peculiar Christian vertues and first of all he require: h trueth (that is to fay, sincere maners) condemning all deceit and diffembling , because we are born one for another. 15 He teacheth us to bridle out anger in such fort , that although it be not , yet that it brake not out , and that it be anger nitub for , that attnough it be not, yet that it brake not out, and that it or fittativayan quenched before we there, left state outsing occasion to give us will counfel through the wicked counfeller, delitoy us. k. If it is fell out, that yea be angrie, the not risk it, printle year anger, and an or twinted put that in occasion, which you have yet deeply carefred. I Let not the night come upon you in your canger, that the make an attemment quirkly for all mattern. In the Bed defended from the heart that when the and condemning theft; and because that me, which give themselves to this vicked-and condemning theft; and because that me, which give themselves to this vicked-and the means and the second to the condemning the conde nes, vie to pretend poverty, he sheweth that labor is a good remedy against poverty, which God bleffeth in such fore that they which labour have alwayes some overplus to helpe other, fo far is it from this that they are constrained to Steale-other mens goods. m By labouring in things that are holy, and profitable to his neighbour. 17 He bridlech the tongue alfo, teaching us fo to temper our talke, that our hearers minde benot only not delivoyed, but also instructed. n Word for word, rotten, o Pygrace he meaneth that wherely men may profit to the going on forward, impeditines and love. 13 A general precept against all exc. se nf affections which dwell in the part of the mind: which they call , Angry : and be festesh against shom the contrary meanes And wheth a most webement preface . bow we ought to take beed that we greeve not the holy Spirite of God through our immoderatnesse and intemperancie, who dwelleth in us to this end,

to moderate all our affections.

ample of Christimoft grive Sc venement. bors for pardoning all maliciousnesse. of those mintres which have bene done unto us by our greateft enemier, and muco more for baving contideration of the nuferable & vitig moderation

1. Thelf. 2.17.

1 Now be com-

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Rande hin lis pords. # March. 24 4.

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on, coveroufaeffe, and ielting, very

kind of affections.

hearted, freely forgiving one another, 29 even as God for Cittes fake, freely forgave you. CHAP. V. Leaft, in those pices robich he reprehended, they Should fee le he by his admonstin, 5 he terrifieth them by denouncing ferere independent, 8 and stiereth them feward: 15 Then her defender b from general! lesions of maners, 31 108/18 particular dueties of wives, 15 and husbands.

by whom ye are fealed unto § day of redemption.

ing, and evill speaking be put away from you, with

31 Let all bitternetle, and anger, and wrath, cry-

32 Be ye courteous cone to another, and tender

and gentle behaviour towards E yee therefore followers of God, as deare children. all meg. 4 lohn 13,14. 2 * And walke in love, even as Christ hath and 15.13. a Tohn 3,23. loved us, and hath given himfelfe for us, tobe an 4 Chap 4,29. offering and a facrince of a fweete fwelling favour

to God. 3 \$, But fornication, and all uncleannesse, or coverousnes, let it not be once named among you,

as it becommeth Saints, 4 Neither filthinesse, neither foolish talking, neither a lefting, which are things not comely, but rather giving of thankes.

rous : and be repre-2 For this ye know, that no whoremonger, neither uncleane person, nor covetous person, which is an bidolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no man deceive you with vaine words: for , for fuch things commeth the wrath of God

upon the children of difobedience. 3 Be not therefore companions with them,

For ye were once darkenesse, but are now e light in the Lord : walke as children of light.

(For the fruit of the d Spirit is in all goodnesse, and righteousnesse, and trueth.)

to Approoving that which is pleafing to the

11 And have no fellowship with the unfruitfull works of darknes, but even e reproove them rather. 12 For it is shame even to speake of the things

which are done of them in fecret. 13 But all things when they are reprooved of the light, are manifest: for it is light that maketh

all things manifest. 14 Wherefore thee faieth, Awake thoughat

fleepest, and fland up from the g dead, and Christ thall give thee light. 15 A Take heede therefore that yee walke cir-

cumspectly, not as fooles, but as 4 wife, 16 h Redeeming the featon: for & i daies are evill.

17 * Wherefore, be yee not unwife, but understand what the will of the Lord is,

18 s And be not drunken with wine, wherein is

followe evill examples, therefore the Apostle warneth the godly to remember always that theorhes are bur as it were darkeneffe , and that they themfelves are as it were tight. And therefore the other commit allivillanie (asmen are wont in the darke) but they sought not onely not to follow their examples, but also (as the project yof the light is, reprove their on kredit and to waske so shared that the temperature of the light is, reprove their on kredit and to waske so shared the light ping before them is at the becomment when since, it is fairfulful are called from between they have the treat six in term in his high tensis them, and a six security of the three states, in somethink, that their starts combet states expected to the light of this best many and the states of the st made light in the Lerd. e Make them open to all the word, f The cripture, r God in the Scripture. g He speaketh n hofe force me are made light in the Lord. by rour good life. by singulable, for . The sirpour, and in the designation. By Hippinger, and in the sirpour, and in the manter of this world are, the more watched a few to be again all octaons to the more watch are, the more watch are the world of the wore

k excesse : but be fulfilled with the Spirit.

hymnes, and spiritual fongs, singing and making nee of filbines and melodie to the Lord in your I hearts, 20 Giving thankes alwayes for all things unto

s feltion of the God even the Father , in the Name of our Lord heart , and not with lefus Chrift.

21 6 Submitting your felves one to another in the feare of God.

22 \$4.7 Wives , submit your selves unto your things ought to husbands, 8 as unto the Lord. 23 \$ 9 For the husband is the wives head, even

as Christ is the head of the Church . 10 and the fame is the Saviour of his body. titus 2,5. 24 " Therefore as the Church is in Subjection spet 3, s.

to Christ, even so let the wives be to their husbands 7 Nowehe defin every thing.

25 g * 12 Husbands , love your wives , even as deely all the parts Christ loved the Church , and gave himselfe for it, of a samilie. And 26 13 That he might m fanctifie it, and cleanse it he said that the by the washing of water through the " word,

27 That he might make it unto himselfe a glo- to be obedient to rious Church , o not having fpot or wrinkle, or their bushands. any fuch thing: but that it should be holy and with- 8 Thefirst arguout blame,

28 14 So ought men to love their wives, as their to their husbands, owne bodies : he that loveth his wife, loveth him-but they must re-

For no man ever yet hated his P owne flesh, this subjection. but nourished and cherisheth it, even as the Lord & s.Cor.18.3.

30 For we are members of his bodie, 9 of his fleih, and of his bones.

31 * For this cause shall a man leave father and men head of the mother, and shall cleave to his wife, and they twaine shall be one flesh.

32 15 This is a great fecret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore every one of you, doe ye fo : let gumeat : Because every one love his wife, even as himterfe, and let the wife fee that the feare her husband. derb of the man,

excesse: but be fulfilled with the Spirit.

k All kind of ciet,
Speaking unto your selves in Pfalmes, and togged with all ma-1 With an earnest

> the tongue onely. 6 A Chort repetition of the ende peherenore all be referried, to ferve one another for Gods fake. + Coloff 3,18.

ceodeth to a familie, dividing orduetie of wives confifteth berein, ment, for they cane

is the author of of the former fayiog : Becaule God bath made the

monie, as Christ is the head of the Chuich. 10 Anotherarthe good eita.e of the wife depen-

woman in matri-

for that this fulmiffion is not onely iuft. but alfo verie profitable : as alfo the falvation of the Church is of Christ, although farte otherwise. 11 The conclusion of the waves duetie towardes their husbands. * Culost 3,19. 12 The busbandes duetie towardes their husbands. * Coloff 3, 19. 12 Toe busoandes ductie towardes their wives, is to love them as themselves, of which love, the love of Catift Becaufe many men presend, the toward his Courch is a lively patierue. 13 Because many men pretende the infirmmes of their wives to ear use their owne hardnesse and crueirie, the Apostle willleth us to marke what manner of Courch Chrift gate, when beetoyned it to himfesfe, and how hee doesh not onely not lostbe all her filth and uncleannesse, but realeth not to wife the fame away with his cleannesse, notill bee have wholly purged in n Through the promife of free iuftification and fandification

m Make it boly. D T o The Church, as it is cortilered in it felte, thall not her without wrinkle, before it come to the marke 1 thoore has: for while it is in this life, it runneth in a race; but it it be confidered in Corritair is cleane and with ut 14 Auother argument : Everie man loveth himfelte, even of nature: therefore bee firiveth against nature that loveth not his wife ; bee prometh the contequent firft by the myfticall knitting of Chrift and the Chutch together, and then by theordinance of Gid , who fayeth , that man and wife a e as one , that is not to be p His owne bodie. q Hee alludeth to the making of the woman, which fignifiers our coupling together with Christ . which is wrought by faith, but is fealed by the Sattament of the Supper. % Genef. 2.14. mat. 19.5. mark. 10.7. T Looke Matth 19 5. t & That no man might dreame of naturall conjunction or knitting of Christ and his Church together (fuch as the busbands and the wives is) bee flieweth that it is fecret , to wit (piritual) and fuch at farrediffere h from the common capacitie of man : as which conflicts by the versus of the Spirite, and not of the fielh by taith , and by no naturall band, 16 conclusion both of the bushands duetie towards his wife, and of the wives toward her husband.

CHAP. VI.

THee shewith the duvites of children, 5 servants, 9 and massers to Then he speaketh of the fierce battell that the faithfull have. 11 and what weapons weemust ruse in the fame: at In the end he commendeth Tychicus

Children.

g Againft men,

fi aile and britle

nature, againft

which are fet fpi-

rituall fubrilties

fand parss.

* Chap. 2,2

more mighty then

that they are able

especially, for the

valiant minitters

ration of the Goffel

of the word.

the other by a thous

I He commeth 10 of the children to-

ward their parents, dience unto them. \$ Coloff. 3.40. a The fielt argument : because God bath fo appointed ; whereupon it folwhildren are fo far forth bound to a.

bey their parents, as they may not fwarve from the true worthip of good. a Forthe Lord is

authour of all fasherbood, and therefore we must yeeld fuch obedience as be will have us. 3 The fecond argument : because

ahis obedience is moft iuft. \$ Exod. 20,1 2. deut. 5,16. ecclef.

C Hildren, * * obey your parents * in the * Lord, a for this is right. another part of a monther part of a familie, and shew is the first commandement with b promise.)

3 for this is right, the familie, and shew the house of the first commandement with b promise.)

3 That it may be well with thee, and that thou mayest live long on earth. 4 6 And ye farhers, provoke not your children

to wrath : but bring them up in infruction and c information of the Lotd. 5 7 * Servants, be obedient unto them that are

your masters , s according to the stesh , with d feare and trembling in finglenelle of your hearts, as unto

6 Not with fervice to the eye, as men pleafers, but as the fervants of Chrift, 9 doing the will of God from the heart.

7 With good will, ferving the Lord, and not

men. 8 to And know ye that what foever good thing any man doeth , that fame shall hee receive of the Lord, whether he be bond or free,

9 11 And ye mafters, doe the fame things unto rhem, purting away threatning; and know that euen your mafter also is in heaven, neither is there "frespect of person with him.

10 g 12 Finally , my brethren , be ftrong in the Lord, and in the power of his might.

3.9. matth. 15,4. marke 7,10. 4 A proofe of the first argument. 5 The third argument, taken of the profit that ensueth thereby : because the Lord vouchased this commandement amongst pronting embets netterly because the Lora voochated this commandement amongst the reft, of a special blelling. b With a specially promise: for otherwise the second commandement bath a promise of mercy to a thousand generations, but that promise is generall. 6 It is the duette of fathers to whether statherly authorize moderately, and to Gods glory. c Such informations and precepts, as heing taken out of Gods books are body and acceptable to him. 7 Now he altendeth to the third part of a familie, to wit, to the ductie both of the mafters and of the fervants. And he sheweth that the duetie of fervants confifteth in an bearrie love and teverenceto their master. Coloff. 3,24. titur 4,9. 1. pet. 2,18. 8 He mitigateth the sharpenesse of service, in that they are furritually free , norwithflanding the fame, and yet that spirituall freedome taketh not away corporall fervice, infomuch that they cannot be Chility, unfect they force their matter willingly and faithfully, in farre forth as they may with fafe conficience, d With carefull reverence; for flavillife feer is not allowable, much lefte in Christian fervante. 9 To ent off occasion of all pretences, bee teacherh un that it is Gods will that forme are either borne or made fervants , and therefore they must refrect Gods will, although therrfervice benever fo hard. Being monved with a reverence to God ward, as though ye ferved God himfelfe. 10 Although they ferve unkinde and truell makers, yet the obedience of fervant is no left acceptable to God, then the obedience of them It is the ductie of mafters to use the authorivie that they have over bha ae free. 12 It is the deact of inalient to ule the authoriter intertee water water has been accorded by an oblight, steing that they in another referet have a common mailer, which it in heaven, who will justife the have been accorded to the free and the free. 4 Deux 1972, which it is not seen, who will not go to the bond and the free. 4 Deux 1974, which it is not seen, but a 1974 to 1974 to

II Put on the whole armour of God, that ye may be able to stand against the affaults of the devill. 13 Secondly hee delareth that our

12 14 For we wreftle not against fiesh & g blood, but against & h principalities , against powers , and chiefest and mighrieft enemirs are against the worldly governours, the princes of the darkenesse of this world, against spirituall wickedinvitible, that we may not thinke that our chiefest neffe, wwhich are in the high places. conflict is with me.

13 14 For this cause take unto you the whole atmour of God, that yee may be able to refift in which areof the i evill day , and having finished all things, Stand fast.

14 Stand therefore, and your loines girded about with verity, and having on the breitplace of righteousnetse,

15 And your feet shod with the k preparation of the Gospel of peace.

h He giveth thefe 16 Above all , take the shield of Faith, wherenames to the evill with yee may quench all the fierie darts of the angels, reason of the effedtes which wicked,

they worke : no: And take the helmet of Salvation, and the 17 fword of the Spirit, which is the word of God.

to doe the fame of 18 And pray alwayes with all maner prayer and themselves, but hes Supplication in the I spirit : and watch thereunto cause God giveth them the bridle. with all perseverance & supplication for all Saints, 24 Hee thewerb

19 And for me, that utterance may be given un- that these enemies to me, that I may open my mouth boldly to pub- are putto flight lish the secret of the Gospel, With the only are

mour of God , 10 20 Whereof I am the ambaffadour in bonds, that therein I may speake boldly, as I ought to nes of conscience, fpeake.

a godiy and boly
21 fts Bur that yee may also know mine af-life, knowledge of faires, and what I doe, Tychicus my deare brother and to be floor. and faithfull minister in the Lord , shall shew you with the word of God, and vfing day. of all things.

ly earnest prayer for the health of 22 Whom I have fent unto you for the fame purpofe, that ye might know mine affaires, and that the Chuich, and

he might comfort your hearts. 23 Peace be with the brethren , and love with confescie of the faith from God the Father, and from the Lord Ie- true, godly, and

fus Chrift. 24 Grace be with all them which love our Lord i Looke Chapter Iefus Christ, to their m immortality , Amen.

Written from Rome vnto the Ephelians, k That the prepaand fent by Tychicus.

may be as it were floer to you and is it very fiely called the Goffell of peace, for that, feeing we have to go to God through most dangerous ranks of enemies, this may incourage us to goe on manfully, in that we know by the deferior of the Gofpell, that we take our fourney to God, who is at peace with ut. 1 That holy prayers may proceed from the boly fulring 15. A familiar and very amiable declaration of his flate rogether with a following the control of the control prayer, wherewith Paul is woont to end his Epiftles. m To life everlafting.

THE EPISTLE PAVL TO

THE PHILIPPIANS.

CHAP. I.

3 Habing teflified his godly and tender affection towards the Philippians 12 he intreateth of himfelfe and his bonds: and pricheth them forward by his owne example, and exhorteth them to unity, at and patience.

he Philippiansby

and stribute his builty, a land patiente.
And I and Timotheus the fervants
of IESUS CHRIST, to all the
Saints in Christ lefus, which are at
Philippi, with the a Bibhops and
Deacons:
2 Grace be with you, and peace
from God our Father, and from

from God our Father, and from

ble, not onely not tofaint , but alfo to the Lord lefus Chrift :

I The marke

pyhereat he fhoo-

teth in this Eri-

all meaner poffi-

Ale, is to confirme

go forward. And first of the commended their former doings , to exhort them to go forward which this real. Decommendation controlled to the cont treasury of the Church , and had to looke unto the poore,

3 I thanke my God, having you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

Because of the b fellowship which ye have b Because that you in the Gospel, from the first day unto now.

6 And I am perswaded of this same thing , that raken of the Gospel. he that hath be gunne this good worke in you, will performe it untill the.4 day of Iefus Chrift,

7 As it becomenth me fo to judge of you all, of he because I have you in remembrance, that both in the you must the my e bands, and in my defence, and confirmation of very latter end, enthe Gospell, you all were partakers of my f grace.

alfo are made parc Ever fince 1, k. ew

d The Spirit of till your mortall bodies Ball appeare before the indge-

ment of Chrift, to be glorified. e A true proofeof a true kuitting regetherwird Chrift, f He calleth Lis bands, grace, as though be had received fome hugular benefit. 1 154 8 a For

a Ree declareth his good will towardetbem , thèrewithall thewing by what meaner chiefly they may De confirmed , to

wir, by contionall prayer. 3 Hee thewesh what thing wee ought chiefly defire, to wit, firft of all, that we may increase in the erue knowledge of God (fo that we may beable to diferent bings that differ one from another) and alfo in charity,

end we may give our felves to good the glory of God by lefus Cheift. worker the fruitt, then muft the Papifte needes be deceived, when they fay that works are the cause of righte-4 He preventeth

the offence that might come by bis perfecution, subereby divers tooke occalion ro difgrace his Apostleship. To whom he arrivereth. that God bath blefferb his imprisonment io fuch wife , that he is by that meanes become more famous , and the dignitie of the Gofpel by this occafion is greatly inlarged, although not with like affection in all mea, yet indeet. For Christ bis

i In the Emperours court. k The Gofpelis called the word,

to fet forth the excellencie of it. I Not with a pure minde forotherwife their doarine was pure. e He sheweth by

of the Gospel. fetting foorth his

8 2 For God is my record how I long after vou all from the very heart root in Iefus Chrift. 9 3 And this I pray that your love may abound

yet more and more in knowledge, and in all judge-

to That yee may allow those things which are best, that ye may be pure, and without offence, untill the day of Chrift, II Filled with the gfruits of righteousneffe, which are by Iefus Christ unto the glorie and praise

of God. 12 1 4 I would ve understood , brethren , that the things which have come unto me, are turned

rather to the furthering of the Gofpel, 13 So that my bandes h in Christ are famous thorowout all the i indgement ball, and in all other

14 Infomuch that many of the brethren in the Lord are boldened through my bandes, and dare

more frankely speake the k Word. 15 Some preach Christ even through envy and

firife, and some also of good will. 16 The ope part preacheth Christ of contentior representation on, and not purely, imposing to adde more affi-behetter, and good chion to my bands.

17 But the others of love, knowing that I am fer for the defence of the Gofpel.

18 5 What then : yet Christ is preached all maner wayes, whether it be under am pretence, or fincerely : and I therein ioy : yea, and will ioy.

19 For I know that this shall turne to my falvation through your prayer, and by the helpe of the Spirit of lefus Chrift,

20 6 As I fervently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death advantage.

11 7 And whether to live in the a fieth where profitable for me, and what to chuse I know not. 33 For I am diffrested betweene both, desiring

to be loofed, and to be with Christ, which is best

24 Nevertheleffe, to abide in the flesh, i more needfull for you.

25 And this am I fore of that I thall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reloyce in ·IESUS CHRIST for me, by my comming to you againe.

27 8 Onely let your conversation be as it becommeth the Gofpel of Chrift, that whether I come and fee you, or els be abfent, I may heare of your matters , that ye o continue in one spirit , and in one minde, fighting together through the faith

owne example, that the ende of our affiliations is true joy; and that through the vertue of the Spirit of Chrift , which he giveth to them that arke it. of the Spirit of Christ, which he giveth to them that aske it. m Vader a goodly solour and shew: for they made Christ a cloake for their ambitiou and envie. 6 We must continue even to the ead, with great confidence, having nothing before our eyes but Christes glory onely, whether twee live or die. An example of a rue Shepheard , who maketh more account how he may profit his fleepe , then he doth of any commodity of his owne whatfoever. To live in this moreall body.

B Having feedowne those thioga before, in maner of a Preface, hee descended now to exhort ations, waroing them first of all, se content both in doct time and minde, and afterward, that being thus knit together with those common bands, they continue through the firength of faith to beare all advertites to fuch for that they admit nothing ua worthie the profeffionof the Gofpel. The word figuifieth , to fland falt, and it is proper to wereftlem, that fland faft, and Arinkle not a foot,

28 9 And in nothing feare your adverfaries, 9 We ought not which is to them a token of perdition, and to you to be difcouraged, of falvation, and that of God. but rather incom 29 TO For unto you it is given for Chrift, that raged by the per-

not onely ye should believe in bim, but also suffer the enemies of the for his lake.

Gofpel imagine and 30 11 Having the fame fight, which yee faw in practife against us: me, and now heare to be in me. feeing that they

are certaine witnelles from God himfelfe, both of our falvation, aud of the deftruction of the wicked no He prooveth that his laying , that perfecution is a tooken of our salvation , because it is a gift of God to saffer for Christ, which gift be bestoweth apon his owne, as 23 Now hee fhewerh for what purpofe hee made he doth the gift of faith. mention of bis afflictions.

CHAP, II.

2 Hee exherecth them above all things, 3 to humilitie, 6 and
that by the example of Christ. 19 He promifesh to fend that by the example of Christ. Timotheus Chortly unto them. a6 and excufeth the long t.seying of Epaphroditus.

F there be therefore any confolation in a Chrift, x A most earnest if any comfort of love, if any fellowship of the request to temouve Spirit, if any b compaffion and mercie,

2 Fulfill my joy, that we be like minded, ha- and speciallou-ving the c same love, being of one accord, and of feat and agreement one judgement.

3 That nothing be done through contention or vainglory, but that in meekneffe of mind every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man allo on the things of other men.

2 Let the same mind be in you that was even a Any Christian in Christ lefus. 6 Who being in the d forme of God,e thought

it no robbery to be fequall with God : 7 But he made himfelfe of s no reputation, and tooke on him the b forme of a fervant, and was made

like unto met, and was found in shape as a man-He humbled himfelfe, and became obedient fovette converfa. unto the death, even the death of the croffe.

9 3 Wherefore God hath alfo highly exalted him, and given him a i name above every name. 10 That at the Name of lefus should k every

knee bow , both of things in heaven , and things in farte for our fakes, earth, and things under the earth. 21 And that I every tongue should confesse above all, that hee

that Iefus Christ is the Lord, unto the glory of God the forme of a ferthe Father.

wayes obeyed me, not as in my prefence onely, but now much more in mine ablence: fo m make an end of your owne falvation with feare and trembling.

13 For it is God which worketh in you both , the will and the deed, even of his good pleafure. 14 6 Doe all things without * murmuring and

reasonings. vious and everlafting God, knew that he might rightfully and lawfully not appeare in

the bafe fielh of man , but remaine with maiesty meet for God; yet be chose rather to debase himselse. f If he Some be equal to the Father, then is there of neceffity an equallity, which Arrius , that Heretike, denieth : aud if the Soone be compared with the Father , then is therea diffinction of persons, which Sabellius, that hererike , denierb. g Hee brought himfelfe from all thrings , as it were , to nothing . of Carifter submission , to teach us , that modelie is the true way to rue praise and glorie. i Dignity and renowme finall at length be fubiedt to Christ. i Dignity and renowme, and the matter with it. k All creatures ngth be fubicet to Christ. l Every nation. 4 The conclusion: We must goe on to falvation with humilitie and fuhruffion, by the way of our vocam He is fayd to make an end of his falvarioo, which runneth in the race of righteoufnesse. 5 A most fure and grounded argument against pride, for that wee have nothing in us praife worthy , but it commett of the free gift of God , and is without us , for we have no abilitie or power , fo much 21 to will well (much leffe to doe well) but onely of the free mercie of God. n Why then, we are not flocks; but yet we doe not will well of nature, but onely because God bath made of our our yet we do not will well of related by the contrary effects of an angity will a good will. 6 He described modellie by the contrary effects of pride, teaching us that it is firreboth from all malicious, and close or in ward hatted, naughty will a good will. and alfo from open contentions and brawlings. * 2. Pet. 4'9

all those things,

whereby that great is commonly broken , to wit, contention and pride. whereby it commeth to palle, that they feparate thema felves one from anothet. comfort. b If any feeling of

inward love. c Likelove. a Bee fetteth before them a most perfit example of all modeflie and tion, Chrift lefut,

whom we ought to follow with all our might : who abafed bimfelfe fo although be be

vant, to wit, our 12 4 Wherefore my beloved, as ye have al- fiesh willingly, subiect to all infirmities, even to the death of the croffe, d Such as God. bimfelfe is , and therefore God, for

there is none in all parts like to God, but God bimfelfe. e Christ , that alo-

7 To be fhort, be requireth a life without fault, and Pure , that being lightened with the Word of God, they may faine in the darkenelle of

this world. & Matth . 5. 14 The Gofpell is called the word of life, because of the

effetts which it worketh. 8 Againe he prickerb them forward, ferting before them his true Apostolike care that bee bad of them, comforting them moreover, to the ende they should nor be fofle for the greatnelle ofbisaffliaions , no not alshough ite thould die to make perfite their oblation with his blood. at it were with a drinke offeriog. P Ar if he faid, I brought you Philippians to Cheift, my defire is that

as a drinke offering your friritual offering . 9 Moreover bee confirmeth their minder both by fending backe Epaphroditus unto them, whole fideline towards them, and great paines in belping him, bee commendeth : and alfo promifing to fent Timothie Morely unto them,

Jou present Jour

15 7 That ye may be blameleffe, and pure: and the fonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as & lights in the world.

16 Holding forth the o worde of life , 8 that I may rejoyce in the day of Christ , that I have not runne in vaine, neither have laboured in vaine.

Yea, and though I be offered up upon the P facrifice, and fervice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be vee glad, and reiovce with me.

19 . And I trust in the Lord Iefus, to fende Timotheus shortly unto you, that I also may be of a good comfort, when I know your flate.

20 For I have no man like minded, who will

faithfully care for your matters.

21 * For rall feeke their owne, and not that which is Iefus Christs.

22 But yee know the proofe of him, that as a fonne with the father , hee hath ferved with me in the Golpel.

23 Him therefore I hope to fend as foone as I know how it will goe with me,

24 And I truft in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende my brother Epaphrodiens unto you my companion in labour, and fellow fouldier, even your messenger, and he that ministred unto mee such things as I wanted.

26 For he longed after all you, and was full of felbes a lively facri. See to him, and then heavinesse, because ye had heard that he had bene Shall it not gribe mee to be offered up

27 And no doubt hee was ficke, very neere unto death : but God had mercy on him , and not on him onely, bur on me alfo, least I should have forow upon forow.

28 I fent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the leffe forowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such :

30 Because that for the sworke of Christ hee was neere unto death, and regarded not his life, to fulfill that fervice which was lacking on your part toward me.

by whose presence they shall receive great commoditie, and hoping also to come himby whose present may main receive great considering, and noting and not one united felle flortly unto them, if God will. A Acte 161. A May be confirmed in my iop st minde. A 1. Corinth. 10, 24. The most part. I He calleth it here the work to f Christ, a visite christ, being port and in bandes in the persin of Paul.

CHAP. III.

2 Hes refuteth she vaine boafting of the falfe apoftles, 7 fetteth Christ ag sing them. 20 Hee fetteth out the force and nature of faith, 19 that Lying all things afide, they may be partakers of the Cross of Christ. 18 the entmite Theese hee netth out.

M A conclusion of those things which had bene before faid, to wit, that they go forward cheerefully in the

M Oreover, a my brethren, teioyce in the Lord.

aIt grieveth me not to write the fame things to you, and for you it is a fure thing.

2 Reware of dogs : beware of evill workers : beware of the b concision.

Lord. A preface to the next admonision that followerh, to take good beed and beware of falfe apoRles, which toyne Circumcifion with Chrift, that is to fay, tuftification by of rate apolitet, which to you care disconvine Conti, that it of ay, tolithatho by worke, with free indiffication by faith) and bear into more bead it the ceremonies which are sholifted fortone exercifes of godlinete and charitie. And bee called the midden aggregate prophage barkers, and evil workenen o, became they orgheded true worker, and did not teach the true you of them. To be short, the called hem Conciworker, and did vor teach use rive vie a wein. To de more, necalited nem Conti-fion because it viging Circumcisson, they cut off themselves and others from the Church. — Which you have often time in earl of mee. b Hee adulates to Circumcisson, of the name whereof whiles they beasted, they cut assunds the Church,

3 For we are the circumcifion, which wor- 3 Heffreweiththat thip God in the spirit, and rejoyce in Christ lesus, we ought to vie and have no considence in the fielh:

to wir, the circum. 4 4 Though I might also have confidence in cision of the hears, the flesh. If any other than thinketh that he hath that causing of all whereof he might trust in the flesh, south more I, wicked affecties by Circumcifed the eight day, or the kinred of the wire of the tribe of Residual to the tribe of the tribe of Residual to the tribe of the tribe

Ifrael, of the tribe of Beniamin, & an Ebrew of the in puritie of life. Ebrewes, by the Law a Pharife.

6 Concerning zeale , I perfecuted the Church: things, which pertaint nothing to the touching the righteouspesse which is in the Law, I folle. was unrebukeable.

7 But the things that were d vantage unt me, to prefer himfelfe the fame I counted losse for Christes fake.

8 Yea, doubtleffe I thinke eall things but loffe for the excellent knowledge fake of Christ Iefus hote vigets of the my Lord, for whom I have counted all things loffe, Law, that all men and doe judge them to be doung , that I might f winne Christ,

9 And might be found in g him, that is, b nor having mine owne righteoufnesse, which is of the escemeal those Law, but that which is through the faith of Chrift, forfomuch at he even the righteousnesse which is of God through lacketh northing faith,

10 5 That I may i know him, and the vertue of may, the confidence his refurrection, and the 6 fellowship of his afflictions, and be made conformable unto his death.

If by any meanes I might attaine unto the Christ by faith. k refurrection of the dead :

efurrection of the dead:

Notas though I had already attained to it, \$ Ad. 23 6.

Which is accumeither were already perfect : but I follow, if that I telfer hantage, may comprehend that for whose fake also I am e He shatter out I comprehended of Christ Iesus.

13 Brethren, I count not my felfe , that I have thefe that go before, attained to it , but one thing I doe : I forget that which is behinde, and endevour my felfe unto f That in their that which is before.

14 And follow hard toward the marke, for the prise of the hie calling of God in Christ Iesus. 15 2 Let us therefore as many as be m perfect, from lefing any

be thus minded: and if yee be otherwise minded, God shall reveale even the same unto you.

16 Neverthelesse, in that whereunto we are come , let us proceed by one rule , that wee may fubicat to condemminde one thing.

17 Brethren , be followers of me , and looke h Thatis , to be in on them, which walke fo, as ye have us for an en- not in a mans crone

nple,
18 s* For many walke, of whom I have tolde cleathed with the you often, and now tell you weeping, that they are rightcoufnesse of the crosse of Christ imputed to the enemies of the crosse of Christ:

may know that he doeth with good iudgement of minde, lightly outword things : which hath Chrift. of our workercan not fland with the free justification ia all worker, afwell place I might get Christ. of a poors man become rich :

e In outro aed

s He doubteth not

even according to

theffelh, before

those pervesse

they that are found without Christ, are nation.

him.

thing.
g In Christ : for

5 This is theead of eighteoufoeffe by faith tooching us, that by the vertue of his refur-redition wee may (espe from death.) i That I may field him indeed, and habe a triall of him. 6 The way to that eternall falveltion is to follow Christ his felty, by affic. Ations and perfections until we come to Christ himfelfe, who is our marke wherear we floor, and receive that reward whereunto God calleth us in him. And the Apoffle we floot, and rective that reword whereuno God called a in him. And the Apolle feeter thefe true extrecties of goldicoffe again those vanie ceremonies of the Law, wherein the falle apollie put the fumme of god licelfe. A Te life therelying, which flowers the experience of the Status. 4 For pre-removal, but for fare for these we are layed holde on of Chrift, that is, as God pitch as fleegeth, and have thus the maj. 7 The conclusion of this exhoration floading upon three members. The one, that fuch as have profited in the trust of this doctries, thould continue in it. The fecood is that if there be any which are yet igoornor, and noderstand our these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be grould be not withall, notify they also be instructed of the Lord. The falle apolites in their colours, not upon malice or ambition, but with forow and teares, to wit, because that being enemies of the Gospel (for that is joyned with affliction) they regerd nothing els, but the commodities of this life, that is 10 say, that flowing in peace, quietneffe, and all worldly pleafurer, they may live in great efficiention among fi men; whose misesable end he forewarment them of. * Rom, 16, 17,

19 Whose

10 Whose ende is damnation, whose God is o which they hunt their bellie, and vologe o glory is to their shame. after at mees bands. which minde earthly things. 9 He fetteth

20 But our conversation is in heaven, from luwes, true paftors whence also we looke for die & Saviour , even the Lord Iefus Christ,
21 Who mall change our vile body, that it

which neglect earthly things, and afpireto heaven may be fathioned like unto his glorious body, onely, where they according to the working, whereby he is able even konw .that even in their bod:es they to subdue all things unto himselfe. Chall be cloathed with that etercall glory, by the vertue # 1 Cor. 1.7.

against these fel-

eirus auf ?.

eheconclution.

Thatthey man-

fully continue, vn.

aill they have got-

een the victorie,

trufting to the

Lords trength.

rhe band. a He alfo callerh

a My henour.

on fomeby name,

pardy , because

abey needed pri-

ware exhortation,

and partly also to

Ritte up utber, to

be more prompe

and ready.

CHAP. IIII.

2 Prom particular exhortations, 5 hee commeth to general.

Hee faith that hee tooke fuch isy in their readinafic to Roeralitie, as that he will patiently beare the want. A rehearfall of

T Herefore . 1 my brethren , beloved and longed for, my ioy and my a crowne, so continue in the b Lord , ye beloved.

2 a I pray Euodias, and befeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I befeech thee , faithfull yoakefellow , helpe those vvomen, which laboured with me in the Gospel, with Clement also, and with other b Inthat concord. b lothet concord, my fellowe labourers, whose names are in the \$ c booke of life.

4 3 Reioyce in the d Lord alway, againe I fay, reioyce.

f 4 Let your e patient minde be knowen unto all men. 5 The Lord is at hand.

6 6 Be nothing carefull, but in all things let your requests be shewed unto God in prayer and fupplication with f giving of thanks.

And the g peace of God which passeth all + Rével. 3, 5. and 30.8. and at. 47. understanding, shall preferve your a heartes and e God ie faid after mindes in Christ Iesus.

the maner of men, 8 7 Furthermore , brethren, what foever things so have a booke, substein the cames are true, whatfoever things i are honeft, whatfoe-

of biseled are satistien , to whom he will give everlafting life. Exechiel calleth it the writing of the house of ifrael, and the ferrer of the Lord, Chap. 13.9. a He adderh parricular exhortations; and the first is, that the loy of the Philippians be not hindered by any afflictions that the wicked imagine and worke against them. d So is the loy of the world destinguisheth from our iny. 4 The second 19, nor taking all things in good part, they behave themselves moderately with all men. e Your quiet and settled e Your quier and ferled The taking away of an obiection : Wee must not be desquieted through impatience, feeing that God is at band to give us remedie in time against all our miseries.

The third is, that wee be not too carefull for any thing, but with fute confidence give God thankes, and crave of him whatforever wee have neede of, that with a quiet conficience wee may wholly and with all our beartes submit our felves to him. I So David begaooe very oft with teares, but ended with thankefgiving.

g That
great quietnesse of minde, which God onely giveth in Christ.

h He dividesh the minde into the heart, that is, into that part which is the feat of the will and affe-Atons, and into he higher part, whereby we understand and reason of matters.

7 Agenerall conclution, that as they have hone raught both in word and example, fo they frame their lives to the rule of all holicede and righteousnesse. i What-Whatfoever things are fuch as do beautifie and fet you out with a holy gravitie.

ver things are iust, whatsoever things are pure, what loever things are worthy love, what foever things are of good report, if there be any vertue,

orif there be any praise, thinke on these things.

9 Which yee have both learned and received, and heard, and scene in me : those things doe, and

the God of peace shall be with you.

10 8 Nowe I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull. but ye lacked opportunitie.

II Ifpeake not because of k want : for I have extreme povertie, learned in whatfoever state I am : therewith to be

ntent.

12 And I can be 1 absed, and I can abound; clare himselfe every where in all things I am at instructed, both voyd of all suspito be full, and to be hungry, and to abound, and to

13 I am able to doe all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate to mine affliction.

15 9 And ye Philippians know also that in the " beginning of the Golpel, when I departed from n beginning of the Golpei, when I departed from fed for my wast.

Macedonia, no Church communicated with mee, I Hevseibageste concerning the matter of giving and receiving, but ye onely.

16 For even when I was in Thestalonica, ve fent once, and afterward againe for my necessitie. for commonly po 17 10 Not that I defire a gift : but I defire the vertie briogen all

fruit which may further your reckoning. 18 Now I have received all, and have plentie:

I was even filled, after that I had received of Epaphrodicus that which came from you, an o odour that fmelleth sweete, a sacrifice acceptable and fices, for our life is pleafant to God.

19 And my God shall fulfall all your necessitie through his tiches with glory in Ielus Chrift,

20 Vnto God even our Farther be praise for benefitt, and againe evermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saints falute you, and monton an officer with the with fact of p Cefars houthold.
23 The grace of our Lord lefus Chrift be with sing when I predected the Golpel. they which are of p Cefars houthold.

you all, Amen.

and fent by Epaphroditus.

Written to the Philippians from Rome, amongst you. an He wirnefferh againe, that bee alloweth well of their benefit, nor fo much for hisowne fake as for theirs, because they

gave it not fo much to bim , anthey uffered it to God as a facrifice, whereof the Lord o He alludeth to the fweet fmelling favours that himfelfe will not be forgerfull. p Such as belong to the Emperout Nero, were offered in the olde Law.

EPISTLE PAVL TO THE COLOSSIANS.

CHAP. I.

After the falutation, 4 he praifeth them the more , to mile them attentibe unto him. He reporteth the testimonie of the doffeine which they heard of Epaphras. 13 manifieth Gods grace towards them, so and sheweth that all the parts of our salvacion confest in Christ alone.

all the part of our plantaments to Christ above.
Aul an Apolite of Lefus Christ, by
the a will of God, and Timotheus
our brother,
2. To them which are of b Colofte, Saints and faithfull brothered

in Christ: Grace be with you, and

peace from God our Father, and from the Lord Tefus Chrift.

3 * Wee give thanks to God even the Father 1 He commended

of our Lord Icius Chrift, alway praying for you; the doctrine that a Since we heard of your faith in Chrift icius, was defined them and of your love toward all Saints.

For the d hopes fake, which is layed up for receiving it. you in heaven, whereof ye have heard before by a weecan nor

the word of trueth, which is the Gofpel, 6 Which is come time you even as it is unto all valies, but as be the world. & is fruitful as it is also among you from Christme Father, in

the day y ye heard & truly knew the grace of God, whom we are ad-7. As yee also learned of Epaphras our deare deported fellow servent, which is for you a faithfull minister; a bored for.

2 He wimeffeh that their liberan line was acceptable to him , wherea geith they did helpe him in bie ratiog his words. tion of diffioneffier and that he bath a minde contented both with profped rie, and to be florte that he repofeth bimfelfe in the

onely will of God. k Asthough 1 pafe rall word , and yes be speaketh but of oue kinde of croffee which is poveriles kinds of discome moditie with it. m This is a metephore taken from boly things or factie

like a factifice. 9 He wirneffezh that he remembreth alfo their former putterh away finiimmoderate defire, in that that bee

their readinelle in

b Coloffe isfituated in Rhrygia , nut far from Hierapolis and Lacdicea, on that fide that they bend roward Lycia and Pamphylia.

a By the free boun-

tifulnetle of God.

a He declareth

ling them that

remaine at one

his good will to-

wards them, tel-

they muft oot fill

knowledge of the

Gofpel.andalfo

a Your Spiritual

love, or your love

mbich commeth

from the Spirit.

3 The gift of con-

tibeance it not of

us hut it procee-

desh from the yer

he doerh freely

g lt muft not be

proceed from a

minde. 6 Having ended

vnwilling, and as

merie and ioyfull

eth to the matter

it felfe,that is to

defeription (at-

though it be but

fort) of whole

which is fitly di-

wided into three

egearifes : for firft

of all he expoun-

deth the true do-

Arice, according

so the order of the

caufes, beginning

from this verie to

the 24. And from

thence he beginneth to apply the fame to the Colof-

Chiflianitie,

fay,to an excellent

of Gods well.

8 who hath also declared unto us your love in the . Spirit.

9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to defire that we might be fulfilled with knowledge of his will in all wisedome, and spirituall understanding.

Ray , but go on fur-That yee might walke worthy of the Lord. & please him in allthings, being fruitfull in al good workes, and increasing in the knowledge of God.

in the true ufe of it. 11 3 Strengthened with all might through his glorious power, unto all patience, and long suffering with g joyfulnefle,

12 4 Giving thankes unto the s Father, which hath made us meere to be partakers of the inherirance of the Saints in b light,

13 Who hath delivered us from the power of darkenesse, and hash translated us into the kingtue of God, which dome & of his deare Sonne,

14 6 In whom we have redemption through his blood, that is, the forgivenesse of finnes.

15 7 Who is the 3 image of the invisible God, it were drawen out the first begotten of every creature.

of us by force, but 16 * For by him were all things created which are in heaven, and which are in earth, things visible and invifible : whether they be k Thrones, or Dominions, or Principalities, or Powers, all things were the preface, be gocreated by him, and for him.

17 And he is before all things, and in him all things confift.

18 8 And hee is the head of the body of the Church : hee is the beginning , + and the I first begotten of the dead, that in all things he might have the preeminence. 19 * For it pleafed the Father , that in him

fhould in all fulnefie dwell.

20 9 And through peace made by that blood of that his croffe, to reconcile to himfelfe through him , through him , I fay , all things , both which are in earth, and which are in heaven. 21 To And you which were in times past stran-

gers and enemies, becaute your mindes vvere fet in

she third place even to the third Chapter, hee refuteth the corruption of true doctrine.

The efficient can't of our falvation is the onely mercie of God the Father, woo makeih us meate to be par akers of eteroall life delivering us from the darkene fie wherein were were borne, and bringing us to the light of the knowledge of the glory of his Sohne. h Intra glorious and beavenly kingdoss: \$ Marth 3,17, and 17,5.
2. Pet 1.17. 6 The matter it fe. feofour falva ion, is Christ the Sonne of God, who bath obteined remission of finers for us, by the offering up of himfelfe. 7 A lively deteription of the perion of Chriff, whereby wer vaderftand that to him onely , God sheweth himfelfe toe be seene : who was begotten of the Father before any thing was made, that is, from everlatting, by whome also all things that are made, were made witcont any exception , by whom alfothey doe coofift , and woofe glory they ferve. Nicons any exception, by washing another was come, and waste gue y and retre-bed 1, 12 . Begatine before any thing was amade 1 and herefore the verifalting Some of the everlating Faiter. K. John 1.3. K. He fetter in foorth the Angels with all portious materials by the comparison of molitectellent prints we may understand how faire palling the excellencies of Christian in whom onely we have to content on felves. S Having glorioufly declared the excellent dignitie of the and let goe all Angels. perion of Chritt, be deferibe b his office and function, to wit, that hee is that fame to the Church , that the head is to the body, that is to fay, the prince and governour of it, and the very beginning of true life, as who riting first from death, is the Authour of eter nall life , fo that he is above all, in whom onely there is most plentiful aboundance of all good thing, which is power do unjoin the Dottort. M. Revelet. 1.5.1 earl 5:20.

1 Whi profe wants that the fluid sie no next and who raight nother from death to life in protes. * I thin 1:4 thin 1:4 thin 1:4. This protes. * I thin 1:4 thin 1: him , to wit, by fuffering the death of the croffe (which was toyned with the curfe of

fians with divers exhortations to the 6 verfe of the fecond Chapter And laft of all in

God) according to his decree, that by this farrifiee he might reconcile to his Father all as well them which heleved in him to come, and were already under this hope athered into heaven, as them which thould upon the earth believe in him afterward. and thur is in if if ation described of the Aroffle, which is one and the chiefest part of the percent of Christ. n The whole Church. 10 San & ification is another ar benefite of Chrift.

, worke of God in us by Chrift, in that that he reftored us (which bated God eatremely, and were woolly and willingly given to finhe) to his gration favour, in the fort, that hee therewithall purcheth as with his holy Spirit, and confectment us to right confuelle. evill workes, bath o be now alto reconciled, 22 In that body of his pflesh through death, p to that feshiy to make you holy and unblameable, and without body to give usto fault in his fight.

23 11 If yee continue, grounded and stablished body was not a fanin the faith, and be nor moved away from the hope a true body. of the Gospel, whereof yee have heard, and which in This second hath bene preached to q every creature, which is treatile of this under heaven, 12 whereof I Paul am a minister.

24 Now reioyce I in my fufferings , for you, and reth the Coloffifulfill the f reft of the afflictions of Christ in my ans not to fuffer flesh, for his bodies sake, which is the Church
25 13 Whereof I am a minister, according to

the dispensation of God, which is given mee unto Arine shewing youward, to fulfil the word of God

26 4 Which is the mystery hid fince the world there is no where began, and from all ages, but nowe is made manifest Gifest, to his & Saints.

27 To whome God " woulde make knowen whereby we learne what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope the corners of

28 14 Whom wee preach, admonifying every 12 He purchased man, and teaching every man in a all wisedome, that wee may prefent every man in all windome, doctrine by his A-

29 Whereunto I also labour and firive, according proofethereas, of to his working which worketh in me mightily.

vaderstand that his parr of the Epifle, wherein he exhorthemselves by any meanes to be monved from this do. and declaring that

any other true that the Cofpel mas not four up within Indea atone.

authoritieto this keth a moft fuse bis afflictions which he foffereth for Christs his

gence, but is fo

a Mee prefentin

Be concludeth

of the former do-

Erine. to wit, that

of true wifedome

Christ only, and that

and most fecrete

knowledge of God, coulifeth in

Name, to inftruct the Churches with thele examples of patience. r For your profee and commoditie f The atflictions of the Church are layde to be Christer at Bictions. by reason of that fellowship and knitting rogether that the body and the bead have the one with the other, not that there is any more neede to have the Courch redeemeth out that Christ sheweth his power in the dayly weakenesse of his, and that for the comfort of the whole body. 13 Be bringerh and her proofs of his Apolleling to a victor of the common of the body. 13 Be bringerh and her proofs of his Apolleling to a victor of the beauthour of it, by whom also her was appointed peculiarly apollie of the G-outles, to the end that by this meaner, that tame might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. 4 Rom. 16,25 ephe. 3.9. 2. tim. 1-10, ttt. t, 4 1. pet. 1.80. 1 Whom he chole to landifie unto himfelfe io Christ; moreover he faith that the mystery of our redemption was hidden since the world began except it were revealed nn.o a fewe, who also were raugh is extraordinarily. brideleth the coriofice of men 14 He protelleth that be doeth faithfully execute bie production to control of the production of the production of the Lords pleasifull breffings of bislabours.

x Perfect and found writedome, which is perfect in it felie, and final lin the end make them perfect that follow it.

CHAP. II.

He condemneth, as bains, whatfelver is without Chrift, 11 intreating specially of circumcision, 16 of abstrance 1 Thetaking away from meats, 18 and of westimpping of longels, 20 That of an obedicationic wee are delibered from the tradition of the Laws the aspectory, that that he visited F Or I would yee knewe what great fighting I not the Coloffi-

have for your takes, and for them of Laodicea, diceans, he did it and for as many as have not seenemy a person in not of any negli-

2 2 That b their hearts might be comforted, much the more and they knit together in love, and in all riches of carefull for them. the c full affurance of vnderstanding, to know the body. mystery of God, even the Father, and of Christ :

3 In whom are hid all the treasures of d wife- florily the summe

dome and knowledge.

4 3 And this I fay leaft any man should be guile the whole funune you with e enriling words :

5 & For though I be absent in the flesh, yet am I with you in y spirit, reloycing & beholding your forder, and your g ftedfast faith in Christ.

6 As ye have therefore a received Christ Iesus this is the use of it the Lord, so walke in him.

touching men, that 7 Rooted and built in him, and flablished in they being knit tothemselves happily in the knowledge of so great a goodnesse, votili they come fally to enio y it. b Whom he never faw. c Of that voderstanding, which bringeth fourth certaine & undoubred perfevation in our mindes.d There is no true wifdome without Chrift. 3 A paffing over to the treatife following against the corruptions of Christianicie. c With a framed kinde of talke made to perfunde. § 1. Cer. 5,3. f The maner of your Ec-elefiasticall distiplint. g Dollrine. b 30 then Christ hangeth net upon mens traditions. Mmm

4 fle bringeth all corruptions to three kinder: The firft isthat, which relteth of vaine and curious Speculations, and yet beatech a frew of a certaine fubull wisedome. i This is a proved of marre, and it is as much as to dribe er cary array a Spoile or boorie. 5 The fecond which is manifeftly fuperhitious and vain , and fandeth onely upon custome and tained .nfgirations.

6 The third kinde was of them which loyned the rudiments of the world, that is to fay , the ceremonie the Gofpel. k Principles and gulers, othere with God ruled bis Church, as it were

mafter 7 A generall confuration of all corguptions is this, sharthar muft needes bea falle religion , which addeth anything .o Charle 8 Arealoo : Becaule onely Carift God and man, is most perfect, and passeth farre above all things, fo that

Cindion of the patures.

v pder a fchole-

the faith, as ye have bene taught, abounding therein with thankefgiving :

4 Beware least there be any man that i spoile you through philosophie, & vaine deceit, sthrongh the traditions of men, 6 according to the k rudiments of the world, 7 and not afrer Christ.

9 8 For I in him m dwelleth a all the fulneffe of the Godhead o bodily. 10 And yee are complete in him, which is the

head of all principalitie and power. 11 , In whom alto yee are circumcifed with * circumcifion made without handes , by putting of the p linfull body of the flesh, through the cir-

cumcifion of Chaift, 12 10 In that yee are \$ 9 buried with thim through baptisme, 11 in whom yee are also raised up together through the faith of the operation of God, which raised him from the dead.

13 * 12 And you which were dead in finnes. 13 and in the vncircumcifion of your fleth, bath he quickened together with him forgiving you all

your trespasses,

who foever hath him, may require nothing more.

14 14 And putting out to 4 t hand-writing of ordinances that was against us, which was contrarie to us, hee even tooke it out of the way, and fallened it upon the croffe,

15 And hath spoyled the " Principalities , and Powers, and hath x made a shewe of them openly, and hath triumphed over them in they fame

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadow of things to come: but the 2 body is in Chriat.

m This word (Dwelleth) noteth out unto vs the joyning

I By thefe words, it fneweth a di-

together of those patures, fo that of God and Man isone Coritt. n Thefe words fer downe molt perfedt Godhead to be in Chrift. o The knitting together of God and man, is substantial and effectiall.

9 Nowe bee dealeth perfectly against the third kinde, that is of ya against the third denient that was a substantial to the substantial that we have easily a gainst the two the two the religion; and first of all, hee denieth that wee have neede of the Circumstion of the flesh, feeing that without it wee atecircumcifed within, by the vertue of Christ. S. Rom. 2.19 P This many product use wifed to sharp what the olde man is, when P and in other places called the bedie of sinns. 10 Theraking away of an chiefe in. bodie of finne. 10 The taking a way of an objection: we endede not to much as the arcennal figure which our fathers had, feeing that our baptifines a most effectuall pledge and withoute, of that inward reitoring and reading. A no. 6, 4, epic 1, 19.

9 Looke Rom. 6, 4.

The So then all the force of the matter comment not from the 9 Looke Rom. 6.54. t So then all the force of the natter commeth not from the very deede done, that it ro fay, it is not the dipping of us into the water by a Minister that maketh us to be bursed with Christ, as Papilifa's, that even for the very actes. fake , wee become verely Chriftians , but it commeth from the vertue of Chrift, for the Ayotte addeb be refurrection of Christ and faith. 11 Oceand of Buytime is the death and buriall of the old man, and that by the mightic power of fool onely, whole vetue were lay hold on by faith, to the death and refurrection of Christ. 6 Through faith which comments from faith. whole vettue wee lay not on by ratio , to the dear and returned to control of Through faith which comment from God. * Epbel 21. 12 An other end of Baptime 11, that we expite year dead to fone, might obtaine free remitlion of fines; and extrallifie through faith in Critit who dyed for us (3) A new argument which lyeth in thele few words, and it is thus: Vncitcumcifin was no hinderance to you, why you being iuftified in Ch: iff, flould not obtete life, therefore you neede not circumcifion to the attainement of falvation. 34 He speaketh now more generally against the whole fervice of the Law, and flieweth by two reasons that it is abolifind . Pirt , to what purpose should bee that hash obteined remission of all his since in Corit cequire those helpes of the Law? Secondly because that if a man doe rightly confider those rices, bee fhall finde that they were fo many teltimonies of our guiltuelle, whereby we manifeltly witneffed as it were by our owne bind writing that wee deferved damnation. Therefore did Corit put out that hand writing by his comming and faftening it to the croffe triumpted over all our enemies, were they never fo mightie. Therefore to what and and purp fe thould we now use those ceremonies, as rough we were ftill guiltie of Bad and papp te industre to the tyriante of our enemiers.

\$\frac{1}{2}\$ E, held, \$\frac{1}{2}\$, \$\frac{1}{2}\$ A boldifting the riterand extensioners.

\$\frac{1}{2}\$ E, held, \$\frac{1}{2}\$, \$\frac{1}{2}\$ A boldifting the riterand extensioners.

\$\frac{1}{2}\$ S are and his angels

\$\frac{1}{2}\$ A 12 conquerour made by a flure of those captures and put them to flame.

\$\frac{1}{2}\$ The croft even as a charics of returning the office captures and put them to flame.

\$\frac{1}{2}\$ The croft even as a charics of returning the office captures are considered in the constant of the con 15 The conclution : wherein also be gameth certaine kindes as the difference of dayes and mester, and proovesh by a new argument that we ease not bond unto them to wit, because shose shings were shadower of Christ to come, but wee possess him now exhibited unto ws. 2 The body as a thing of fubitance and pith, he fetteth maina fradovess.

18 16 Let no man at his pleasure beare rule over 16 He disputeth againit the first you by a humblenesse of minde, and worshipping of Angels, 17 advancing himselfe in those things on and se teth which hee never faw, 18 b rathly puft up with his downerbe worfleft ly minde.

19 19 And holderh not the chead, whereof all gelifir an examthe body furnished and knit together by joynts and bands, increaseth with the increasing of a God!

20 10 Wherefore if we be dead with Christ from way : because that the ordinances of the world, why, e as though ye they which being lived in the world, are ye burdened with traditions?

21 21 As. Touch not, Taste not, Handle not. 22 22 Which all perith with the using, 43 and which is proper

are after the commandements & doctrines of men. 23 24 Which things have in deede a shewe of binde men conf wifedome, in g voluntarie religion and humble- friences with renelle of minde, and in a not sparing the body, which ligion although are things of no value , fith they perteine to the i fil- they feeme to bring in thefe ling of the flesh.

thipping of Anple : which kinde confure: b, fi-ft, this in fuch a worftipe antibute that vo. to themfelves onely to Gud, to wit. authoritie to things by humble. nesse ofminde.

a Brafoolifh humblenelle of minde : for otherwife humblenelle is a Deriue, For thefe Anvels wor Shippers blamed fuch of pride, as would so fraight to God, and when other runder meanes befides Chrift. 17 Secondly , because they rashly thrust upon them for oracles, those things which they neither faw oor heard, but devised of them selves. 18 Thirdly , because these things have no other grounde , wheteupon they are built, but only the opinion or mean war of the fourth argument, which is a worked artist. B Withstate eafor, 19 The fourth argument, which would be wright because they footle Christoff is dignitic, who onely is sufficient both to non-weight because they footle christoff is whole body.

**Christoff A With the conceasing which was a worked the food which of the condition of the conditio but onely the opinion of men, which please themselves without all measure in their rifh, and alfo to increase his whole body. Chrift. d With the encreasing which comments from Cod. 20 Now last of all her fighreth against the second kinde of cort typtions, that is to say, against meers superstitions, invented of men, which partly developed the control of the ceive the simplicitie of some with their crastinesse, and partly with very foolish superfitions, and to be laughed at : as when godlineffe remiffion of finnes or any fuch like vertue is put in some certaine kind of meate and fuch like things, which the inventours of fuch rites themselves understand not, because in deede it is not. And bee vieth an argument taken of comparison. If by the death of Christ who establisheth a new covenant with his blood, you be delivered from those externall tites wherewith it pleased the Lord to prepare the world as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, t wrote not woat, as though yee were citizen of this world, that is to fay, as though yee depended upon this life, and earthly things Now this is the caufe why before verse 8. he followed another order then be doeth in the confuration : because be sheweth thereby what degrees falle religious come into the world to wit, beginning firft by curious fpeculations of the wife after which in processe of time incceeded groffe superstition, against which mischieses the Lord set at length that service of the Law, which some abused in like fort; but to the coust attom he began with the abolishing of the Law service, that hee suight thew by comparison, that those false services ought much more to be taken away. e As thinks your felic is shad in these curthly bings, and the singedome of God were not eather spiritual. as An imitation in the person of a these superstitions men, sightly expressing their nature and also of speech. as An other argument: The fpirituall and inward kingdome of God cannor confift in thefe outward things , and fuch as perift with the using . 13 The third argument : Because Gud is not the authour of these traditions and therefore they doe not binde the conscience. taking away of an objection. Thefethings have a goodly thew, because men by this meaner, feeme to worthip God with a good minds and humble themselves, and neglect the body . which the most part of meo curiously pamper up and cherift : but yet notwithflanding the things themselves are of no value, for so much as they perceive not to things that are spirituall and everlasting, but to the nourthment of the fiesh. f Which feeme in deede to be fome exquifit thing and fo wife devices as though they came from g Hence fpraog the works of supererogation, as the Papills terme them . that is to fay , peedeleffe worker, as though men performed more then is commanded them , which was the beginning and the very ground whereon Munks metits were brought in. h A lively description of Monkerie. Seeing they fland in mest

and drinke, wherein the kingdome of God doeth nor Rand.

CHAP. III.

Against earthly exercise, which the fulse aposses were god. fereith heaven ly: s and beginnesh with the mortifying of the flesh, 8 whence he drawers particular exherations, 18 and particular ducties which depend on ech mans calling.

F 1 yee then 2 beearisen with Christ, 3 seeke , An oberpart of I those things which are above , where Christ this Epittle, where

from by the reason of those vaine exercises, to thew the duotie of a Christian life: which is an ordinary thing with him after he hath once fer downe the doct rine it felfe. a Our renuing or newe birth, which is wrough; in us by being partakers of the referencedion of Christ, is the fountaine of all bolinesses, out of which sundry arms or risks doe afterwards flowe. a For if we be partakers of Christ , wee arecaried as were into another life , where we shall need neither meatener drinke , for mee shall live voto she Angels. frige more abre sangel. 3 The end and marke which all the duction of Christians life floore high is ro enter into the kingdome of heaven, and ro give our felves to those things which lead us thicker, that is to true godituelle, and not to those outward and corposall things.

86 1.Pet.3,1.

ocives, and ufe

b So he calleth that thew of religion. which he fpake of in he former

Chapter 4 A reason taken of rue efficient caufes and otners ; you are dead as souching the flefh, that is tou bing ghe olde nature which leeketh af. ter all trans ory things and on the other fite, you have begun to live according to the Spirit, :herefore give your feives to venly, and not to carnali and carehly things.

5 The taking away of an obiection : whiles we are yet in this world, we are fubied to many mileries of this life, fothat she life that is in us, is as it mere hidden: yet notbave the beginnings of life and glory, the accompliftment whereof which lieth sow in Chrifter and in Gods hand, thallbe affuredly and manifeftly performed in that glorious comming of the Lord. 6 Ler not your dead nature be

any more effe-Quall in you, but let your living nagure be effectuall. Now theferce of nature is knowen by the motions. Therefore letche affections of the

wickednesse which is in us by nature, and the restoring and repairing of the new man, that it to fay of pureoeffe which is given us by grace, out both of them are but begunne in us in this prefent life, and by certaine degrees fini hed : the one dying in us by little. and little , and the other comming to the perfection of another life, by little and little Newnesse of life confisters io knowledge , which transformers man to the image of God his maker , that is to fay, to the fincert y and parenelle of the whole foule. e. Hee freaketh of an effectuall knowledge. 9 Hee telleth them againe, that the Goffell d, eth not refpret those external things, but true tullification and fanchis cation in Christ onely , which have many fruites , as he reckoneth them up heere : But commendeto two things especially, to wit, godly concord, and con inual fludie of Gods worde.

f So pur on , that you never put off.

g Those most sender affections of exceeding comp filen . the dueries that palle from man to man i Rule and governe all things. are loyued together into one body through Gods goodnelle , that you might helpe one I By Pfalmes be meaneth all godly fongs , woich ano her as fellow members. were written upon divers oceafions, and by bymnes all fuch are conteine prayle of God , and by fpirituall fongs , other more peculiar and attificious fougs which were God, and by intra services and fuller of municke. \$ 1. Cor 10:31.

m Call upon the name of Christ, when you doe it. or, doe it to Christes prayle
and slovy. • Ephef. 5, 22. 10 Hee goeth from precepts which concerning

fitteth at the right hand of God. bove, and nor on things which are on the b earth,

2 Set your affections on things which are a-3 4 For ye are dead, sand your life is hid with

Christ in God. 4 When Christ which is our life , shall appeare, then shall ye asso appeare with him in glory.

5 6 " Morrifie therefore you c members which are on the earth, fornication, vncleannesse, the inordinate affection, evill concupifcence, and covetoufnesse which is idolatrie.

6 For the which things fake the wrath of God d commeth on the children of disobedience.

Wherein yee also walked once, when yee lived in them.

8 But now put yee away even all these things, wrath,anger,maliciousnesse,cursed speaking, tilthie speaking, out of your mouth.

Q Lie not one to another: 7 feeing that ye have put off the old man with his workes,

10 And have put on the new, which is renewed in * knowledge after the image of him that created him.

11 9 Where is neither Grecian nor Iewe, circumcifion nor vncircumcifion, Barbarian, Scythian, bond , free : But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, f put on the g bowels of mercies, kindenesse, humbienesse of minde, meekenesse, long suf-

13 Forbearing one another, and forgiving one another, if any man have a quarell to another: even as Christ forgave, even so doe ye.

14 And above all thefe things put on love, which is the bond of perfectnesse.

15 And let the peace of God i rule in your hearts, to the which yee are called in k one body, and be ye thankefull:

16 Let the word of Christ dwell in you plenteoutly in all wifedome, teaching and admonithing your owne felves, in I Pfalmes, and hymnes, and fpirituall fongs, finging with a grace in your hearts to the Lord,

17 3 And whatfoever ye shall doe, in word or deed . doe all in the m Name of the Lord Iefus , giving thankes to God even the Father by him.

18 1 * 10 Wives fubrnit your felves unto your

fielh die in you, and let the contrary motions which are spirituall, live. And be reckoneib up a great log feroule of vices , and their contraty vertues. The motions and lufter that are in us, are in this place very properly called members, because that the reason and will of man currupted doesh use there as the b-dy doeth his members. d Veit to come. 7 A definition of our act we hirth taken of the parts thereof, which are the putting off of the old man, that it to lay of the ou never put off. g Those most sender h Which binderh and knirteth together a.l

* Eptef. 5, 22. the whole civil life of man , to precepts pertaining to every mans family , and requiseth of wives, fubication in the Lord.

husbands, as it is n comely in the Lord.

19 4 11 Husbands, love your wives, and be not dee not mell, that bitter unto them. dee not he God in Christ before them 20 9 \$ 12 Children, obey your parents in o all

in their love, but things : for that is well prafing unto the Lord. this Philosophic

21 13 Fathers, provoke not your children to knoweth not. anger, least they be discouraged.

ger, least they be discouraged.

22 914 * Servants, be obedient unto them that 11 fleerequireth are your mafters according to the flesh, in all things they love their not with eye fervice as men pleafers, but in finglenesse of heart, fearing God.

them gently. 23 And what foever ye doe, doe it heartly, as to T Ephel. 6, 1 12 He requireth the Lord, and not tomen, of children, that

24 Knowing that of the Lord yee shall receive according to Gode the prewarde of the inheritance : for yee ferve the Commandement they be obedient

25 15 But he that doeth wrong, shall receive for to their parents. the wrong that hee bath done : and there is no re. fo is it expounded, Ephel. 5,19 fpect of persons.

13 Of parents that fearing God himfelfe to they be gen:lerowards their children. whom their obedience is acceptable, they reverently, faithfully and from the heart, over their mafters. * Ephel. 9,5, it us a 9, 1 pet. a,8. p For that that you shall have duely obeyed your matters, the time shall come, that you shall be made soones of servants, and then shall you knowe this of a furety, which shall be when you are made parrakers of the heavenly inheritance. 15 He requireth of mafters that being mindfull bow that they themselves also skell render an account before that heavenly Lurd and Master, which will revenge wrong full doings without any respect of mafters or servants, they thew themselves iuft and upright with equitie, unto their fervants.

CHAPIV.

a Hee returneth to general exhortations, Exhortations, 3 touching prayer 7 and so endeth with greetings and and gracious Speach, commendations.

Y E masters, doe unto your servants, that which t Headdetheers is just and equall, knowing that yee also have a rainegenerallex. master in heaven.

2 1 % a Continue in prayer, and watch in the Epidle with divers fame with thankefgiving,

3 * Praying also for us , that God may open falu arions unto us the a doore of utterance, to speake the myfterie of Christ: wherefore I am also in bonds. 4 That I may utter it, as it becommeth mee to be continuall and

speake. 5 1 4 * Walke b wifely toward them that are 3 Such as minifies

without, and redeeme the e feafon.

6 s Let your speech be d gracious alwayes, and powdred with e falt, that ye may know how to anfwere every man.

7 1 Tychicus our beloved brother and faithfull minister, and fellow servant in the Lord, shall declare unto you my whole flate :

8 Whom I have fent unto you for the same 4 Io all parts of our life, we ought purpose that hee might know your state, and might comfort your hearts,

with Onefimus a faithfull and a beloved brother, who is one of you. They thall thew you of all

10 Ariffarchus my prison fellow saluteth you, b Advisedly and and Marcus Barnabas coufin (touching whom yee circumfpectly. received commandements : If hee come unto bou, winthem, although receive him.)

11 And Iefus which is called Influs, which are owne by it. of the circumcifion. These fonely are my worke- 5 Our speech and fellowes unto the 8 kingdome of God, which have bene unto my confolation,

12 Epophras the fervant of Christ, which is one of Framed to the of you, faluteth you, and alwayes firiveth for you Profit of your in prayers, that ye may fland perfect, and full in all the will of God.

13 For I beare him record, that he hath a great tion, 22 Epbef. 4 29. zeale for you, and for them of Laodicea, and them of Hierapolis,

length enderh his familiar and godly 4. Luke 18,1. I. theff.c.r 7 a Payers muft

earneft. especially be come mended to the prayers of the # Epbel. 6,2 \$. A. thef. 3.1. a Ao open and free mouth to preach the Gofpel.

to have good confideration even of toem which are wout the Church. Ephef. 5. 15.

c Seeke uccafion to you lofe of your talke mult be applied to the profit

of the hearets. neighbour. e Against this is fet filthy comunica. f Why then Peres

was not at that time at Rome. 14 # Luke g Inthe Gofpel.

Mmm 2

% a. Tim.4,ts.

s An example of

a right Chriftian

reioysing : where-

by alfo we learne,

sharfuch as bave

shem are in two

forts bridled, to

wit, if they confi-

God, and that con-

der that they have

received all from

sinuance must be

bands, whereunto

Epiftle exborteth

the Theffalonians.

2 He commend-

eth them for three

fpeciall gifes, effe-

Quall feith coati-

zient hope: to the

end they might be

ashamed being in-

cellent gifis, not

to continue in

Gads election.

butcontinue to

muall love . and pa-

defired at his

alfo the whole

great gifts in

14 " Luke the beloved physician greeteth you. and Demas.

17 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his house.

16 And when this Epittle is read of you, cause that It be read in the Church of the Laudiceans alfo , and that yee likewise reade the Epistle vuritten from f aodicea.

17 And fay to Archippus, Take heed to the ministerie, that thou hast received in the Lord, that thou fulfill it.

18 The falutation by the hand of me Paul, Remember my bands. Grace be with you. Amen.

> Written from Rome to the Colofsians, and fent by Tychicus, and Onefimus.

EPISTLE THE FIRST THE THES-PAVL TO THE T SALONIANS.

CHAP. I.

1 He therefore beginneth with thankesgiving, 4 to put them in minds that what severe was prayle worthy in them, it came of Cods goodnesse: 8 and that they are ensamples unto



Aid, and Silvanus, and Timotheus, unto the Church of the Thessalo-nians, which is in God the Father, nians , wohich is in God the Father, and in the Lord Iefus Christ:
Grace be with you, and peace from God our Father , and from the Lord Jefus Chrift.

2 . We give God thankes alwayes for you all, making mention of you in our prayers.

3 Without ceasing , remembring your effechuall faith, and diligent love, and the patience of your hope in our Lord Iefus Christ, in the fight of God, even our Father,

Knowing , beloved brethren, that ye area e-

lect of God.

5 3 For our Gospel was not unto you in word onely, but also in power, and in the holy Ghost, and in b much affurance, as yee know after what maner we were among you for your fakes.

6 4 And ye became followers of us, and of the Lord, and received the worde in much affliction,

with c joy of the holy Ghoft,

7 So that yee were as enfamples to all that beleeve in Macedonia and in Achaia.

8 For from you founded out the word of the dued with fuch ex- Lord, not in Macedonia and in Achaia onely : but your faith also which is roward God, spread abroad in all quarters, that wee neede not to speake any thing.

a Word for word, shat your election For d they themselves shew of us what maner of entring in wee had unto you, sand how yee 3 Another reafon why they ought in turned to God from idoles , to ferve the living and no wife flar, backe true God

10 And to looke for his fonne from heaven. they caonor doubt of whom hee taifed from the dead, even Iesus which his doctrine which delivereth us from that wrath to come.

hath beite fo many wayer confirmed unto them , even from beaven as they themfelves tid well know. b Paul fleeweth by two things, that there followed very great fuits of his preaching, to wit, by thefe gifts of y holy Ghoft, and that cereaine affurance which weasthorowly feeled in their minds, as appeared by their willing bearing of the croffe. Another reafon , because even to that day , they embrased the Gospel with great cheerefulnoffe, infomuch that they were an example to all their neighbours : fo Spar is finod by more finance or bem to faint in the mid-tace. c With by which commets from the hely Ghoff. d All the belevert. I fain ourse convenion to forfake iddies, whether a matchetewithall worthing the true and living God in Christian. the ansly refermer e This word (That) is not put here without cause ; and by world a length in appreciate wrath.

CHAP. II.

He declareth how faithfully he preacheth the Gofpel unto them, g feching neithet gaine, 6 nor praife of men : 10 and he product the fame by their orone testimonie : 24 that they did couravious beare perfecution of their countrey man: 17 that he defireth very much to jet them.

F Or . ye your felves know, brethren, that our entrance in unto you was not in vaine.

2 4 But even after that we had fuffered be- souched before fore, and were shamefully entreated at + Philip- his Aposteship. pi , (as yee know) we were bold in a our God, to he handleth now speake unto you the Gospel of God, with much more at large, and friving.

3 3 For our exhortation was not by deceit, nor purpose which we b by vncleanesse, nor by guile.

4 But as we were allowed of God, that the a true Pastour are Gofpel should be committed unto us, fo we speake, feely, and we Gofpel should be committed unto us; 10 de ap-feare to presen not as they that please men, but God, which ap-in the midder of

5 Neither yet did we ever use flattering words, dangers.

as yee know, nor coloured coverous effe, God is a Through God bis record.

6 s Neither sought wee praise of men, neither a To reach pure

of you, nor of others, when wee might have bene e chargeable, as the Aposses of Christ.

7 But wee were f gentle among you, even as a b E3 any wicked nource cherisheth her children.

8 6 Thus being affectioned toward you, our of dealing, and will was to have dealt unto you, not the Gof- 4 To approve good will was to have dealt unto you, not the Gofpel of God only, but also our owne foules, because ye were deare unro us.

9 7 Fot yee remember, brethren, sour labour and travaile : for wee loboured day and night , because wee woulde not bee chargeable unto any of you, and preached unto you the Gospel of God.

10 8 Ye are witnesses, and God alfo, how holily men, that when distribution, and violameably we had and iustly, and unblameably we behaved our felves

among you that beleeve. 11 9 As ye know how that wee exhorted you, which fland before and comforted, and befought every one of you, them, but Gea part and comforted, and befought every one of you, (as a father his children.)

12 10 That ye * would walke worthy of God, in himfelfe, it folwho hath called you unto his kingdome and lowerh, that freing

13 12 For this cause also thanke wee God thought, that whomwithout ceasing , that when yee received the frever be first chuword of God, which yee heard of us, yee received feth to thefe hely word of God, which yee near or us, yee received callings, he makes it not as the worde of men, but as it is in deede the tallings, he makes word of God, which also worketh in you that be- not finde them able.

fhortly concerning to that end and

a The vertues of freely, and without

doctrine faithfully and with a pute hearr.

and naughty hinds

God, being free from all flatterie and coverpulnes. c Seeing there is this difference be-tweene the indeements of God and respect the qualisies of those things his councell onely

we are not able to thinke a good And sherefore in

that we are allowed of God, it hangeth upon his mersie. d Which lighth and alloweth of them. febmit bimfelfe even to the bafeit, to winne them , and efchew all pride. I might lawfully have lived upon the expences of the Church. f We were not rough, but easie , and gentle, at a nource that is neither ambitious nor covetous, but taketh all paner at pariently, as if fire were a mother. 6 To have the flocke that is committed von to him in more ellimation, then him owee life. 7 To depart with his owneright rather then to be chargeable to his street. Act 20, 34. 1,001 4,12. a, the 5,3.8. 8 To excell other in example of good ly life. 9 To exhort and comfort with a father y mind and affection. 20 To exhort all men diligently and earneftly to lead a godly life . # epbef 4.1. phil 1.127. col. 1.10. 11 Having approved his ministerie, be commended againe (to that end and purpose that I spake of) the cheeresuleesse of the Thessalonians. which was answerable to his diligence in preaching, and their manly patience.

14 12 For

sa He confirmeth them in their affli-Cloos which they fuffered of their owne people, be-

afflicted of their owne countreymen : which came the Churches of the Lewes, as to them : and sherefore they ought to take it in gond patt.

B Which Christ
hath gathered to-

etther. Even of them which are of the Same countrey, and the Same togone shat you are of.

that the lewes

who calleth his on this condition, to bring them to glo-

ry by affliction, is a a Becaufe they have bitherto gone fo well forward, he exhorteth them againe to make an end of the reft of the iourney, feeing

that therein alfo they fhalf doe him their Apostle a great pleafure. a Fernow you can mot othern ife shinks me fafe and in good cafe, unlefe

you get for ward in religion and faith. 3 Rem. 1,10. and 11.23. b Paul mas con-

Reained through the importunate dealing of the enemies to leave the building which he h) fearfe beoun :

donia, and when Timothie came to

wee might fee your face, and might b accomplish fent him back againe fraightway. So that he defereth to fee the Thefislonians, that he may thereby thorowly accomplish their faith and religion, that was a jet imperself.

14 13 For brethren, ye are become followers of the Churches of God, which in Iudea are in g Christ Iesus, because yee have also suffered the fame rhings of your owne h countrey men, even as they have of the lewes,

15 13 Who both killed the Lord Iefus & their owne Prophets, and have perfectived us away, 14 and God they pleafe not, and are contrary to 1 all men, 16 And forbid us to preach unto the Gentiles,

that they might be faved, to k fulfill their finnes alwayes: for the I wrath of God is come on them to

17 15 Forasmuch, brethren, as wee m were kept from you for a feafon, concerning fight, but not in the heart, wee enforced the more to fee your face with great defire.

18 Therefore we would have come unto you (I Paul, at least once or twife) but Satan hindred us.

19 For what is our hope or ioy, or crowne of anoffece which reloycing? are not even you it in the prefence of might betaken, for our Lord telus Christ at his comming?

20 Yea, ye are our glorie and joy.

orber perfectued the Gospel. That is no new thing, sayth bee, seeing they sewe Christ himselfe and bis Prophets, and have banished me also. 14 He force elect the unter himfelfe and bit Prophets, and have banifled me alfo. 14 He foretelleth the utter defruction of the Lewer, leaft any man should be maoved by their rebellion. i Fer detroction of the leves, scatt any man attoure de mouved by their redellion. I for the leves would neither enter into the lyngdome of Cod themselves, nor suffer other to enter in. K Putil the wickednesse of these which they have by inheritance as it were enter in. K Puttu ine woregoding or power women only house y monerance as it words of their fathers, he growth for great that the meafure of their impairite bring filled. Gred may come firsh to wyrath. I The indemental of Lod being angris, which in deede appea-red finally after in the definaltion of the citie of Hierufalem, whither many referred ten 15 He metterb with an obie tion. out of divers provinces , when it was befie ea. out of athers proporers, when it may organ in for great miletie, I defired oftentimes why became nor to them straightwayer being in for great miletie, I defired oftentimes (faith be) and it lay not in mee, but Satan hindred my endevours, and therefore I frast Timothie my faithfull companion unto you, because you are most decreto me, m Were kept afunder frem yeu, and as it were or hans.

C H A P. III.

To fhew his affellien towards them, he fendeth Timothic unto them; 6 Hee to fo mooded by the report of their profesions that he cannot give sufficient thanks, therefore he breaketh out into prayer.

A Acts 16.7.

2 The will of God.

Wherefore fince wee would no longer forbare,
we thought it good to remaine at Athens
we thought it good to remaine at Athens

2 4 And have fent Timotheus our brother and minister of God, and our labour fellow in the against all assistion. Gospell of Christ, to stablish you, and to comfort you touching your faith,

That no man should be mooved with these afflictions: : for ye your felves knowe, that we are appointed thereunto.

For verely when we were with you, we told you before that wee should fusfer tribulations, even as it came to passe, and ye know it.

F Even for this cause, when I could no longer forbeare, I fent kim that I might know of your faith, left, the rempter had tempted you in any fort, and

that our labour had bene in vaine. 6 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us alwayes, defiring to fee us, as we also doe you.

Therefore brethren, wee had confolition in you, in all our affliction and necessitie through your faith.

8 For now are wee a alive, if yee stand fast in the Lord.

9 For what thankes can wee recompense to God againe for you, for all the ioy wherewith wee I imothie in Mace. reloyce for your lakes before our God, 10 Night and day, & praying exceedingly, that

that which is lacking in your faith ?

11 Now God himselfe, even our Father, and 3 Another part of our Lord Iesus Christ, guide our iourney unto you. the Epikle, where-12 3 And the Lord ancrease you, and make you in he speaketh of abound in love one toward another, and toward all the ducties of a Christian life. And

men, even as we doe toward you: 13 * To make your hearts stable and unblame- the perfection of able in holinesse before God even our Father, at a Chistise life

the comming of our Lord Iefus Christ with all his considerhintwa

men , and inward puritie of the heart, the accomplishment whereof notwithstanding is men, and toward purities of the first, are accomplishing the worker how that the deferred to the next comming of Christ, who will then worke by the fame grace, wherewith he begun it in us. \$ Chap. 5,23. 1.0.2.1,8.

C H A P. I V.

Reschorteth them, 3 to bolines, 9 and brotherly love. 13 He forbiddeth them to forew after the maner of infidels? 3 Ht exherteth them, 15 Het festeth out the hiftorie of our refureellion.

A Nd : furthermore wee befeech you . brethren, and exhort you in the Lord lefus , that ye a in- , Divert exhorts. and exhort you in the Lord Actus, the following the ground crease more and more, as yee have received of us, tions, the ground whereof is this, to

For ye know what commandements we gave be mindfull of those things, which ye the Cord lefus. you by the Lord lefus.

3 & For this is the will of God even your the Apolle.
b fanctification, and that yee should abstein from a That ye labour to excell more and fornication.

more, and dayly 4 3 That every one of you should know, how paffe yeur felves. to possesse his vessel in holinesse and honour,

4 And not in the luft of concupifcence, even ephel 5.17. as the Gentiles which know not God:

6 * 5 That no man oppresse or defraud his bro-summe of those ther in any matter: for the Lord is avenger of all delivered them, to fuch things, as we also have told you beforetime, dedicatethemfelver wholly to

* For God hath not called us unto unclean- God. And he couneffe, but unto holineffe.

8 Hee therefore that c despiseth these things, through lutt, bedespiseth not man , but God who hath even given cause it is altogether contrary t you his holy Spirit.

ou his holy Sputt.

9 6 But as roughing brotherly love, yee neede b Locke John not that I write unto you : 9: for yee are taught of 19,17. Another reafor, God to love one another.

ly all filthineffe

violent opprefi-

10 Yea, and that thing verely yee doe unto all because it defilesh the brethren, which are thorowout all Macedonia: 4 The bold, bebut we befeech you brethren, that ye increase more cause the Saints are discerned and more.

11 7 And that ye fludy to be quiet, and to med_ from them which dle with your owne bufinefle, 8 and to worke with by boneftie and 12 That yee may behave your iclues honefly * 1 Cor.6.8. your owne hands, as we commanded you.

toward them that are without, and that nothing be secondly, he lacking unto you. 13 9 I would not brethren , have you igno- on and immode-

rant 10 concerning them 11 which are afleepe, that rate defire, and ye forow not even as other which have no hope. 14 12 For if we believe that lefus is dead, and is phet of God that

rifen, even fo them which fleepe in d Iefus, will God will revenge God ebring with him. # 1. Cor 1, 2. o These commandements which I cabe you. 6 Thirdly he requireth a readie minders

all maner of biving kindnesse and exhorteth them to profite more and more in that yet-* lohn 13,43,2nd 1 5,11. 1.iohn 2,8. and 4,22. quiet braines, and fuch as are curious in matters which apperraine not un'o them.

8 Hee rebuketh idlenesse and slouthfuluesse, which vices who foever are given un. fall into other wickedneffe, to the great offence of the Church. of the Epifile , which is enterlaced among the former exhortations (which he are ca eth unto afterward) wherein he fyeaketh of mourning for the dead and the mone the refurrection, and of the latter day. 10 We must take beede that we doe not immoderately bewaile the dead , that is , as they use to doe which thinks that they are utterly perified. 11 A confi mation : for death is but a fleepe of the body (for acc (peaketh of the faithfull) untill the Lord commeth. 12 A reason of become matter. for feeing that the head is rifen , the members alfo fhall sife , and that by the vertage God. d They die in Cheff, which continue in fath, where ty they are graquette. Cheff, each to the laff gaffe. ' a Will call their bodies out of their or graquette. e Will call their bodies out of their get est . -0 their foules to them againe.

15 43 BOY Mmm 3

1 The maner of Balbethus . Tae bodies of the dead Cialibe as it were raifed out of fleep, at the found of the rumpet of God, Chritt bimfelfe thall defernd from braven. The Saints (for he fpeaketh properly of them he found alive to pether with the

dead which fhall

exhortations be

warreth ut which

are lightned with

the knowledge of

God ibatitis our

dueries not to live

oufreffe, lea R we

be fuddenly taken

in a dead fleepe in

preafures butcon-

graristife to bave

and not fuffer our

Felverra be op-

15 13 For this fay wee unto you by the f word of the Lord, that g we which live, and are remaining in the comming of the Lord , shall not pre-

heaven with he floor, and with the voyce of the Archangel, and with the trumper of God; and

the dead in Christ shall rife first : 17 Then shall we which live and remaine, be i caught up with them also in the cloudes, to meete the Lord in the aire : and fo shall wee ever be with

the Lord.
Wherefore, comfort your felves one another with these words.

nfe, Shalhe taken up into the cloudes to meere the Lord and thallbe in perpetuall glory with him. f In the Name of the Lord, as though he himfelfe fpeake unto you, g Hefpeaketh of thefe things, as though he flould be one of them subom the Lord shall sade alive at his comming , because that time is uncertaine, and therefore every one of us ought to be in b The word which fuch a readinelle as if the Lord were comming at every moment. the Apost e ufeth here fignifieth properly that incouragement which mainers use one to her, when they altogether with one flout put foorth their cares and rowe together. A 1. Cor. 15,52. i Suddenly and in the twinkling of an eye.

CHAP. V. 2 Condensing the cuitosis fleeding for the feeding of Christs comming, 6 he warneth the me be reach daily to receive him:

1 The day that God

But 1 of the times and a feedons, brethren, yee have no neede that I write unto you.

2 For ye your felves know perfectly, that the his indgement. we know not. But this day of the Lord shall come, even as a thiefe in the

in fure that it fhall night. conte upon men when they looke for nothing lette. 3 For when they shall fay , Peace and fafety, then shall come upon them sudden destruction, as Looke wills 1.7. the travaile upon a woman with childe, and they 2 Returning to

shall not escape. 4 2 But ye, brethren, are not in darkenesse, that that day shall come on you, as it were a thicfe.

Yee are all the children of light, and the children of the day : we are not of the night, neither of darkenelle. fecurely to delici-

6 Therefore let us not fleepe as doe other , but ler us watch and be fober.

7 For they that fleepe, fleepe in the night, and they that be drunken, are drunken in the night.

8 3 But let us which are of the day , be lober, an eye to be Lord, s putting on the breftplate of faith and love, and the hope of falvation for an helmet.

preBed with the 9 4 For God hath not appointed us unto cares of this world, for that is mere for wrath, but to obraine falvation by the meanes of she darkensile of our Lord Iefus Christ.

the night and this 10 5 Which died for us , that whether we wake for the light. 3 We mult fight

with faith and hope much leffe on ht we lie carelelly foorsing. § 36.59.17, ephef.
4.17. 4 Hr pricketh us forwards by feeing most cartaine hope of without before us.
7. The death of Christ is a pledge of our withoutes, for therefore he died, that we might be partaketsofhislife of vertue, yea even whiles we live bere.

or fleepe, we should live together with him.

11 6 Wherefore exhort one another; and edifie 6 We must not one another, even as you doe.

12 7 Now we beseech you brethren, that yee also bound to fir b acknowledge them which labour among you, and up and confirme are over you in the c Lord, and admonith you.

13 That yee have them in fingular love for 7 Wemust have d their workes fake. 8 Be at peace among your on of them which

14 9 We defire you , brethren, admonish them the ministerie of that are e out of order : comfort the feeble minded : beare with the weake: be patient toward all men.

15 10 & See that none recompense evill for evill doe their duette. unto any man : but ever follow that which is good, b That you acboth toward your felves, and toward all men.

16 11 Reloyce evermore,

17 \$ Pray continually.

18 In all things, give thankes, for this is the begreatly account of will of God in Christ Lefus toward you.

Lathofe home.

19 12 Quench not the Spirit. 20 Despife not g prophecying,

21 Try all things, and keepe that which is good.

22 13 Abfleine from all happearance of evill. fuelion diffined from evill.
23 Now the very God of peace i fanctifie you thority, and true thorowout: and I pray God that your whole pint fiepseard from and foule and body, may be kept blameleffe upto wolves.

1 d So shen, when the comming of our Lord Lefis Christ.

24 14 * k Faithfull is bee which calleth you, there muttbe

which will also I doe it.

15 Breihren, pray for us.

Greete all the brethren with an holy kiffe, nance of mutuall 27 I charge you in the Lord , that this Epiftle ally to be looked

be read unto all the brethren the Saints. 28 The grace of our Lord lefus Christ be with 9 We must have you, Amen.

> The first Epifte unto the Thessalonians mutt the remedie written from Athens.

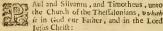
be used. e That keepe not their ranke or flan-

20 Charitie ought not to be overcome with any joiuries. and 20,22 matt. 5,39, rom 12,17. 1. pet 3.9. 11 A quiet nourisheth with continuall prayers, respecting the will of Gud. 11 A quiet and appeafed miude, is Luke 18.1.
12 The fyarkes of the f An acceptable thing to God and fuch as he likesh well of, Spirit of God that are kindled in us, are nourished with dayly hearing the word of g Theexpound-God : but true doctrine must be diligently distinguished from falle. iog of the word of God. 13 Agenerall conclution that we waiting for the comming of Chrift, doe give our felves to purenelle both in minde, will, and body through the grace and Breogth of the Spirit of God. h Whatfoever bath but the very fhew of evil, ab-Raine from it. i Separate you from the world, and make you boly to himfelfe through his sprin, in Christ, in whom onely you shall attaine unto that true peace. 14 The good will and power of God is a foreconfirmation against all difficulties , whereof we have a sure witnesse in our vocation. ** s.Cor 1.9. K. Alwayes one and ever like himfelfe , who performeth indeed whatfoever he promifeth : and an effectuall calling is nothing elfe but a right declaring and true letting footh of Gods will: and therefore the falvation of theelect is fafe and fure. I Wan will also make you perfite. The laft part of the Epiftle , wherein with most waighty charge, bee commendeth both himfelfe and this Epitlle unto them.

THE SECOND EPISTLE

OF PAVL TO THE

CHAP. I. partners of the Thefalonans: 6 And deferbing Gods
ruengence of the Thefalonans: 6 And deferbing Gods
ruengence againsfluch as opteoffe the godin, 20 he teach
eth the godin to maite for the back blood. eth the godly to waite for the last indvernent.



Grace be with you . and reace from God our Father, and from the Lord lefus Christ,

. Wee ought to thanke God alwayes for & 1. Thef. 1.20 you, brethren, as it is meete, because that your faith & The mill pare a groweth exceedingly, and the love of every one of the Epitie. of you toward another, aboundeth, ceth that through

4 So that we our felves reioyce of you in the the grace of God a Churches of God, because of your patience and they have manfaith in all your persecutions and tribulations that fully sustained all the assaults of their

ve fuffer. enemies where in be confirmeth them moreover the wing with what gifts they must chiefly fight , to with with faith and charitie. which mult dayly increase, a That whereast, grew up before, is doesh alfo receite fome increase epery day more and more.

5 & 2 11 high =

onely watch our felves but we are one anuther.

are appointed to the word and go. vernement of the Church by God, and knowledge & take them for fuch as they are that is to

fay , men worthy to c lathofethings which pertaine to Gods fervice : fo is the Ecclefiatticall fundion diffinantfhed from civil and

wolves.
d So then where this caufe ceafeth, honour cease. 8 This mainteconcord is effect-

confideration of every man, and as the difeafe it, fo

Pro.17-13

Jude 6. 2 Me oreneth the fonntaine of all true comfort, 10 wit, that in affiiaiens, which we fuffer of the wicfted for righteoufmelle fake, we may behold as it were in a glaffe the teflimooie of hat indeement to come, and the end therefore moft acceptable to us, and

most Sharpe to his 3 A proofe : God be will worthily punish the uniuit, and will doe away the mifegies of bis People.

4 He confirmeth them also by the way, by this meanes, that the condition both of

this prefeut ftate and the flate to come is common zo bim with them. \$ 1.Thes. 4,16.

ons judgement of God, that yee may be counted worthy of the kingdome of God, for the which ye alfo fuffer. 6 3 For it is a righteous thing with God, to recompense tribulation to them that trouble you. And to you which are troubled, reft 4 with 7 And to you which are troubled, reit 4 with us. * 5 when the Lord Iefus shall shewe himselfe

from heaven with his mightie Angels, 8 In flaming fire, rendring vengeance unto not unto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

5 & Which is a manifest token of the righte-

10 When hee shall come to be glorified in his Saints, and to be made marveilous in all them that beleeve (7 because our restimonie toward you was beleeved) in that day. 11 8 Wherefore, we also pray alwayes for you,

that our God may make you worthy of b this calling, and fulfill all the good pleafure of his goodneile, and the d worke of faith with power. 12 That the Name of our Lord Ielus Christ

may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iefus

A most glorious description of the second comming of Christ, to be set against all 6 There is no kuogeshe miferies of the godly, and the triumphs of the wicked. ledge of God unto falvation, without the Gofpel of Chrift. 7 The children of God shallbe counted by the faith which they have in the Gofpel, which is preached 8 Seeing that we have the marke fet before us, it reunto them by the Apostles. the neth that we goe unto it. And we goe toit, by certaine degrees of caufes : fift by mains histore per unto it. And we portoit, by certaine degrees of cardes: hithy the free love and good plasture of God, by vertue whereof all other inferious cause works freen theme proceedes the free calling of Chrift, and from calling, faith, whereupon followed book the goldrifty of Christ in usual on in Chrift. By whereupon followed book the goldrifty of Christ in usual on in Chrift. We calling!) Meanth not be very act of feathing-but that felfe fame shing whereant we call with the carden by fourflowed. Which he determined long are collined by super his precises and merciful geodingle toward you. A so then, faith on twickless to write of God in met and we felse neep shingly that the Applift elected making to free will, to make it checkemate with Gods working therein, as the Papilla detains.

CHAP. 11.

He formeth that the day of the Lend floud not come, till there be a departure from the faith. 3 and that Antichrill to relocated, 3 sphofe deliveration be fetteth out, 1, and thereupon exharteth to conftancis. N Ow we befeech you, brethren, by the com-

ming of our Lord Iefus Chrift, and by our a af-

Let no man deceive you by any meanes:

x The second part of the Epiftle, confembling unto him,
2 2 That ye be not fuddenly mooved from your teining an excellent prophecie of minde, nor troubled neither by b spirit, nor by the stare of the Church, which word, nor by dletter, as it vvere from us, as though thall be from the

the day of Christ were at hand. Apoftles time unto the latter day 3 for that day stall not come, except there come a of judgement. departing first, and that e that man of sinne be difa If we thinke earnefly upon that unmeasurable clo-vie, which we shallbe closed, even the fonne of perdition.

4 Which is an adversarie, and f exalteth himpartakers of with Gelfe against all that is called God, or that is wor-

for us ayainly watering and impatience to that neither the climfering of the world fhall distress, no the dreadful first of the coffe diffusy us. We must take heed of falle prophets effectively in this matter, which go about to deceive and that for the most

falle prophets especially in this matter, which go about to deceive and that for the most part, after three forces: for either they bragge of faited propheticall revelations: or they bring coriedates and reason of theorems, or affectively. By december and follers which pretend te of firmend recleations.

C. Either by word prophetically the prophetical prophetical control of the prophetical control of the prophetical control of the contro bis pleasure, and sooke upon him to be Lord and master above all Kings and Princes, be-fore whom Kings and Princes fall downs and worship honouring that whitchess so a shipped: 4 fo that he doeth fit es God in the Temple of God, thewing himfelfe that he is God,

s Remember yee not, that when I was yet (that is, who foever with you , I tolde you thefe things ?

ith you, I toice you there things?

6 And now ye know g what withholdeth, that cupie that falleth away he might be revealed in his time. that falleth aw from God) shall 7 6 For the mysterie of iniquide doeth already eige without

let till he be taken out of the way. 8 8 And then thall; that wicked man be revealed, whom the Lord shall k confume with the was continually

1 Spirit of his mouth, and shall abolish with the declared to the brightnesse of his comming, 9 Even him whose comming is by the effe-Etuall working of Satan, with all his power, and followed

fignes, and mlying wonders, 10 And in all deceiveablenesse of unrighteous- and flageth. nesse, among them that perish, because they recei- 6 Even in the Aved not the love of the truth, that they might be first foundations

11 And therefore God shall fend them a strong feate were layed. delufion, that they should beleeve lies,

12 That all they might be damned which belee- men. ved not the trueth, but a had pleasure in unrighte- 7 He foretelleth oulnesse.

13 to But wee ought to give thankes alway to pire of Rome is God for you, brethren beloved of the Lord, be-festethat filleth cause that God hath from the beginning chosen away from God you to falvation, through planctification of the fhall succeede and Spirit, and the q faith of trueth.

14 Whereunto he called you by our r Gospel, Tertullian, Chryto obtaine the glory of our Lord lefus Christ.

15 1: Therefore, brethren, fland fast, and keepe rome do expound the instructions, which ye have bene taught, either it by word, or by our Epiffle.

16 Now the fame Iefus Christ our Lord , and suleth all , to wit, our God, even the Father, which hath loved us, and the Romane Emhath given us everlafting confolation and good pire.

3 That wickedhope through grace,

17 Comfort your hearts , and flablish you in be detected by every word and good worke.

i Word for word, that lawlefe fellow : that is to fay , bee that flult read God Later clean under fore. \$ 16i 11.4. K Eting to neight. I give his word: for the true Ministers of the word are as a mouth, whereby the Lord breatherh cut that mighte and everlasting word, which shall break the neember in lander, as it were anyron rodde.

9 He foreselleth that Stara will beflow all his might and
power, and off all falle miracles that the conto effablish that fears, and that with great
fuccesse, because the wickednesse of the world doe h so discerne it; yet so, that onely we want of the many of the man ction is knowen by thefe testimonies: Faith is gathered by fanctification : faith,by that that we accord unto the trueth ; trueth by calling through the preaching of the Golpek was we accord unto the tituees a tree in by calling through the precising of the Golfret. from whose we come at length to a certaine hope of fortification. P Te family to you.

9. Earth which thay the held not upon by a batter was the except of conditions. On the family the condition remains the hope have because the condition remains the hope have because in the doctrine which was delivered unroughly the mouth and writings of the shoot of the condition remains the hope have more than the conditions. Apostles , through the free good will of God , which comforeth us with an invincible

CHAP. III.

hore, and alfo in all godlineffe our whole life long.

I He defireth them to fuether the treaching of the Cofpell with their prayers, 6 and to mithdrame themfelves from theft mbo through idlenes, 11 and curic fire pensers good order : Whom hee excludeth from the company of the faithfull.

Urthermore , 1 brethren , & pray for us, that the , He addeth now word of the Lord may have free passage and be consequently according to his may glorified, even as it is with you. 2 And that we may be delivered from a unrea- net divers admo-

of them is that they make proyers for the increase and free pastage of the Golpel , and for the fel air of the faith ull minifters of the fame. \$ Ephel, 6,19. coloif.4,3. & William bave no care of their dueric.

Tonable Mmm 4

that Antichrift. he bethat fhall oc-

from God) thall not

worke : 7 onely he which now h withholdeth , Rall the Church, but in the very bosome s This prophecie Auncient Church.

but it was negle-Aed of them that 2 What bindeeth

of the Apptitolical but yet fo, that they deceived

> that when the em taken away, the fhall bold his places as the olde writers foftomes and Hie-

He robich is nogp in authoritie and

nei Mall ar length the word of the Lord, and utterly he abolified by

Ir is no marveile barthe Gofpel is hard of fo many, Leing that faith is & rate gift of God. Norwithflanding, the Church fhall never be deftroyed by the multisude of the wicbed, because it in grounded and flayed upon be faith.

full promife of God. b From Satana foares.or from evill. of us. 3 The fecond admonicion is, that zbay follow alwayes the decrine ordinately among you. of the Apofleras 4 Third'y be diligently and earneftly admonifi. eth them of two ghings which are given us by the onely grace of God, to wit, of charitie, and a watchfull minde

to the comming

of Chrit

fonable and evili men : , for all men have not

And the Lord guide your hearts to the love of God, and the waiting for of Christ. 6 s We warne you, brethren, in the Name of our Lord Iefus Christ, that yee withdraw your felves from every brother that walked inordinately , and not after the inflruction, which he received

you, and keepe you from a evill.

which we warne you of.

But the Lord is faithfull, which will stablish

4 3 And we are perfuaded of you through the

Lord, that X & both doe, and will doe the things

6 For ye your felves know, 4 how ye ought to follow us, & for we behaved not our felves in-

8 Neither tooke wee bread of any man for a rule for their life. nought ; but we wrought with labour and travaile night and day, because wee would not be chargeable to any of you.

9 Not because we have not authority, but that we might make our felves an enfample unto you to

10 For even when we were with you, this wee warned you of , that if there were any, which would nor worke, that he should not ceate.

11 For wee heare, that there are some which

f Fourthly, hee faith, that idle and lafe perfore ought not to be relieved of the Church, 6 Leaft he might feeme to deale hardly with nay, that they are nor to be fuff, red them , be ferreth foorth himfelfe for an example, who befides his travaile in preaching laboured with his hands, which be faith he was not simply bound to doe. 4 1.Cor. 13.1. \$ 1 Thef 4,11. c What shall we do then with those idle bellied Monker, and facificing Priests 2 A Monke (faith Socrates broke 8. of his Tripartite historie) which workerh nor with hands, is like a thiefe.

walke among, you inordinately, and worke not at all, 6 but are buse bodies.

12 9 Therefore them that are fuch, we warne and fault idlepeffe ige exhort by our Lord Iefus Chrift, that they worke with quietneffe, and eate their owne bread.

ated no man in 13 10 And ye brethten , be not weatie in well vaive or to no pure doing.

14 11 If any man obey not this our faving in there any unto this letter, note him, and have no 12 companie with him, 13 that he may be ashamed.

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Now the Lord himselfe of peace give you peace alwayes by all meanes. The Lord be with you all.

17 16 The falutation of mee Paul, with mine owne hand, which is the token in every Epiftle : fo

18 The grace of our Lord Iefus Chrift be with deth a vice which you all, Amen.

> The fecond Epifle to the Theffalonians, figite fort of mile written from Athens.

pole neither is whom he harb not allotted as it were a certaine flanding and roome. Wherea upon it followeth. that the order which God hath appointed is trouyea, broken , which is great finne and wickedneffe. He repreheais inyped with the former, whereup-

on follow an in-

that there are sons

chiefs : to wit,

he declareth by

that that God cree

more bufie in other mens matters then they which negled their owne. 9 The Lord commandeth, and the Apostles pray in the Name of Christ, first that to men be idle, and next, that every man doe quietly and carefully fre to doe bis duttie in that office and calling wherein the Lord hath placed him. 10 Wee must take heede that some mens unworthiness cause us not to be stacker in well doing. 11 Excommunication is a punishment for be flacker in well doing. 11 Excommunication is a punishment for 12 We must have no familiaritie nor fellowship with the excom-13 The end of the excommunication is not the destruction, but the falthe obitinate. municare. vation of the finner, that at least through thane he may be driven to repentance. 14 Wa must fo efcheso familiaritie with the excommunicate, that we diligently feeke all occafions and meantesthat may be to bring them againe into the right way. 15 Prayers are the feales of all exhortations: 16 The Apostle substruibeth his letters with his owne band, that falle letters might not be brought and put in place of true,

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a profess patterns of a tenn Passone, whose office of pectally confi, it in teaching, a he marneth him that various questions set apars, he teach these things, so which further thantie and faith:

18 and that his authorist by not con-14 he Sheweth what an one he is made shrough the grace of God.

2 Piritofall he moucheth biaowne free vocation and alfo Timochies. that the one might be confirmed by the other : and therewithall be dealarem the fumm

smercie of God in

the end whereof

is ye hoped for.

. Or, cedinance. a There is a much

differener bermint

is betwint the ef-

Fer grace in that

feet, and the canfe :

mercy and grace, at

Chrift leins apprebeuded by faith,

Aul: an Apostle of Iesus Christ, by
the sommandement of God our
Saviour, and of eur Lord Iesus Christ
our hope,
2 Vnto Timotheus my naturals
fonne in the faith: Grace, a mercy,
and nesse from God our Ether, and

and peace from God our Father, and

doarine, to wit, the from Christ Iefus our Lord.

3 a As I befought thee to abide fill in Ephefue, when I departed into Macedonia, fo doe, that thou mayest warne some, that they teach none other doctrine.

4 3 Neither that they give heede to fables and b genealogies which are endlesse, which breede questions rather then godly edifying which is by faith.

5 4 4 For the end of the commandement

free good will of God , whereby he choft us in Christ , and mercie is that free instification
which fill regels is. hole mind to the choice of the control of the choice o a This whole Epiftleconfifteth in admonitions, wherein all the dueties of a faithfull Paftour are lively fet ont. And the firR admonition is this, that no innosation be made either in the Apoftles doerine it felfe, ur in the manes of teaching it. 3 The doctrine is corrupted not onely by falle opinions, but also by vaine and corious speculations: the declaration and utterance whereof can nothing helps our

faith. b He ne teth out one hindt of wainr queftions. 4 The fecond admonition is , that the right use and practife of the doctrine must be joyned with the doctrine. And hat confillerb in pure charitie, and a good confcience, and true faith. & Rom. a 3. 6 Ofth Law.

is a love out of a pure heart, and of a good con-fcience, and of faith unfained.

6 s From the which things fome have erred, conscience, nor a 6 They would be doctours of the Lawe, and without faith, nor and have turned unto vaine langling.

yet understande not what they speake, neither more of God. whereof they affirme.

8 7 And we knowe, that the Law is good, if a spake before geman use it lawfully.

9 & Knowing this, that the Law is not given un- troverses, be apto a righteous man, but unto the lawleffe and difo-plieth to them bedient, to the ungodly, and to finners, to the un- which pretending holy, and to the prophane, to murtherers of fathers a zeale of the Law, and mothers, to manslayers,

10 To whoremongers , to buggerers , to men-never made an end The whole the periured, and if there be any of babbling of two other thing that is contrary to whole me doctrine, lithtrifer.

11 9 Which is according to the glorious Gof. 6 There are not more unlearned, which is according to the glorious Gof. 6 There are not more unlearned.

pel of the bleffed God , 10 which is committed un- and more impudent to me.

Les without a good

That which he nerally of vaine

ward shings, and

in usurping the

then foolish sophisticall babblers. 7 The taking away of an objection. He condemneth not the Laye, but requireth the right ule and practile of it. escape to the curse of the Law, and therefore doe to uprabuous as, and therefore doe to uprabuous as, and therefore doe to uprabuous as escaped to the Law, condemned, give to bimelife with all his heart to observe it; and not be that maketh a value babbling of outward not durinous upreescapeth the curse of the Law, and therefore doeth not abbotte it, who fleeing and to Course 1. and of the are that innerth which to all that indeed with the defining, and the base in 12. To fish at make an art at it were if found; g. P. If the stamp, not only by Law, but the Goffel allow, the Course of the of the blefed God, the vertex whereof thefe babblers knew not. 10 A reason why neither any other Goffed is to be saught then her hath saught in the Glurch, neither after any other foit, because there is no other Gosfell beside that which God committed. so him.

12 . 11 Therefore,

of peceffitie his Apostle ship did carpe at his

former life, debafing himfelfe , even to bell , to advance his former daings.

when I was wholly chiefe, given to evill.

which Paul braggeth of. 12 Bre prooveth shis change by the effects, forthat,

shat bethat wat a prophace man, is become a beleever : and he that did most outragioully perfecure now in love towards bem-29 He turneth the

reproach of the adverfaries upon their owne head, thewing that this fingular example of the goodnesse of the goodnesse
of God redoundeth to the commoditie of the whole Church. i Worthieto be
of God redoundeth to the commoditie of the whole Church. i Worthieto be

rather ought to be excommunicated. them to Salan.

a Baving difpate shed thofethings which pertaineto doctrine, be fpeafecond place of the other part of the minifterie of the word. to wit, of publike pray. ers. And fir ft of all declaring this quetree , for whome

manner of magiltrates, which thing was at that time fome what doubted of, feeing that kings, yea and the most part of magistrates were at that time esemies of the An argument taken of the end : to wit , because that magistrates age appointed to this end, that men might peaceably and quietly live in all godlinesse re appointed to this end, that men might peacean;
de honefile, and therefore must we commend them especially to God, that they may
de honefile, and therefore must we commend them especially to God, that they may
de honefile, and therefore must we commend them especially to God, that they may
de honefile, and therefore must we commend them especially to God, that they may This word contribute an once.

This word contribute a like of ordering the contribute and like of ordering which are be offen among them in all their affaire.

The word contribute any different way to be a contribute any different, why they have been contributed any different contributed and the contribute any different and the contribute and the contri

gathered together after this fort, and therefore prayers to be made for all. .

12 11 Therefore I thanke him which bath made me g ftrong, that is , Christ Lefus our Lord : for hee counted mee faithfull, and put mee in kis fer-

13 When before I was a b blasphemer, and a persecuter, and an oppresser, but I was received to mercie: for I did it ignorantly through unbeliefe.

Christeonely metalic to Told regulating through uncerteing the cie, wherewith he 14 But the grace of our Lord was exceeding abolished all those abundant 12 with faith and love, which is in Christ

13 This is a i true faying, and by all meanes 2 Which gave me 15 13 This is a i true faying, and by all meanes fittingth, not onely worthie to be received, that & Christ, Iesus came when I had no will worthie to be received, that & Christ, Iesus came to doe well, but al'o into the worlde to fave finners, of whome I am

16 Notwithstanding for this cause was I receipreparative worker ved to mercie, that Ielus Christ should first shewe on me al long fuffering unto the emfample of them, which shall in time to come beleeve in him unto

> 17 14 Nowe unto the king everlasting, immortall, invisible, unto God k onely wife, be honour,

> and glorie, for ever, and ever, Amen.
> 18 18 This commaundement commit I unto thee , fonne Timotheus , according to the prophecies, which went before upon thee, that thou! by them shouldest fight a good fight,

19 Having m faith and a good conscience, 16 which some have put away, and as concerning

faith, have made shipwracke. 20 Of whome is Hymeneus, and Alexander, # 17 whome I have a delivered unto Satan , that they might o learne not to blafpheme,

of God redounders to the commonine of the water Lincia.

**Methyla A. Marth 4.13, mark 3.17.*

**Methyla A. Marth 4.13, mark 3.17.*

**Methyla A. Methyla being called to the ministerie according to many prophecies which went before of him, thould both maintaine the doctrine which he had received, and keepe also a good con-1 By the helpe of them. m Whole fome and found doctrine. 15 Whofoever kerpe not a good confcience , doe loofe alfo by little and little the gift of underfauding: which he provesh by two most lamestable examples. . . . Cor. 5,5,6.

17. Such as fall from God, and his religion, are not to be furfreed in the Church, but rather ought to be exammunicated. n Gast out of the Church, and so delivered o That by their finarethey might learne what it is to blafpheme. CHAP. II,

1 He subspielts them to make publike prayers for all men. 4.5 and that for two canfer: 8 and therefore her will that men in all places to pray, 9 and declareth in what apparedly, 11 and with what modell it; women ought to behave themfelves in bely a Gemblies .

* Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thankes be made for all men,

2 For Kings, and for all that are in authoritie, a that we may lead a quier and a peaceable life, in

all godlineste, and a honestie. 3. For this is good and acceptable in the fight of God our Saviour.

4 3 Who will that all men shall be saved, and come unto the acknowledging of the trueth.

5 4 For there is one God, and one Mediatour 4 God would not betweene God and man, which is the b man Christ els be manifested Tefus.

Whom gave himselfe a ransome for all men, urleffe be would s to be that testimonie in due time,

7 * Whereunto I am ordained preacher and in faving of all forts an Apostle (I speake the trueth in Christ, and lye should Christ he not) even a teacher of the Gentiles in c faith and feene to be the veritie.

8 6 I will therefore that the men pray, everie betweene God and where d lifting up pure hands without a wrath, or by having raken f doubting.

1 doubting.

9 \$ 7. Likewife also the women , that they aray ture ofman which
themselves in comely apparell, with same faithersie me common to all
and modessie , not with broyded haire, or gold, or
faithed for all pearles, or costly apparell,

10 But (as becommeth women that professe the made intercession feare of God) with good works.

II Let the woman learne in filence with all which was made fubication. 12 * I permit not a woman to teach , & neither & A confirmation,

to vsurpe authoritie over the man but to be in because that even filence. 13 9 For 4 Adam was first formed, then Eve.

14 * 10 And Adam was not a deceived, but the woman was deceived, and was in the transgref- felt the Apolile

15 11 Notwithsanding, through bearing of ly to this office, children see the state of the state and love, and holinesse with modestie.

frew his goodnes of meo ; neither onely Mediatour all forts of men. upon bim that naform of men, and for all. b Christ Iefus

man. the fecret of falvation now ovened and made mani-

cerely execute. \$ 2.Tim.t. 11. c Faithfully and fincerely; and by faith he meaneth wholesome and sound doctrine, and by trueth, an upright and socret handling of it. 6 Re and solution activities and optitutes and upright and incorre annualing of it. 6 He hash fooken of the persons for whome we must pray; and now be teachesh that the difference of places it taken away; for it a times past, one onely nation, and in one certaine place came together to publike service; but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to ferve God publikely with common prayer , neither muft weeftrive for the nation or for the purification of the hodie , or for the place , bur for the mind to have it cleane frome

7 Thirdly he appointed a women to relate it the punits and modelly, being council apparelled without any typo or excelle in their apparell.

* 1. Cot. 14.34.

* The fifth argument, why it is not lawfull for women to teach in the Googregation, because by this meanest they should be placed about men, for they should be their midden; which is against Godordinance.

9 Reprove the for they should be their masters: which is against Godsordinance. 9 He prooverhebis ordinance of God, whereby the woman is subject to man, first by that, that God

voman after man, for man fake. * Gen. 1,27, and 27, 21. \$ Gen. 10 Then because that after some God entoyned the woman this punishmens. made the woman afterman, for mani fake. for that the man was deceived by her. n Adam was deceived, but through his wives meanes, and therefore the is thorthily for this caufe fubicat to her bushand, and ought to be. 11 He addeth a comfort by the way, that their fubie tion hindereth morbut that women may be faved as well as men, if they behave themselses in those burdens of mariage holily and modefily, with faith and charitie,

CHAP. III.

2 Het fattethout Eishops, 8 and Christian deacons with their wives, 12 children and family, 15 be calleth the Church the house of God.

This is a true faying, a If any man a delire that the treatile, the office of a Bithop, thee defireth a worthing as well of doctrine.

and of the mannet 2 * A Bishop therefore must be unreprooved- of bandling of it, ble, the husband of one b wife, watching, tempes prayer, he now in

the third place comment to the persons themselves, speaking first of Passours and the afterward of Deacons, and bevieth a preface, that the Church mey knowe that the second is a Bishopricke or the ministric of the woods, is a second or the ministric of the woods. becertaine and fure utlets. a A Bifthopricke or the miniterioe of the worde is a act an idle dignitie, but a worke and that an excellent worke; and therefore a Bifthop men a nice arguitte, nou a worse-motion an exemition worker, nou currente a mindy must be furnished with many writes both at home and abroad. Wherefore it is requifine before her be chofen to examine well his terming, his gifter, and ablendie, and his life.

Met fpeakeh no chere of ambitions frekung, then the while is and his life.

Met fpeakeh no chere of ambitions frekung, then the while there cannot be a worfe fault in the Church, but generall of the mind, and difposition of man, framed and difposit on help and edithe the Church of God, when and wherefore it final lazifieth at old.

Therefore here wherefoever it fhall pleafette Lord. # Tirus 1,6." that flutteth our married men from the office of Bilhops; onely because they are: matryed , is Antichrift,

apil fir by it. Leaft by reason that he is advanced to that degree, hee proud, which wall under him, and fo

he fall into the fame condemnation that the debill bimfelfe is fallen into. a Likewife the Deacons muft firft

may be a good etiall of their bomeltie, trueth, fobrieve , mind, void of coverous pelle ghar they are well anftsufted in the dadrine offaith, and to be short, of their good confrience and integritie. c Thefe are they

that had to fee to & Chap 1,19. f The doctine of , the Gofpell, which asa mifferie indeed: for fielb and blood due not reveale it. 4 Regatd must be Pastours and Deacons wives. They tout have

more wives then one at one time, mult neither be

called to be minifters, uor to be Deacons. g Honour and effih Bold and affured confidence without feare. 6 Paul purpoling to aide many peculiarchings pertaining to the dayly office of a Paftour , freaketh first a word or two concerning his comming to Timothie, that he would be fo much the more care-

the train of the trueth is kept. i To mit, in respect of man; for the Chares re-feth upon that error flone, Cmiff, and is the presence of the trueth, but not the mover.

2. There is no thing more available that the presence of the trueth, but not the mover. There in to thing more excellent been this trueth, whereof the Church is the keeper and preference here amongst men, the ministery of the word heing appointed to that ends and purpose i for it teachers us the greatest matters mat may be thought of, to wit , that God is become visible in toe person of Christ by taking our nature upon him , whole Majeftie norwithflanding in fo great weakeneffe was manifelted many ewayes , infomuch that the fight of it pearced the very Angels ; and to conclude , he being prached unto the Genilles was received of them, and is now placed above in glone unspeakeable. A The power of the Cabead floweth is felfe of marketloufly an that wrate field of Chrift, that though he were a weake man, set all the werea knoweshbes was, and is Ged.

full , least at his comming he might be reprooved of negligence.

CHAP. IIII.

hath alwayes to thinke, how that he is occupied in the house of the living God, wherein

He condemneth as well failt doctrine, 3 of mariage and the chiefe of meases, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the daily reading of the Scripiures. N Ow the Spirit speaketh evidently that in the latter times some shall depart from the a faith, E Wie fetteth agaioft

shar true dodtine, Ealig opinions, and shall give heed unto spirits of errour, and dowolfich he foretel-Arines of devils, Jeth that certaine 2 2 Which speake lyes through b hypocrifie, and which fhall fall away from God and have their coniciences burned with an hote yron,

bis religion, fhall bring to by the fuggestion of Satan , and so that a great number shall give eare to them. Beromteterne addition of Gul. a Although brieutese counterfeute holiceffe overeit, much, yet they have no conference. b For they mill as it were prailing the art of airfully profess and players, that we may not thinke they will die lunking in fame one gailed persons an a fusion to a toe man in the transfer to the configuration of the configura Andnow at length required of very necessuic to be burned with an hote gron.

e A common cip- rate, modeft, harberous, apt to teach, 3 Not e given to wine, no firiker, not given to filthie lucre, but gentle, no fighter, not covetous,

4 One that can rule his owne house honestly, having children under obedience with all honestie. For yany cannot rule his owne house, how

shall he care for the Church of God? 6 He may not be a yong schollar, least he being pussed up fall into the 4 condemnation of the

devill. 7 Hee must also be well reported of , even of them which are without, least he fall into rebnke,

be proved that there and the frare of the devill. 8 3 Likewise must e Deacons be grave, not double tongued, not given unto much wine, nei-

ther to filthie lucre, 9 * Having the (mysterie of the faith in pure

conscience. 10 And let them first be prooved, then let them

minister, if they be found blamelesse. 11 . Likewise their wives must be honest, nor

evill speakers, but sober, and faithfull in all things. 12 's Let the Deacons be the husbandes of one wife, and fuch as can rule their children well, and their owne housholds.

13 For they that have ministred well, get themfelves a good g decree, and a great libertie in the

faith, which is in Christ Iefus 14 6 These things write 1 unto thee, trusting to come very thortly unto thee.

15 But if I tary long, that thou maiest yet know, howe thou oughtest to behave thy seife in the 7 house of God, which is the Church of the living God, the i pillar and ground of trueth.

16 8 And without controverse, great is the mysterie of godlinesie, vuluchis, Godis manifefled in the fleth, k justified in the Spirit, seene of Angels, preached unto the Gentiles, beleeved on in the world, and received up in glorie.

7 The Pattour

3 3 Ferbidding to marry, and commanding to 3 Referents abstaine from meares 4 which God hath created downerwo kindes to be received 6 with giving thankes of them acine, to wit, the which beleeve and know the trueth.

4 7 For every creature of God is good, and no- and difference of thing ought to be refused, if it be received with meats. thankigiving.

8 For it is d fanctified by the word of God, led fuch doctrines and prayer.

6 9 If thou put the brethren in remembrance of cause the teachers thefe things, thou shalt be a good minister of Iefus Christ, which hast beene nourished up in the words of faith, and of good doctrine which thou thirowne : for haft continually f followed.

7 10 But cast away prophane , and olde wives secondly, be. fables, 12 and exercise thy felfe unto goodlinesse, cause they over

8 12 For bodily exercise profiteth little : but throw with their godlineffe is profitable unto all things, which hath decrees , the end the promise of the life present, and of that that is which are not their owne : for

to come. wherefore they 9 13 This is a true faying, and by all meanes wor- were created of thie to be received. God, to wit, that

we should vie 10 For therefore wee-labour and are rebuked, because we trust in the living God, which is the Sa- 6 Thirdly, for viour of all men, specially of those that believe.

II Thefe things warne and teach.

12 24 Let no man despise thy youth, but be unto them that beleeve, an ensample, in worde, in noured in the vie conversation, in love, in spirit, in faith and in pure- often. And nesse.

13 25 Till I come, give attendance to reading. to exhortation, and to doctrine.

14 Delpife not the gifte that is in thee, which God foberly, and was given thee by prophecie with the laying on of with a good conthe hands of the companie of the Eldership.

Is Thefe things exercife, and give thy felfe un- Apostolicall tale, to them, that it may be feene how thou profiteft for taking away among ali men.

16 Take heede unto thy felfe, and unto lear- falfe doctrine. ning: continue therein: for in doing this thou fbalt & Revleth Gods both b fave thy felfe, and them that heare thee.

Law of fole life

4 He prooverh that be juftly caldevilifh firtt , beof them make lawes of things pyhich are not have they created Secondly, be-

that by this meanes they tob God of his glory. who will be boberewithallthe Apostle declareth that we must ofe the liberalitie of

7 He fetteth an the difference of meats, against that benefits rightly. which acknow-

ledgeth the giver of them by his word, and calleth upon him. d It is fo made pure and holy in respect of ut to that we may viert with a good conference, as received at the Lords band. e Wee confesse and acknowledge that God is the maker and giver of those creatures which weever. Secondly, that we are of the number of thole, who through Christes benefite have recovered that right over all creatures, which Adam lost by his fall. Third y, by our prayers weerave of the Lord, that we may we those meater with a good conference which we receive at his handes Fourthly, wee make an end of our eating and drinking. with thankefgiving and prayer : and fo are our meares faoctified to us . conclution with an exhartation to Timothie, to profound thefe things diligently to the Churches , which bee bad fucked of the Apoilte , even in a manner from the teate.

f Never departing from the fide of it. 10 He fetteds againet true doctriou out onely against that falle and apoltaticall doctrine to but also against all vaine and entious substitute. 11 It is not onely require that the minister of the word be found in doct tine , but also that his life be godly and religious.

g In the true serving of God.

12 Godlinetseconsisted in spiritual exercise, and not in outwarde austerenesse of life, which though it be some thing to be accounted of, if it be rightly vied , yet is it in no wife comparable with godinetfe : For it profiteth not of it felfe, but through the benefite of another, but this hath the promite both of the life prefent, and of that that is to come.

13 He goeth a little from his matter, and the week that they which give themselves to god limetle, although they are affined and reproached, a renow this adding not to be counted miserable as other men are became they and of that that is to come. are not atflifted for to at cause that other men are, and the rod of them both is sarre different one from the other. For howe can God for sake his, which is bounciful even towerdes his enemies ? And hee willeth that this doctrine be well beaten into their header.

14. Nowe bee returned to that exboration, the wing which are the vertuer of a Pathour, whereby hee may come to be reverenced, although hee but young, to wit, fuch speech and life as are witteffer of charitie, reale, saith, and but young , to wer, inclusived foolilh and childish toyes. 15 The private exercise of Pastours, iscontin reading of the Scriptures, whenceout they may drawe matter of wholesome doctrine and exhortation , both to themfelves and to other. bearing by preaching : and therefore the ministers of the worde are fo faide to fave rhemselves and other, for that in them the Lord bath putthe worde of reconcilia. CHAP. V.

B. Having fet dawne a manner howe to epiule all degrees.

5. Hee intreateth of widowes, who then were cholen for
the ferbies of the Church: 17. Then hee comments to El-

1 Of keeping meafure in private reprehenft. ogs according to the degrees of ages and kinds. a The Apostle giverb thefe rules touching the care of widower. a Habecare of shofe widowes which havenesd

of helpe. Widowes childrea and nephews muft take care for beie parents, according to their

abilitie. 4 The firft reafon, becaufe that, that which they beflow upon theirs, they bestow it upon themfelves. 5 Another be-

can fa nature it felfe reacheth us to recompente our parents. 6 The third : becaufe this duet i. fuines pleaferh

God. 7 The fecond rule: Let the Church have care of fuch as are widowes in deede, that is to fay, fuch as are poore and deftitute of belpe of their own friends,

and live godiy and religiously.

8 The third role: Let widowesthat live in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and hisseligion and

worfe then very infidels. 9 The foorth sule : Let none under threefcore yeeresolde , be takeninto the number of wi-

the Congregations of Churches, and fuch as are free from all reproach of vachaftitie, and are well reported of for their diligence , charitie, and integritie. c This is Spoken in respect of but had no more husbands , but one at one time. 10 The first reason why younger widower are not the maner, of the fe countries. to be admirted to this ministerie, to wit, because for the lightnesse of their age, they, n marrying again: and fe will forfake the ministry whereunto they had bound will'ar length finde off the burden that Chrift bath layed upon them, and thinke rather Miches. d Take him no into the colledes of ministry whereunto they had bound from the colledes of ministry.

I also have been more than the colledes of ministry.

I do the colledes of ministry that the colledes and built bodies, and galdets up the colledes of the colled

widowes marrie and governetheir houfes godly.

faithfull helpe their widowes at their owee charges at much ar they can , and let not the Congregation be burdeoed with thele expenses,

ders, 23 and speaketh semewhat southing the health of the bodie.

R Ebuke : not an elder, but exhort him as a father, and the yonger men as brethren. 2 The elder women as mothers, the yonger as

fifters, with all pureneffe. 3 22 Honour widowes, which are widowes in

deede. 4 3 But if any widowe have children or nephewes , let them learne hist to shewe godlinesse 4 toward their owne house, and 5 to recompense their kinred: 6 for that is an honest thing, and acceptable before God.

7 And the that is a widowe in deede and left alone, truffeth in God, and continueth in supplica-

rions and prayers night and day. 6 8 But shee that liverh in pleasure, is dead,

while she liveth. 7 These things thereof warne them of , that

they may be blameleffe.

8 If there be any that provideth not for his owne, and namely for them of his householde, hee denieth the faith, and is worse then an

9 9 Let not a widow be taken into the number under threefcore yeere olde, that hath beene the wife of b one husband.

10 And well reported of for good workes : if the have nourished her children, if she have lodged the strangers, if shee have washed the Saints teete, if the have ministred unto them which were in advertitie, if thee were continually given unto every good worke.

10 But d refuse the yonger widowes : for 11 when they have begun to waxe wanton against Christ, they will marrie.

12 Having damnation, because they have bro-

ken the hift faith. 13 " And likewise also being idle they learne to goe about from house to house yea they are not onely idle, but also pratters and busibodies,

speaking things which are not comely.

14 12 I will therefore that the younger women marrie, and beare children, and governe the house, and give none occasion to the adversarie to speake

For certaine are alreadic turned backe from 15 Satan.

16 13 If any faithfull man or faithfull woman have widowes, let them minister unto them, and let not the Church be charged, that there may be fufficient for them that are widowes in deed.

17 14 The Elders that rule well , let them be 14 Now he gihad in e double honour, f fpecially they which la- test rules, and fpexest kow he bour in the word and doctrine.

For the Scripture tayth , 4 Thou fhalt not himfelfe with the moufell the mouth of the oxe that treadeth out moufell the mouth of the oxe that reduction of his fay, with the Pa-

19 15 Againftan Elder receive none accusati- nance in the difeion , but under two or three witnesses.

20. 16 Them that finne, rebuke openly, that the Cource, which is rest also may feare.

11 9 * 17 I charge thee before God and the rue: Leithe Lord Ielus Chrift , and the elect Angels , that thu Churchor Conobserve these things, without preferring one to another, and doe nothing partially.

22 18 Lay hands g juddenly on no man, neither hathcommaunbe partaker of other mens sinnes : keepe thy felfe ded, that the El-23 19 Drinke no longer water , but vie a little durne well, be

wine for thy flomackes fake, and thine often in- tained. firmities.

24 40 Some mens finnes are open before hand, mer careful for and goe before unto indgement : but fomemens them follow after.

25 21 Likewise also the good workes are ma- 1 we kinds of Elnifest before hand, and they that are otherwise deta, the one attencannot be hid.

ought to behave Elders, that 15 to

have the goverline of the company. The first t

gregation fee untothis effecially, as God himfelfe ders that doe their

e Wee must be f There were

Dernement onelta and looked to

the manners of the Congregation, the other did beside that, attende upon preaching and ne mannet of the Congregation. Per case as experients as the experient of the project is and for the Congregation.

Desteronment 25.4. I. Corin history.

9.9. Matthew 10.10. lake 10.7. If The fecond rule: Let to occupation be admitted sgainft an Elder, but under two or three witnesses.

16 The Iation be admitted against an filter, but undert two or three withouter.

16 The third rule: Let the Elder so countered be rebuted openly is that they maybe an what are a complete on the control of the state of the control of the c any mans tottle, or perveue anection; is ought to come observate pien well of his fellower, lee him keepe his conficience pure.

g. 6/3 mach aim ince legth chair in the legth chair legth cha 20 Because by pocrites fometimes creepe into the ministerie, although Another comfort belonging to them , which sometime are flaundered and misseported of

CHAP. VI.

E He Shemeth the dureite of ferbants : 10 and what a mife 12 and having Speken chieveus evilleobetou forffe is : femerchat of rich men, be once againe forliddeth Timethits 20 to cumber himjelfe with vaine bablings.

L Et as many fervents as are under the yoke, Hee addentalls of count their mafters worthy of all honour, a that rules for the ferthe Name of God, and his doctrine be not evill vantiducie tofpoken of.

2 3 And they which have beleeving mafters, let no doubt there them not despise them , because they are brethren, were many quebut rather doe fervice, because they are faithfull, Rions then mooand beloved, and a partakers of the benefite. 4 Thefe ved by them, things teach and exhort.

fters : whereupon .1 which tooke occae " fion by the Gol-

the commun flate. And this is the first rule : Let fetvantes that are come to the falth, is and have infidels to their malters, ferve them notwith flanding with great lidelitie The reason : least God should feeme by the Doctrine of the Gospell to ftiere up men to rebeleion and all wickednede. 3 The fecond rule : Lei not fervants a that are come to the fairb, and bave also masters of the same profession and religion,

that are come to the sum a same save and under the first and proteins and engaged, about the name of brotherinode, has let them so much the rather obey dema a Let this be fulficient, that as eaching shelp things a which parameter eletted implifies they are parameters of it of time and will analyse of God'ar attein andres them there are a second and the same of God'ar attein andres them there are a second and the same of God'ar attein andres them there are a second and the same of God'ar attein andres them there are a second and the same of God'ar attein and the same of the sa must with exponections be diligently bearen into their heads.

3 :5 LE .

everally, and ex. communicates er cafte: a out of the Church as proud men, fuch ar content not themfeives with Chrifts doft eine. doctrine of godlinede but weaaichorb them-Celves and others in value questiont, (for all other things are vaine) because they content not themfelyet in Chrifts doctrine: and as lying deceivers , because they favour or found of nothing but vanitie: as madde men becaufe they troug bie themselves fo much in mat-

ters of nothing : as mifchievous plagues , for that they oaule greet contentions, and corrupt mens minder and judgement : to be fhatt, as prophage and wicked , because they abufethe

a Sent of God to greach that life

a Thechiefest marke that he

which be promifed

Shooteth at in this

Epifile, is to con-

firme Timorbie

TO continue con-

3 s If any man teach otherwife, and confenteth not to the wholefome words of our Lord Iefus Christ, and to the doctrine which is according to godlinesse.

4 Hee is puft up and knoweth nothing, but doteth about questions and b thrive of wordes. whereof commeth envie, ftrive , railings, evill fur-

Froward c disputations of men of compt mindes and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy

6 But godlinesse is great gaine, if a man be content with that hee hath.

7 7 For wee brought nothing into the world, and it is certaine, that we can carie nothing out. 8 Therefore when wee have foode and rai-

ment, let us therewith be content. 9 s For they that will be rich, fall into ten-

tation and fnares, and into many foolith and novfome luftes, which drowne men in perdition and destruction.

10 For the defire of money is the roote of all evill, which while fome lufted after, they erred from the faith, and d pearced themselves thorow with many forowes.

11 , But thou, O e man of God, flee thefe things, and follow after righteousnelle, godlinesle, faith, love, patience, and meekeneffe.

12 Fight the good fight of faith : lay holde of eternall life, where unto thou art also called, and hast professed a good profession before many witnesses.

of godlinesse and religion to filthly lucrs. b Striving about words and not about matter: and by words be meaneth all those things which have no pith in them, and whereby we can reape no profite. c Such as we fee in those shameleffe schooles of Poperies which are nothing elfe but vaine babbling and prating. 6 Hee turneth away fully the name of gaine and lucre, confession that godlinese is great gaine, but farre after an other fort, to wit, because it bringeth true sufficience. 7 Hee mocketh their solie, which doe so greedily gape after fraile things, that they can in no wife be satisfied, and yet notwithflanding they cannot enjoy that excelle. 8 He frayerh Timorhie from coveroulnelle after another fort , to wit , because it drawerb with it an infinite fort of lufts, and those very burtfull, where with covetous men doctorment themselves fo farre foorth, that in the ende they caft away from them their faith and falvation. d Sorowe and griefe do as it were pearcetborow the minde of man , and are the harvest and time fruits of coverouspelle. fruits of coverousnesse. 9 A peculiar ex horration to divers vertues , wherewith it beacoveth the Pastours especially to be fornished. e Whom the Spirit of God ruleth.

13 # 10 I charge thee in the fight of God, who quickenerh all things, and before lefus Chrift, & Chap. fizz. quickeneth all things, and before Ieins Christ, 10 A most estuelt which under Pontius Pilate \$ witnesseth a good requelt and charge, confession.

to obferve and 14 That thou keepe this commandement with- keepeall the proout foot, and unrebukeable, untill the appearing mifer faithfully, of our Lord Lefus Chrift. with our eyes fee of our Lord Iefus Chrift, upon the comming

Which in due time he shall shewe, that is of lesus Christ, f * bleffed and Prince onely, the King of kings and whofeglory we Lord of lords. have to fet against

16 Who onely hath immortalitie, and dwelleth the vanie gliftering in the light that none can attaine unto, 4 whom ne- his power, against ver man lawe, neither can fee, unto whom be ho- all the terrourtof nour and power everlafting, Amen.

17 11 Charge them that are rich in g this world, Matth. 47.10. that they be not high minded , and that they f He beapeth many * trust not in uncertaine riches , but in the b living words together, to God, (which giveth us abundantly all things to en- one purpole: where

ioy.)
18 That they doe good, and be rich in good which if we flicke works, and be ready to distribute, and communicate, fast unto, we shall 19 * 11 Laying up in fore for themselves a good not be mouved out foundation against the time to come, that they of our flaudings.

may obtaine eternall life. 17.14, and 19.16.
20 13 O Timotheus, keepe that which is com- \$\frac{1}{2}\text{lobu}_{1,1}\text{8}\$.

mitted unto thee, and avoide prophane and vaine \$1\$ He addeth for the com- \$\frac{1}{2}\text{lobu}_{1,1}\text{8}\$. mitted into thee, and avoide prophane anavaille
babblings, and oppositions of science falsly so calwere a strange ad-

Which while fome i professe, they have rich, that they erred concerning the faith. Grace be with thee, chiefly take beede

The first Epiftle to Timotheus, written from decentall hope Laodicea, which is the chiefest city of against which he fetteth three excel-Phrygia Pacatiana.

monician to the of two mifchiefs, to wit of pride, and

of this world, and

the wicked.

Ilberalitie towards their neighbour, and gentle conditions. In things partening to this life, with whom those men are compared which are tich in good wooker.

Mark.4.19.10 kt 21.5.

**Mark.4.19.10 kt 21.5.*

**The praise of liberity by the first better of because it is a first better of because it is a lever tellimost of the Spirit of Good which develoted in us. 10 kt 21.5.*

**Mark.4.19.10 kt 2 and therefore of the falvation that shallbe given us. 13 He rebearfeth the chief. ft of all the former exhortations, which ought to be deepely imprinted in the minder of all minifters of the word, to wir, that they eschewe all vame babblings of sophistrie and continue in the simplicitie of stocere doctrine. I Notonely in word, but also in councenance and gefture : to be faort , whiles their behaviour was fuch that even when they belde their peace , they would make men beleeve their heads were occupied about nothing but high and weightie matters , even then they erred concerning the faith.

THE SECOND EPISTLE

PAVL TO TIMOTHEVS.

CHAP. I. .

3 He commendeth Timotheus faith, 6 and exhocteth him to go on faithfully in the charge committed unto him: he faint. It is the recommendation to the revolution of athers, he faint.

14 He willesh him to have care of the thing committed unto him. It and see fail to experience of the thing committed unto him. It and see fail to exist the fair.

Aul an Aposlie of Isla Christ by the will of God, a according to the promite of life which is in Christ lefus. him, 16 and peayfeth One Sphorus.

2 To Timotheus my beloved fonne : Grace , mercie and peace from God the Father, and from Ielus Christ our

3 . I thanke God , & whome I ferve from mine b elders with pure conscience, that without

Stantly and manfully even to the end , ferring firft before him the great good will bee beareth bim, and fully even, to be end. Letting hit before unit are great good with are tractured into an aben reckoning up the excellent gifts which God would as it were have to be by in-bertiance in Timother, and his ancelevars, which might fo much the more make him bound to God. 4. Admin 13. 6. From Attaham, 2 Mana and Licob.

for be fpeaketh not of Paatifailme, but of Chriftianifme,

ceasing I have remembrance of thee in my prayers night and day.

4 Defiring to fee thee, mindfull of thy teares,

that I may be filled with ioy : When I call to remembrance the unfained to fetthe invince faith that is in thee, which dwelt first in thy grand- ble power of the mother Lois, and in thy mother Eunice, and am af- Spirit, which God

bath given us, fured that it dovelleth in thee alfo. 6 a Wherefore, I put thee in remembrance that which may and thou e flirre up the gift of God which is in thee, by doe come npon us

c The gift of God the putting on of mine hands, 7 For God hath not given to us the Spirit of time it were acer-afeare, but of power, and of love, and of a found kindled in our bearts, which the

minde. Be not therefore ashamed of the testimo- flesh and the deville

go about to put out and therefore we on the contrary fide must labour as much as we can to foster and keeps d To pearce us therove , and terrifie us . as men whom the Lord is busuing. He proovesh that the ignominie or thane of the croffe is not will deftrov. onely nor to be assamed of, but also that it is glorious and most bonourable : first because the Gosse' wherefore the godly are assisted is the restimonie of Christ : and Secondly, because at length the great vestue and power of God appeareth in them.

lent vertues, hope in the living God. * world was.

against that day.

dwelleth in us.

Phygellus and Hermogenes.

very diligently, and found me.

ashamed of my chaine,

knowest very well.

k light through the Gospel.

9 4 Who hath faved us, and called us with an

was h given to us through Christ Iefus i before the

of our Saviour Iefus Chrift, who hath abolithed

death, and hath brought life and immortalitie unto

and Apostle, and a teacher of the Gentiles.

10 Bur is now made manifest by that appearing

11 4 s Whereunto I am appointed a preacher,

12 6 For the which caute I also suffer these

things, 7 but I am not ashamed : for I know whom

I have beleeved, and I am perswaded that he is able

to keepe that which I have committed to him

13 8 Keepe the true paterne of the wholesome

words, which thou haft heard of me in faith and

14 9 That woorthy thing, which was committed

15 12 This thou knowest, that all they which

16 The Lord give mercie unto the house of O-

to thee, keepe to through the holy Ghoft, which

are in Asia, be turned from me: of which fort are

nefiphorus : for he oft refreihed me, and was not

17 But when he was at Rome, he fought me out

18 The Lord graunt unto him, that he may finde

mercy with the Lord at that day, and in how many

things he hath ministred unto me at Ephesus, thou

nie of our Lord, neither of mee his prifoner : but be partaker of the afflictions of the f Goipelaca fore is fayd to be cording to the g power of God. affielled in them

that preach it. + holy calling , not according to our \$ works , but 8 Through the power of God.
4 Hee thewesh according to his owne purpole and grace, which with how great benefits God hath

bound us to mainteine boldly and confrantly his glorie which is loy. ned with our falva. vation, and reckoneth up the caufes of our falvation, to wit, that free and eternall pur-

pole of God to fave us in Christ which wasto come, whereby it Chould come to palle, that wee love which is in Christ lefus. be freely called of God by the preaching of the Go. fpel, to Chrift the deftroyer of death and au hour of immortalitie.

1 Cor. 1,2. S Tirus 3.5. He fageth that that grace was gi-Den us from everlasting, were which we were predeftinate from everlafling. So that the feene faith and forefeene werks is cheant contrary to

i Before that courfe of the doffrine which preached and teachesh the grace of God. peeres, which hath runne on ever fine the beginning of the world. * Rom. 16,25.

ephof. 1,4, col. 2,16. tit. 1,2. K Hath caused life and immortality to appeare. That is the Gofpel which the Apoftle preached. \$ 1.1 im. 2.7. 5 That is the Gofpel which the Apostle preached. 6 Hee confirmeth his Apostleship by a stranger argument, to wit, because the world could not 7 By ferring his owner abide it, and therefore it perfecuted him that preached it. example before us, he fleweth us how it may be that wee shall not be ashaused of the croffe of Chrift, to wir , if wee be fure that God both can and will keepe the falvation which he ha h as it were layd up in store by nimfelfe for us against that day. heweth wherein her ought to be moft conftant, to wit, both in the doctrine it felfe, the abridgement whereof is faith and charitie , and next in the maner of teaching it, a lively paterne and shape whereof Timothic knew in the Apollic. 9 An amplification, taken of the dignities of fogreat a benefit committed of the ministers

10 The taking away of an objection. It is an hard thing to doe it, but the Spirit of
God it mighty, who hash inwardly indued us with his vertue.

11 He preven-

teth an offence which grofe by the meanes of certaine that fell from God and the religion , and vitereth alfo their names , that they might be knowen of all men. But he fetteth against them the fingular faich of one man , that one onely good example might counterpoife and weigh downe all evill examples.

CHAP. II.

2 The better to set out perseparane in the Christian warfare, 3 he taketh smittudes 4 from suldiers, 6 and frem husbandmen. 10 Hee sheweth that his bends are for the profit of the Saints: 18 Then hee warneth Timothie to divide the word of trueth seight, 17 to be ware of the Thou i therefore, my fonne, be strong in the grace that is in Christ Lefus.

The conclusion of that former ex-

2 And what things thou hast heard of me, by hor:ation, which a many witnesses, the same deliver to faithfull men, hath alfo added unto it declarawhich shallbe able to teach other also. ion bow that dey do not keepe

3 . Thou therefore fuffer affliction as a good

that worthy thing yel that is committed unto them which keepe it to themfelver, but they rather which do month freely communicate it with other, to the each that many may be partakers of it without any man loffe or hinderance.

a Whom many more by, we the can hear entirely e-freely thines. A shouther admonition: That the militery of the word is a feltituall warfare, which no man can fortuvell in that be may pleafe this capacitie, onleffe he forgoe and pate with all hinderances which might draw him away from it.

fouldier of Jefus Christ.

4 No man that warreth, entangleth himfelfe with the affires of b this life, because hee would pleafe him that hath chosen him to be fouldier. rafe him that hath chosen him to be fouldier. of hould bolde, or 3 And if any markalso strive for a masterie, other things that

he is not crowned, extept he strive as he ought to

6 4 The husbandman muft labour before hee movinou : The receive the fruits. 7 s Confider what I fay, and the Lordgive

thee understanding in all things. 8 6 Remember that Iefus Chrift , made of the Aory . and no man

feed of David, was raifed againe from the dear's ccording to my Gospel,

9 7 Wherein I fuffer trouble as an evill doer, are prescribed, be even unto bondes : but the word of God is not they never to band bound. ound.

10 Therefore I suffer all things for the elects 4 Another similation itude tending to

fake, that they might also obtains the falvation the (ameend : no which is in Christ Ieius, with eternall glory.

11 8 It is a true faying , For if we be &c dead for the harveft, together with him : we also shall live together

12 If we fuffer, we shall also reigne to gether vvith him : # if we deny him , he also will deny us . 13 If * wee beleeve not, yet abideth he faithfull: he cannot deny himfelfe.

14 Of these things put them in remembrance, lette wee sake of and d protest before the Lord, that they strive not God, and begive about words, which is to no profit . but to the perverting of the hearers.

15 9 Studie to shew thy felfe approoved unto ciples of our faith, God, a workman that needeth not to be ashamed,

dividing the word of trueth a right.

16 f Stay profane and vaine babblings: 10 for they shall increase unto more ungodlineste.

And their word shall free as a canker : of true Mellias made which fore is Hymeneus and Philetus.

18 Which as concerning the trueth have erred from the marke, faying that the refurrection varion and the o-is past alreadie, and doe destroy the faith of cer-ther is the hightaine.

19 11 But the foundation of God remaineth fure, and hath this feale, The Lord knoweth who dead are his : and , Let every one that g calleth on the 7 The raking a-Name of Christ, depart from iniquitie.

b With affaires beling to other er dinarie bufine Tesa 2 The third ad-

micalterwielike to a game or infting, wherein men is cropped walede to the layves which and painfulL

man may looke

unleffe bee firft

take paines to plow and fowe his ground. 5 All these things cannot be underflood, and much lelle practifed, un-God, and be give ms understanding . 6 He confirmerh plainely two prinwhich are alwayse

affaulted of heretikes, the one whereof (to wit. tha: Corift to the man of the feed of David) is the

eft part of it, to wir, that he is vifen againt fro.n the

way of an obiethion : Trueth it is . that he is kapt

in prifon , as an evill doer , yet there is no caufe , why therefore fome finald goe about to derogate credit from his Gofpel , feeing that not with flanding God did bleffe about to derogate credit from the Gospet, the bis captivitie and parience did fundrie his ministerie, nay rather, that example of this bis captivitie and parience did fundrie his ministerie, nay rather, that he bose of a better life. wayes confirme the Church io the hope of a better life. tion: were ought not to contend upon words and questions, which are not onely unpro-fiable, but also for the most part but full; but rather apon this, how we may frame our felves to all maner of patience, and to doe allo with Christ (that is to fay, for Chriftes Name) because that is the plaine way to the moft glorious life : as contrariwife the falling away of men can diminish no part of the trueth of God, although by fuch meanes they procure most certained estruction to themselves.
6.5. c If we be afficiled with Christ, and for Christes fake. & Rom. 10.33. marke 8.38. Rom. 3.3 and 9.6. d Call God to witneffe, et at a indee : at Nofer, Joshua. Samuel, and Paul himfelfedid, Alexan. 9 The fifth admonition: A minister must not be an idle disputer, but a faithfull Reward in dividiog a right the word of trueth , infomuch that hee most flop the mouthes of other vaine bablers. e By adding nothing to it neither overflipping any thing, neither mangling it, not renting it in funder, not wresting of it: but marking diligently what his hearers are able to heare, and what is fittordifying. f Marke and
what his hearers are able to heare, and what is fittordifying. f Marke and
what his hearers are able to heare, and what is fittordifying. f Marke and watch, and fee they creepe not on further. Satan, who begianing with these principles draweth ur be little and little to ungodie nelle through the meanes of that wicked and profane babling, Hillcreeping on : which be prooverh by the horrible example of them that taught , that the refurrection was ts A digreffion : wherein he falverh that offence that role by their falling away : thewing first , that the elect are out of all danger or acy fuch falling away: fecondly that they are knowen to God and not to us; and therefore it is no marvell if we count hypocrites oftentimes for true breibren : but we must take beed that we be oot like them , but rathet that we be in feed . fuch as we are fayd to be. g Tout ferveth and worthippeth bim, and is as it were caused of him, a fai. brull man or Christian.

20 12 Notwith-

13 The taking away .. f an objection: i is no diftope ur to the good manolibe boule, and for one fervice, bur we must looke no this , that we be found veffels prepar-d to honour.

* Kom.9,11. By the se words is mean the execution of the matters and not the cause for a hat we purge our felbes ,it is not so be attributeth to any free well that is moho freely or wholly morketh in us a good and an effe-

3 Returning to the matter from whence be digref-

fed . verfe 16, bee wargeth him to exercise himfelfe in weighty matte ta, and fuch as

2 The feventh adenonition: we may not hope for any Church in this world without correption : but there Mallberather great abundance of most wicked men, even in the very bosome of the Church , which orweithRanding Giall make a fliegy and countenance of great bolinelle,

ard charitie. 4 1 Tim. 4,1. 2 pet 3.3. a Which make no account , either of Wee must oot dallie with fuch men as refilt the trueth not of finple ignorance, but of a preverfe mind, (which thing ap pearerb by their

fritte which bee rather turge away from them. * Exod.711. 3 Heraddeth a com-

fott : Toe Lord will at length placke off all their vifards. fort : Toe Lord will at length placke off all their vifards. 4 That we be not deceived by luch hypocrites, we must be before us the verture of y holy les vants of God, and we mult not be alrayd of perfecution , which they fuffered willing'y , and which plwayer followeth true godlineffe. But we muft etpecialty bolde falt the doctine of the Apollies, the famme whereof is this, that we are faved through faith in Cariff The Aponton.

Thou knowed therewell, not only what I saught and did, but also how
I move minded and disposed. C. Which is in I sizia.

20 11 Notwithflanding in a great house are not only veffels of gold and of filver, but also of wood and of earth, & and fome for honour, and fome unto dishonour.

man of the boufe, that had not in a great boufe all these, he that he well- of one fort and meet for the Lord, and prepared un to everie good worke.

22 13 Flee also from the lusts of youth, and follow after righteousitelle, faith, love, and 14 peace, with them that & call on the Lord with pure

2 And put away foolish and unlearned questions, knowing that they ingender strife.

24 But the fervant of the Lord must not frive. but must be gentle toward all men , apt to teach, i fuffering the evill,

25 Instructing them with meekenesse that are in w . but to God, k contraty minded, prooving if God at any time will give them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that fnare of the devill, of whom they are taken prisoners, to doe his will.

pretine to godinette. 14 The fix admonition: Wee mult above althings efchew althing need to make the fixed admonition: Wee mult above althings efchew althing need to make which have good out of the way \$\frac{1}{2}\$. (Lor. 1.4. \pha. 1.71m., 1.4. and 4.71m.), 2.1 m. The prince them through our pattent hearing multithem, but not to pitale them or except them. k He meuneth fisch as doe not yet fee the truth. in their michedneffe. CHAP, III,

I Hee foretelleth the dangerous times that are to infue : 9 but 10 hee encourageth with the certains hope of victorie, him to the combat, 14 Setting out especially the trial of Found doctrine.

T His , know alfo , that in the # last dayes shall come perillous times.

2 For men thallbe lovers of their owne felves, covetous, boafters, proud, curfed ipeakers, difobedient to parents , unthankfull, a unholy,

3 Without naturall affection, truce breakers. false accusers, intemperate, fierce, no lovers at all of them which are good,

4 Traitours, headie, high minded, lovers of

pleasures more then lovers of God, 5 Having a fliew of godlinesse, but have denied the power thereof : a turne away therefore

from fuch. 6 For of this fort are they which creepe into houses, and leade captive simple women laden

with finnes, and led with divers lufts, 7 Which vooman are ever learning, and are never able to come to the acknowledging of the

8 * And as Tannes and Iambres withflood Mefes, fo doe thefe also refift the trueth, men of corrupt minds, reprobate concerning the faith.

9 3 But they thall prevaile no longer: for their madnetle thall be evident unto all men, as theirs al-

10 1 4 But thou haft b fully knowen my dopainteth out here lively) but we must ctrine, maner of living, purpose, faith, long tuffering, love patience,

II Pertecutions, and ifflictions which came unto meat . Antiochia, at Iconium, and at Lystri,

which perfecutions I suffered : but from them all d Their wickedness find daily increase. the Lord delivered me.

12 Yea, and all that will live godly in Christ Ie- 5 The eight adfus, shall suffer perfecution.

13 But the evill men and deceivers shall waxe is most precious: d worse and worse, deceiving, and being deceived. A Pastour must be wise by the word 14 But continue thou in the things which thou of God only; where

haft learned, and which are committed unto thee, in we have perfectknowing of whom thou haftlearned them :

knowing of whom thou hast carried them:

15 And that thou hast know n he holy Scriptions in what over percentures of a childe, which are able to make thee wife different, know and unto falvation, through the faith which is in Christ eltablish true opi-Iefus.

16 + 5 For the whole Scripture is given by inspiration of God, and is prohtable to teach, to evil matters, and to convince, to correct, and to instruct in righteouf- frame good.

17 That the e man of God may be absolute, being made perfect unto all good works.

CHAP. IIII. I He chargeth him to preach the Cofpel with all diligence, 3 in that is miferable a time; 6 that his death is hard at hands 8 yet fo, that as a conquerour hee maketh haste to a glorious triumph. 16 He sheweth the couse why he sendeth for Timothie, zt even by reafen of his prefent flate.

1 Charge thee therefore before God, and before the Lord Iefus Christ, which shall indge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word : be instant , in season , and posed with a most 2 Preach the word: be instant, in leason, and earnest charge, out of feason, improove, rebuke, exhort with all is this: That the long fuffering and doctrine.

2 For the time will come when they will not propounded with fuffer wholesome doctrine ; but having their eares a certaine hole itching, shall after their owne lusts get them an importunitie, at heape of teachers,

And shall turne their eares from the trueth, a good and true and shallbe given unto a fables.

5 3 But watch thou in all things : fuffer adverfitie : doe the worke of an Euangelist : b cause thy tempered with all ministery to be thorowly liked of.

6 4 For I am now ready to be c offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finition they could, be fined my course: I have kept the faith.

8 For henceforth is layd up for me the crowne very prompt and of righteous neffe, which the Lord the righteous to the righteous Judge shall give mee at that day : and not to mee a To fulfe and una onely, but untoallithem also that love that his ap- profi able doffrines, pearing.

s Make speed to come unto me at once: 10 For Demas hath forfaken me, and hath dem-

braced this prefent world, and is departed unto light of the crueit Theflalonica. Creicens is gone to Galatia, Titus un- mere buterly put II & Onely Luke is with me. Take Marke and come out of dark-

bring him with thee : for he is profitable unto mee 3 The wickednes

12 And Tychicus have I fent to Ephefus.

13 The cloake that Heft at Troas with Carpus, miniften to be fo when thou commett, bring with thee, and the books, but specially the parenments.

14 Alexander the copper mith hath done mee b Proove and there much evill: the Lord reward him according to his mail proofe, that works.

of fingular godlineffe in every place, and of a minde never wearied.

\$ Colost. 4,10,14.

15

sed himfelde with this world."

monition, which A Paftour must be ly delivered upto pions, and to confure falfe, and furthermore, to correct e The Prophets and expounders of Gods will, are properly or peculiarly calleds

Men of God.

I The principali and chiefe of all admonitions, being therefore proword of God be reth : but fo, that ground of the do-Arine be layd , and the vehemencie be holy meekeniffe. 2 Faithfull Paftours in times pat tooke all occasions caule men were which the world is now fobervit hed withall, that it had rather the open our , when it would

and falling anay of the world, night to caule faitnfull much the more carefull. by good &c fubftan-

thou att the rue minilter of God. bis death to be at bard , and fetteth before them an excellent exemple, both of invinci ble constance and fure boye. c To be offered for a drinke offering; and he alludar to the parering on of blood or wine which was bfed in facilities. 5 The lall part of the Eptitle, fetting for b grievous complaints against certaine, and examples

d Conten-

e Of Nero.

g Tomakeme

partaker of the

* He voucheth

his Apostleship,

for the Cretenies

fake) both by the

gestimonie of bis

outward calling,

and by biscopfent

wherein he agree-

elect from the be-

eth with all th

gioning of the world.

a Minister, as

Christ himselfe, in

minister and head

of the Prophets, is

called a ferbant.

Efa.43,10. b Ofthefewbom

God harb chofen.

a The faith

wherein all the

sherroe and fire

cere knowledge

of God, tending

to this ende, that

worthipping God

ariob t that they

lifeeverlafting

according to the

promise of God,

due time accor-

at length obtains

elect confent . is

(not for Tieus, but

kingdome.

15 Of wrom pernon ware also: for he wirhflood our preaching fore.

16 At my first answering no man affisted mee, but all forfooke me : I pray God , that it may not

be laid to their charge.

17 Netwithstanding the Lord affisted me, and frengthened mee, that by me the preaching might be fully believed, and that all the Gentiles thould f Preferve me pure heare : and I was delivered out of the mouth of from committing anything unworthy the e lyon. my Apostleship.

18 And the Lord will deliver mee from every f evil worke, and will preferve me unto his g heavenly kingdome: to whom be prayle for ever and

ever, Amen.

19 Salute Prifca and Aquila, and the & houfehold of Onefiphorus.

20 Erafius aboade at Corinthus : Trophimus I left at Miletum ficke.

21 Make speede to come before winter. Eubulus greeterh thee , and Pudens , an Linns , and Claudia, and all the brethren.

22 The Lord lefus Christ be with thy Spirit.

Grace be with you, Amen.

The fecond Epifle written from Rome unto Timotheus the first Bishop elected of the Church of Ephefus , when Paul was prefented the fecond time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He Cheweth what kinds of men onghi to be chofen Miniflers: He hewelth man unused men on the co-colors in impress 10 home baine babbles meuther should be stopped: 12 and through this occusion her teacheth the nature of the Cretians, 14 and the Jewes, who put holine sein outward

Aul, a a fervant of God, &c an Apo-file of Iefus Chrift, according to the faith of Gods's elect, a and the ac-knowledging of the trueth, which is according unto godlines.

2 Vnto the c hope of eternall life, which God that cannot lye, hath d promifed

before the 4 e world began:

3 Bur hath made his worde manifest in due time through the preaching, which is \$ committed unto mee according to the commandement of

God our f Saviour: 4 4 To Titus my naturall fonne according to the common faith, & Grace, mercy, and peace from Godthe Father , and from the Lord lefus Christ

our Saviour. 5 6 For this cause left I thee in Creta, that thou shouldest continue to rediesse the things that remaine, and shouldest ordeine Elders in every citie

as I appointed thee. 6 * If any be unreprooveable, the husband of one wife, having faithfull children, which are not

flandered of riot, neither are g disobedient. 7 7 For a Bilhop must be unreprooveable, as Gods b steward, not i froward, not angry, not given

to wine, no firiker, not given to filthy lucre, 8 But harberous, one that loveth goodnesse,

k wife, righteous, holy, temperare,

9 8 Holding fast that faithfull worde according to doctrine, , that hee also may be able to who is true, which romile was exhiexhort with wholesome doctrine, and convince bited to Christ in

c Hopt is the ende of faith. ding to his eternall purpufe. Rom. 16, 35. ephel. 3,9. coloff. 1,16 1.tim 1,9. of his meece liberalisie. Ror 3 This trueth is no other where to 1. Pet 1:30. e Looke 1. (m. 1.) 3 Instruend 18 to other where to be fought but in the preaching of the Apolle. 6 Cal. 11. f The word (Satiour) dethined [fenfine a prefere to flift, but also a giver of life. 4 The Apolle moveth the Crewoles to beste Titus, by setting fourth bis consent and agree. ment with him in the faith, and therewithall sheweth by what speciall note we may

ment with him in the taith, for the econimal the week by what special note we may diffinguily true ministers from falls.

5 There is but now way of falvation, conditions to be a fixed to the property of the fall admonistration, to order a global in every citie.

6 The first admonistration of the fall administration o

(whom hee comprehended after unear the worde after) mught appointed fleward of his what return they ought to have. h Whom the Lord hash appointed fleward of his giftes. i Not hard conditioned, sad will to please. K Circumsip & of a sound giftes, and of a fingular example of moderation. 3 The thirde admonstrain giftes. i Not hard conditioned, such to praction . 3 The thirde admonition: Sudgement, and of a fingular example of moderation . 3 The thirde admonition: The Pattourmult hold fait that dockrine, which the Apolle delivered, and per property and provinces . To to falvation , leaving all curious and vaine matters 9 The fourth admoniston : To apply the knowledge of true doctine unto ufe, which confifer in two things, to wit an governing them which theve themselves apt to learne, and confuting the obitinate.

them that fay against it.

10 10 For there are many disobedient and vaine 10 An applying talkers and deceivers of mindes, chiefly they of the proposition to a Circumcifion.

II Whose mouthes must be stopped, which Cretenser above fubvert whole houses, reaching things which they fing pereprebenought nor, for filrhy lucres fake. 12 m One of themselves, even one of their owne causetbeir minde

Prophets faid, The Cretians are alwayes lyars, evil are naturally gibeafts, flow bellies.

13 This witnesse is true : wherefore convince and because of them m tharply, that they may be found in the faith. certaine coverous

14 And nor taking heed to & Iewith fables, and Iewes, which uncommandements of men, that turne away from the dera colour of

15 12 Vnto the pure * are all things pure , but vaine traditions. unto them that are defiled, and unbeleeving, is no- and partly olde thing pure, but even their o mindes & confciences ceremonies with are defiled.

16 They professe that they know God, but by rather of the le works they deny him, and are abominable and dif- lewes, which went obedient, and unto every good worke reprobate.

Lan together. In Epimenties, rolo mas counted a Prophet among them. Looks upon Lartius and Ciccoo in his foil book of Birination. If Acado and plainted and get not about the high ruth them. \$\frac{1}{2}\tau.Tim.14.\$

18 Heelthweek in few words, that putitic confiled not in any external worthing, and that is according to the confiled worthing, and that is according to the confiled worthing. ding to the olde Law , (as in difference of means and walking and other fuch things which are abolified)but in the minde and confcience; and whofoever teach otherwife know not what is true religion indeed, and also are nothing leffe then that they would feeme to be # Rom. 14,20. 0 If our mindes and conference be uncleanes what cleannesse is there in us before regeneration? CHAP. II.

> He fetteth out the dueties of fundry perfons and flates, 6 and wideth him to instruct the Church in maners. 11 Hee draweth an argument from the end of our redemption, 12 nicion : The dowhich is, that we live godly and upwightly.

B Ut 1 speake thou the things which become only be generally wholesome doctrine,

2 2 That the elder men be watchfull, grave, tem- applied to all ages perate, found in the faith, in love, and in parience:

3 The elder women likewise, that they be in divertity of circumfuch behaviour, as becommeth holinesse, not false stances. accusers, not subiect to much wine but teachers of 2 What are the chiefest vertues for honest things.

4 That they may instruct the young women men & women: and to be fober minded, that they love their husbands, how they bught to that they love their children,

5 That they be temperare, chaste, a keeping at 2 Nogadders up home, good and " fubiect unto their husbands, that and downe. the word of God be not evill spoken of.

6 Exhort yong men likewife, that they be fo. 3 The inxidumber minded.

7 3 In all things thew thy felfe an example erin must be found;

articular : The

fions : both be-Bouthfulneffe.

godlineffe joyned

1 Of the Lewesser about to toyne Christ and the

11 Hee : The fft admo-Arine muft not and orders of meas

> old and yong , both be ftirred up into them continually.

50 Epbef. 5,83.

Pattourstife 3c do-1

of good workes with uncorrupt doctrine, with b Not fuch a grab gravitie , integritie, bitie as may deibe men from commins to the minifter , but not be condemned, that hee which withstandeth, may be athamed, having nothing concerning you to speake evk. of.

Such as may case e them to come in most reverent and honeft feet. † Ephe.6, s.coll. 3. & please them in all c things, not answering againe, A1. 1.pet.s. 18. 4 The feventh adfaithfulnesse, that they may adorne the doctrine of monition , of fer-God our Saviour in all things. vacts duetie toward their ma-

falvation unto all men, hath appeared. c Which may be done without ofgodlinelle and d worldly lufts, and that we thould fence to God . \$ 1.Cor.1.2. live foberly and righteoufly, and godly in this prefent world.

5 Theeight admonition belonging to all the godly , that feeing God callerball men to the Gofrel, and Chrift hath fo iufliffed ue, that be

E He declareth

Ceverally, that

magiftrates.

particularly and

us we mustall of us good works. 15 Thefethings speake, and exhort, and congive our felves to true godlinese and vince with all g authoritie. See that no man defrighteoufnetfe, fet- pife thee.

tiog before ma fute hope of that immeasurable glory : which thing muft in such fort be beaten into their heads, that the gainefayers also must be reprooved, by the authority of the mightie God. d Luster of the flesh, which belong to the present state of this life mightie God. and world. e Chrift is here most plainely called that mightie God and his appeatadce and comming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laid up for himfelfe. g With all authoritie poffible.

Saviour Ie fus Christ.

He willeth that all generally be put in minde to contronce fuch as be in authoritie:

3 That they remember shelf fuch as be in authoritie: fuch as be in authoritie: 3 That they comemb. And if any brabbler withft and thefe things, willesh that he be rejected.

And with the wholesome word, which can

9 + 4 Let fervants be fubicet to their mafters.

10 Neither pickers, but that they shew all good

(\$ 5 For that grace of God , that bringeth

12 And teacheth us, that wee should denie un-

13 . Looking for that bleffed hope, and appea-

14 Who gave himfelfe for us , that hee might

ring of that glorie of that mightie God, and of our

redeeme us from all iniquitie, and purge us to be

a f peculiar people unto himfelfe, zealous of

PUt r them in remembrance that they * he fubiect to she principalities and powers, and that they be obedient, and ready to every good worke.

which befaid before generally, no-2 That they speake evill of no man , that they ting out cettaine chiefe and principall dueries, which men owe to men , and especially subirate to their # Rom 15.1. 1.pet. 2,13.

be no fighters , but foft , thewing all meckeneffe a He confirmed unto all men.

3 a * For we our felves also were in times past unwife, disobedient, deceived, serving the lustes and divers pleasures, living in maliciousnesse and envie, harefull, and hating one another.

4 But when that bountifulnetle and that love of God our Saviour toward man appeared, 5 & Not by the works of a righteournes, which

we had done, but according to his mercy he faved us by the washing of the new birth, and the renewing of the b holy Ghoft,

6 Which hee shed on us abundantly, through Iefus Christ our Saviour,

7 That wee, being instified by his grace, should bee made heires according to the hope of eternall life.

8 3 This is a true faying, and thefe things I will thou houldest affirme, that they which have beleeved God, might be carefull to shewe foorth c good workes. Thefe things are good and profitable unto men.

9 * But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are unprofitable and vaine.

10 4 Reied him that is an heretike, after once, c Give themselves or twife admonition.

11 Knowing that hee that is such, is perverted, and finnerh, being damned of his owne felfe, 12 5 When I shall fend Arremas unto thee, or 4 The ministers

Tychicus be diligent to come ro mee unto Nicopolis: for I have determined there to winter. 13 Bring Zenas the expounder of the Law, and fuch as stubburnely

Apollos on their journey diligently, that they lacke nothing. 14 And let ours also learne to shew forth good eare to Ecclesialtie

workes for necessary vies, that they be not un-15 All that are with me, falute thee. Greete

them that love us in the faith. Grace be with you matters, and comall. Amen.

To Tims, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

againe the former exbettation, by propouoding the free benefit of our regeneration, the pleder wenerent s our Baprilme. \$ 1.Cor.6,11. 2 Tim. 1,9 Word for word, of works which are done in righteouf-Belle: and this place doth fully refute the doctrine of merits. b Wnich the vertue of toe holy Gooft worketh.

3 Againe with great earneltoelle be beaterb ioto our heads, hove that we ought to give our felves, to true gadlineffe.and escheve all varie questions, which ferve to nothing, but to moove ftrive and debate. earmeftly unso good workes. a.tim.4.22. of the word mull

at once cast off beretikes, that is, and feditioully difquiet the Church, and will give no calladmonitions. Leaft of all, he Writeth a word or two of private menderh gestaige

me anes all men

faith, charity , and

and cheerefully re-

ell bongifulaeffe.

Because thou

freffr the Sainre. that they cookeived

inwarldly a mar-

veilousiny : for by

onely the inward

feeling of wants

this word, Bow-

EPISTLE OF PAVL THE

PHILEMON.

Paul handling a base and small matter, yet according to his maner mounteib aloft unto God. maner mounteib aloft un'o Cod. 8 Sending againeto Philemon his tragabond and theebish serbant, he intreateth pardon for bim, and very gravely preacheth of Christian

Aula prifoner of Iefus Chrift, and lemon our deare friend, and fellow helper,

2 And to our deare fifter Apphia, and to Archippus our fellow fouldier, and to the Church that is in thise house: Grace be with you, and peace from God our

Father, and from the Lord Iefus Chrift. 4 I * give thanks to my God, making mention alwayes of thee in my prayers,

(When I heare of thy love and faith, which thou hast toward the Lord lefus, and toward all

6 That the a fellowship of thy faith may be made effectuall, and that whatfoever good thing is in you through Christ Iesus, may be b knowen.

7 For wee have great joy and contolation in b That by this thy love, because by thee, brother, the Saints o bowmay perceive how rich you are in Christ, to wit, in els are comforted.

8 Wherefore, though I be very bolde in Christ to command thee that which is convenient, 9 , Tet for loves fake I rather beseech thee,

though I be as I am, even Paulaged, and even now diddeft to duerifully a priioner for Iefus Chrift.

10 I befeech thee for my fonne & Onefimus.

whom I have begotten in my bonds, Which in times past was to thee unprofita-

ble, but now profitable both to thee and to me. 12 Whom I have fent againe : thou therefore els) is means nor receive him, that is mine owned bowels,

and miferies shet men have one of anothers state, but also that icy and comfort which entreth into the very bowels, as shough the heart were refreshed and comforted. though the heart were refreiled and comforted. 1 Aug. d Asmine owne fonne, and as if I had begotten him of mine owne body.

¥ 1. Theff. 1, 2. 2. theil: 1.3. rite which are beflowed upoashe Sainte, and flow forth of an effectuall

a By fellowship of fairb , bee meaneth chofe duesies ofcha-

13 Whom

e Thus how mighseft not feeme to ferbant upon con-fraint, but wil-Im it. f Thur he affroa-

gesh the harder kinde of freech, which is to fay, he Panne awat Becaufe he isthy ferbant, as other fervan's are, and because he is the Lorde fer v int. so that these mist neede love him both

for he Loras fake,

and for thint oppne

w The first part of

Epittle: The Some

of God in in deede

that Prophet of teacher, which bath acquilly now per-

formed that that

and in fhad wes

Prophets and bath

fully openeth bis

a other the for-

mer declaration

made by the Pro-

phe's your not full,

and nothing must

od and muna The fecond part

Be added to this

Latter.

Fathers will to the world.

God after a fore

fignified by bis

the generall propolition of this

fahr.

13 Whom I would have received with me, that in thy stead he might have ministred unto mee in the bonds of the Golpel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of e necessitie, but willingly.

is It may be that he therefore f departed for ga feafon that thou shouldest receive him for ever,

16 Not now as a tervant, but above a fervant, For a little sime, even as a brother beloved, specially to mee; how much more then unto thee, but in the h fleth and in the Lord a

17 If therefore thou count our things common, receive him as my felte. 18 If he hath hurt thee , or oweth thee ought,

that put on my accounts.

19 I Paul have written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owen moreover unto mee even thine owne telfe.

20 i Yea, brother, let mee obteine this plea- i Good brother les fure of thee in the Lord, comfort my bowels in me obtaine this be-

21 Trufting in thine obedience, I wrote unto thee, knowing y thou wilt do even more then I say,

22 . Moreover also prepare mee lodging : for I trust through your prayers I shall be freely given

23 There falute thee Epaphras my fellow prifoner in Christ tefus,

24 Marcus , Aristarchus , Demas and Luke , my fellow heipers.

25 The grace of our Lord lefus Christ, be with your fpirit, A ren.

1 Written from Rome to Philemon, and fent by Onefimus a fervant.

HEEPI L E T HEBREWES.

THe drift and end of this Epiftle, is to here that lefus Chrift the Sonne of God both God and man is that true eternall and onely Propiet King and ison Priest that upar hadouved by the figures of the olde Lavu, and is & Plat. 204.4 novo indeed . x.i. sted of whom the vanole Church ought to be taught governed and fantified.

firme and fure.

CHAP. I.

8 To fhew that the dollrine whi h Cheift brought , is most excellen', in that it is the knitting up of all propheties, 4 he adselimonies of the Scerpoure, that he farre palleth all other.

T i fundry times and in divers maners God fpake in the old time to sur fathers by the Pr. phess : in the feet a laft dayes hee hath fpoken unto us by his 6 Sonne.

2 whem he bath made, believe the control of the cont

or armings by whomalf, he made the a worldes,

+ Who being the e brightnesse of the glory, and the ingraved torme of his f person, and a bearing up all things by his mightie word : 3 hath by himfeite purged our finnes,; and intering at the right hand of the Maiestie in the highest places,

4' 4 And is made to much more excellent then the Angels, in as much as hee hath obteined a

more excellent i Name then they.

s For unto which of the Angels fayd heat any time . & Thou art my Sonne . k this day begate I thee : 6 . nd againe , I * will be his Father, and he Which one Some Chalbe my Sonne :

6 . 7 And Lagaine , when he bringerh in his first begotten Sonne into the world he fayeth, "And let all the Angels of God worthip him.

of the fame propo-fition : The fame Sorne is appointed ofth. Father to be our king and Lord, by whom also be made all things, and in orth. Father to be our king and Lord, by whom also ne made all large; and the whom onely the fetteth found big fort, yet and himfels afto to be benedied of us, who tereth up and intelege had been and himfels afto to be benedied of us, who tereth up and intelege had it things by his will and pleature. I he figure and a gradient principle of the large had been at any time, is, or fastles. A Col. 1.1.7. Before make he late a large had been at any time, it is or fastles. A Col. 1.1.7. Before had had had been to be a large had been at any time, it is of fastles. A Col. 1.1.7. Before had had had been to be to b himfelfe, and is our onely and moft mightie Mediatout in heaven numeire and no or other pag men enigente men autont in praved 1 int fiere et that the fatour of that bir facrifice is not only mift accept able to the Taffer, but affois et rlating and stribermers have farre that high Prief pair and stribermers have farre that high Prief pair and the cherkich Priefts.

4. Before be comment to declare the office of Christ he ferreth footst the excellence of his pe son, and fest of all he shewest him for to be man that the rewithall her is God in it is good to be soon to be

partie to the farer affect will Angels in form to whoch has be it called both Sonne and a partie of the farer affect will Angels in form to whoch has be it called both Sonne and a soft invaries 6.6% to 13. Pful az 2 chap 5.5. K The Fither begate the Sonne form revealing the observation was made manifest and repreferred to the world folds: time and therefore be after his wine of [7] of Man 2. Ann. 2.4 chap 3.2 chap

it in another place. # Pfal. 97.7. 7 8 And of the Angels he faith, He maketh a seraph, Efa.6, to the fipirits his m messengers, and his ministers a * Pfal.55.7.

The throot is proflame of fire.

8 But unto the Sonne he fayth . \$ O God, thy not to the ferrant. throne is for ever p and ever; the scepter of thy p For ever strong for the doubling of kingdome is a q scepter of righteoufnesse.

Thou haft loved righteousnesses, thated in the word increases the in the figure of iquitie. Wherefore God, even thy God hath anoin- is beyond all meated thee withe oyle of gladnes, above thy tellowes. Gire

10 9 And, * Thou, Lord, in the beginning haft a The government u effabilihed the earth, and the heavens are the of by kingdome

workes of thine hands. 11 They shall perish, but thou doest remaine, hearing worch the

and they all shall waxe olde as doeth a garment. 12 And as a vefture thair thou folde them up, force in it.

and they shallbe changed ; but thou art the fame f Inthat that the and thy yeeres shall not faile. 13 10 Unto which also of the Angels fayd hee by powring the holy

at any time, * Sit at my right hand, till I make thine Gaott upon him enemies thy footftoole?

14 Are they not all x ministring spirits, fent and wearehts forth to minister, for their fakes which shallbe members heires of falvation?

which we commonly call Princes mellengers, he bere calleth the fpirits. CHAP. II. Thereof he inferreth, that good heede must be given to Christes dollrine. 9 And he fettesh him out unto us even as our

brother in our feft , that wee may with a good will seelde up our jelves wholly anto him.

W Herefore we ought diligently to give heed to 1 Now as it were the things which a we have heard, leaft at any felfer & the wingto time we brinne out.

2. For if the c word spoken by Angels was sted- pose all these things fast, and every transgression, and disobedience rec were spoker to wit, ceived a inflirecompence of reward,

How thall we elcape if we neglect to great carift above all falvation, a which at the full began to be preached creatures that his

and Priefibood is most perfect be ufeth an exhortation taken from a comparison, a Hee maketh nimleife an berret. b. They are fayd to let the word runne out, which holde it not fast when they have heard it. G The Law which appointed puoishment about it not all went new Jave neard it. (106,124 which appointed profilmment for the offenders; and which Paul (spit was usen by Angels, 64); as an observe, Acter 1913. (2) It the exceeding and unantifetiment fibe word spiken by Angels was the control of the profilmment of the control of the second of the control of th and with fo many agoes and wonders from heaven, and especially with so great and mightie working of the holy Ghoft.

This kinde of releves ule by con-

w rd became fielts. without meafure. Fr be is he head

Pfal soa.ze. u Madeftahe garife x By that name by & Pfal, 110,1. t.cor. 1 5.as. chap. 10,12.13.1

> what end and pure to under Hand by

doctrine,maieflie

Marge 16 .10. end of mir ecles. figures , Lecaufe they affeste ene thing, and represent snether . and they are called rounders, be-Some firange and unsecustomed

cause they represent shings and versues, becauferlergibe mightie orper. a If ir wers an haipous matrer io con emacibe Augels which are but fervants much more haipous is it to conteinne that moft mightie Kingof the reflered world. The worlde " come whereof Christ 2: Father, Efs. 2.6. as a new world, mas to be gathered sorether by the

Cofoell 4 Reflieweth that the ufe of this kingly dignizie confifteth herein, that men might not cover that dignitie

a By the Apollot. by the Lord, and after avaid was confirmed unto us by d them that heard him.

4 & God bearing witnesse thereto, both with Now they are called a fignes and wonders, and with divers miracles, and gifts of the holy Ghoft, according to his owne will? 5 3 For he hath not put in subjection unto the Angels the sworld to come, whereof we speake.

6 4 But & one in a certaine place witnessed, faying, 8 What is man, that thou shouldest be minicfull of him; or the h fonne of man, that thou wouldest confider him?

7 Thou i madeft him a little inferiour to the Ang (: thon crowneds him with k glory and honour, and hast fer him above the workes of thine

8 * Thou hast purall things in subjection under his feete. And in that he hath put all things in fubication under him, he left nothing that thould not be subiect unto him. s But wee yet see not all things subdued unto him,

9 6 But weel fee Iefus crowned with glory and honour, * which was made little m inferiour to the Angels , 7 through the " fuffering of death , that by or the Courch, which Gods grace he might o tafte death for 8 all men.

10 9 For it became p him , for whom are these things, and by whome are all these things, so feeing that hee brought many children unto giory , 11 that he should confecrate the Prince of their falvation through afflictions.

11 10 Forhe that fanctifieth, and they which are fanctified, are all of fone : wherefore he is not aihamed to call them brethren,

which they have loft, but also might be through him advanceth above all things, which which they have both but also might be through him advanced above all things which digurity affects Devid defer throthem of exclinely. A P(1), 80. g. What is there is me that they healthful have be reserved as of them, and a be the that hower! I see each, all the invition of that have by reserved, at the invition of that have by hypothem as they are conflicted in themselved as a conflicted in the medical and the second and our acto, were was not attent or our takes internour to the Angels, being mater man; but now, it arbanced into most high plory. I By this vertue and power which appears the manifellity to the Church. W. Phil.a.3. m Who shafed himselfs for a fession and took upon him to thispe of fervant. 7 He flewes the team of white observed to the whole the contract of the observed to the whole the contract of the observed to 8 Herein confilteth the force of the argument : for wee could not Peele death. at length be glorified wirh bim , walelle bee had bene abaled for us even all the faithfull. And by this occasion the Apollie commeth to the other part of the declaration of Chriftes perfon, wherein hee prooverh him to be in fuch fort God, that hee is also man , Hee prooverh moreover by other arguments , why it behoverh the Soone of Gud who is the true God (as he prooveth a little before) to become man not withflanding, fubiect to all miferies, finneoneis except. P God to First of all because the Father, to whose glory all these things are to be referred, purposed to bring many Somes unto giery. And how tould bee have men for his somes , unlesse his onely be-gottee Sonne had become brother to men? 2 3 Secondly, The Father determigottee Some had become brother to men? 11 Secondly The Father determine to bring those some brother to men? 11 Secondly The Father determine the to bring those some should not have been seen plained to be made man, unlette be had been made it is more than the same should not have been seen plained to be made man, unlette be had been made it is more than the same should not be made man, unlette the had been made it is more than the same should not be made man, unlette the had been made it is more than the same should not be made man, unlette the had been said to be made man, unlette the had been said to be said to be made man, unlette the had been said to be said hee had bene made like unto other men , that he might come to glory by the felfe fame way, by the which he should bring other : year ather, it became him which was Prince of the falvation of other, to be confecrated above other, although those uffictions, Prophet, King, and Prieft, which are the partes of the principalite for the fulsation of other. q The Chiefraine, who as he inchiefelt in dignities for inher the third begoune from among the deal among fit many brethren. 12 Begound of hoth the former argument: for neither flouid weed beforest through blim, either could be be confectate through aifiidions , unlede bee bath bene made man like unto us. Bur becaufe this Sonnehoode dependeth not upon nature onely, for no man is accompand the foure of God , waleffe that befides that he is a fonne of a man, he be also Curille brother (which is by fauctification, that is, by becomming one with Christ, who sauctifies his through faith) therefore the Aposse maketh mention of the fauftifier , to wit , of Chrift , and of them that are fauftified , to wit , of all the faitbfull , whom therefore Christ vouchfafetbto call brethren. I Reufeth the sime that now is, to flow us that we are yetfill going on , and increasing in this fancturation, and by fanctification be meaneth our reparation from the relt of the world, our cleaning from finne, and our dedication wholly unto God, all which Chaft along worketh in me. I One, of our felf fants nature of man,

12 13 Saying, 4 I will declare thy Name unto my brethren : in the middes of the Church will I taught belove of fing praifes to thee.

13 14 And againe, & I will put my e truft in him, the fandiher, be And againe, * " Beholde, here am I, and the chil- appliet to the dren which God hath given me.

prophericall office. 14 Forafmuch then as the children are gpar- 14 Heapplieth takers of fleth and blood, he also himselfe likewise the same to the tooke part with them, that hee might destroy kingly power of through death , him that had the y power of tipe his from the death, that is the z devill.

15 And that hee might deliver all them, which vill and death. for feare of a death were all their life time subject \$ Pfal. 18.2. to bondage.

16 15 For he in no fort 100ke on him the b An- to bit defence. gels nature, but hee tooke on him the efeede of * Efai. 1.13.

Abraham. 17 16 Wherefore in dall things it behoved him keth of himfelfe to be made like unto his brethren, that he might betokening thereby be e mercifull , and a f faithfull hie Prieft inthings all miniftere. as alfo concerning God, that he might make reconcilia- his disciples signific

tion for the finnes of the people. 18 For in that he suffered , and was s tempted, ing Christ is the he is able to fuccour them that exetempted.

And therefore feehead of the Prophers and ministers

clared and prooved

fice of teaching

power of the de-

This Efai fpeg.

thele wordes are more rightly verified of him, then of Elay. I Are made of Belli and blood which is a faile and britle nature, "Hof 19:14", 1.cor 15:55" y The devil is fayd to have the power of death. because he is the authors of fance: and from finate commende death, and for this cause he eggeth ut dayly to finee. 2 Hef packet he fone as of tar Urince, inputs to him feeterly all his negal. 3 by (death) thou mult understand her these death which is topyed with the wrath of God. as it mult needed best fit and here they death which is topyed with the wrath of God. as it mult needed best fit. be without Chrift, then the which there can be nothing devifed more miferable. Hee expounderbibefe words of flesh and blood, thewing that Christ is true mane and that not by turning his divine na ute, but by taking of mananature. And he meaneth Abraham , refpecting the promifes made to Abraham in this behalfe. nature of Angels. c The very nature of man. 16 Hee applied the fame to the Prierhood, for which be should not have benefit, unlesse he had become man, and Priethood 100 White Beinoria newsee celebra 3 and 100 mely as rouching na-ture, but qualities also e That he might be truely touched with the feeling of our miseries. Toing his office fincerely. g Was used and egged to

CHAP. III, I Now he fherpeth how faree inferious Mafes is to Christ, 5,6 oven fe much as the firmant to the Mafter : and fehre bringeth in certaine exhertations and threa nings taken out of Therefore, a holy brethern, partakers of the the foundation

heavenly vocation, confider the a Apostle and that is to say, dehigh Priest of our profession Christ Icsus:

2 & Who was faithfull to him that hatheap. how he he noruges of one felfe fame pointed him, even as & Mofes was in all his house, Christ, he givet 3 4 For this man is counted worthy of more him three offices.

glory then Mofes , inafmuch as he which had buil- to wit, the office of a Prophet King, ded the house, hath more honour then the house. and Rriek : and as 4 For every house is builded of forme man , and touching theof.

he that hath built all things, is God.

wickednesse by the devill.

5 S Now Moses verely was faithfull in all his and governing, house, as a servant, for a witnesse of the things with Moses and Iolhus, unto the 24 verse of the next chapter, and with Aaron touching the Priesthood. And he propoundeth that which he purpofeth to fpeake of, with a muft grave exhortation , that all our faith may tend to Chrift , as to the onely everlafting teacher , gover-Dour and bigh Prieft a The Embassadour or mesenger, at Rom. 1.5. be is called the minufer of cucumcision. b Of the doctrine of the Gospel which we profess. a Re confirmeth this exhortation with two realons, firft uf all because Chrift Iefus wesappointed fuch a one of God : (econdly, because he throughly executed the offices that his Father enloyed him. c Apollle and high Priest. 3 Novo hee comments to the his Father enioyned him. c Apollle and high Prieft. 3 Now be commeth to the comparison with Moses, and he maketh them isk one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their office a but by and by after hee shewesh that there is great unlikelinesse in that similitude.

Mom. 12.7. . 4 The brill compation : The builder of the boule is bettet aben the house it felfe , therefore is Christ better then Moles. The reason of the confeupper in this frame the builder of this boofe is God, which cause beautibuted to Moles and therefore Mode was not people builder to this boofe is God, which cause the beautibuted to Chiff as Lord and God made all this boofe. (An other capacity and God was a faithful fervant and God made all this boofe. (An other capacity of the Chiff as Lord All this boofe, the capacity of the Chiff as Lord All this capacity of this capacity of the Chiff as Lo

which.

3 He seturneth ea

An amplification

even to the dee-

6 He applierh .he this end exhorting all men by ehe words of Dawid to heare the Sonne bimieite fneake, and so give full credit to his monedes, freing that otherwife chey cannot eueer into that eters

mall geft.

Pfal.95,8.

Bo Speake once

E In the day has

They are brusifh

Lord, or Probe with him.

and madde.

7 Non Reying

the words of David he thewerh

first by this word,

To day, that wee

the occasion while

muft not cegle&

evord is not to be

regrained to Da-

comprehendeth all chat time wrerein

Wile to day laft-

R Bythele words.

eth that David

meant the preashing of Christ,

so preached , for

phe srefpected

none other.

vids time but it

God calletb us.

which (bould be spoken after,

6 But Christ is as the Sonne, over his owne house, 6 whose 4 house we are, if we hold fast that · confidence and that reloycing of that hope unto

7 Wherefore, as the holy Ghost faith, * To day if ye f shall heare his voyce, 8 Harden not your hearts, as in the g provoca-

wildernesse.

9 Where your fathers tempted me, prooved d To mit, Christes, me, and law my works fourtie yeeres long.

e He calleth thee 10 Wherefore I was grieved with that generaexcellent effect of tion , and fayd, I hey berre ever in their heart , neifaith (whereby we

ther have they knowen my wayes. spie, Abbathat is. II Therefore I fware in my wrath, If they shall

Father) confidence, and to confidence be joyneth hope.

enter into my reft.

12 7 Take heed brethren leaft at any time there be in any of you an evill heart, and unfaithfull, to thap 40. departaway from the living God.

13 But exhort one another dayly, i while it is araine after Mofes. called to day, least any of you be hardened through

the deceitfulnefle of finne.

14 8 For we are made partakers of Christ, if we keepe fure unto the end that k beginning, wherewith we are upholden,

15 1Solong as it is fayd, To day if ye heare his voyce , harden not your hearts , as in the provoca-

For fome when they heard provoked him 16

to anger : howbeit , not all that came out of Egypt by Moies. we bave i : for that 17 But with whom was hee displeased fouttie yeeres ? Was he not displeased with them that fin-

ned, & whole carkeifes fell in the wildernetle? 18 And to whom fware h that they should not

enter into his rest, but unto them that obeyed not? 19 So we fee that they could not enter in , because of unbeliefe.

eth , that is to fuy ,

fo long as the Gofpel ås ofercato ses. 8 Now he confidereth thefe words, If you heare his weres, O'c. Reving that they are fooken and means of the hearing of faith egainst which he ferteth hardening through unbeliefe. A That beginning and tens and confidence:

And after the manner of the trebernes, he can oth that beginning, which is chiefest. 1 So * Num.14.37. CHAP. IV. long as tits veget foundeth out.

a He inneth exhortation with threatning, left they, even as their fathers were te deprived of the rest offered unto them, sa but that they enderour to enser in.o : 8. 14 And fo he beginnesh to intrease of Christes I riefthood. Mis vergee, be fhew-

L Et us feare therefore, learnarany time by king the promise of entring into his rest, any of Et us feare therefore, least at any time by forsa-

who was then al-2 1 For unto us was the Gospel preached as alfo unto them : but the word that they heard , profi-Mofes and the Prored not them, because it was not a mixed with faith in those that heard it.

3 2 For wee which have beleeved, doe enter

a He comparesh
she preaching of the Coffelle drinke, which being drunke, that is to fay, he are, profit the nothing, unleffe it de tempered with faith. a Leaft any man should object, that those words were meant of the land of Canaan , and of Moles doftrine , and therefore cannot well he drawen to Chrift , and to eternall life, the ApoRle thewesh that there are two manner offetts fooken of in the Scripture: the one, of the feventh day, wherein God is fayd to have reflied from all his works: another is faile to be that fame, wherein to lofton led are people; but this reft is not the last reft wheream owe are talled and that he prooveth by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, To day, and threatneth it un fill that they shall not enter into the rest of God, which refuset then the voyce of God that founded in their cares, we must needs say that he meant another time then the time of Moles, and another reft then the reft of the land of Gausan: And that is, that jurishing reft, wherein we begin to live to God, after that the race of this life ceafer): at God refer the fewenth day from hole his worker, that is to fay, from making the world. Moreover, the Ar offle the rewithall figuifieth that the way to this reft, which Moles and the land of Canaan and all that order of the Law did Madow , is opened in the Gaspel onely,

into reft , as he faid to the other ; & As I have fworne in my wrath, If they shall enter into any reft : al- & Pfal. 9 f. ra. though the workes were finished from the foun- dent 5:14. dation of the world.

dation of the world.

4 For hee spake in a certaine place of the se-be speakers of venth day on this wife, & And Goodlid rest the se-bene of venth day from all his workes. Nun : and as the land of Canaan 1048

onth day from all his worker.

And in this place againe, If they shall enter a figure of our true rest if was 10 flue. into my reft.

into my rest.

6 Seeing therefore it remainesh that some must a few of Cheff, enter thereunto, and they to whom it was first preathe specified enter thereunto. ched, entred not therein for unbeliefs fake :

The Againe hee appointed in David a certain from surwerker, day, by To day, after fo long a time, faying, as it is that is, from fuch as faid, * This day, if yee heare his voyce, harden not precede from our certain that day, if yee heare his voyce, harden not precede from our faid, * This day, if yee heare his voyce, harden not precede from our faid. to must ne rest

your hearts. 8 For if b Iefus had given them rest, then would an exhortation, he not afterthis have spoken of another day.

on tafter this have fooken of another day, d Leaft any man

9 There remaines therefore a relit to the peo
ample of infidelities. ple of God.

10 c For he that is entred into his reft, hath also taken from the ceased from his owne works, as God did from his. nature of the word

11 3 Let us studie therefore to enter into that of Godate power rest, least a any man fall after the same ensample of whete of is such disobedience

12 4 For the e word of God is lively, and migh- peft and meft intie in operation, and tharper then any two edged ward and fecret fword, and entreth thorow, even unto the dividing wounding them afunder of the g foule and the b spirit, and of the deadly that ther ioynts, and the marrow, and is a discerner of the supporter & plaine oughts, and the intents of the heart.

13 Neither is there any creature, which is not e the delivine of anifest in i his siohr, but all things. thoughts, and the intents of the heart.

manifest in i his fight : but all things are naked and God, which is present open unto his eyes, with whom we have to doe. ched both in the

14 5 Seeing then that we have a great hie Prieft, Law and in the which is entred into heaven, even lefus the Sonne of Headleth the of God, let us k holde faft our profession. meed of God libe-

of For we have not an high Priest, which can be so touched with the feeling of our infirmities, "field in workth in them.e whem but was in all things tempted in like fort, yet with-it is prached. 15 6 For we have not an high Priest, which can by reason of the

16 Let us therefore goe boldly unto the throne the fails, which of grace, that we may receive mercie, and finde hat he afficient agrace to helpe in time of neede.

Receive the content of the product of the produc

bleft part which is calleth the minde. i In Gods fight. s Now be entreth into the comparison of Christes Prieftboode with Aarons , and declareth even in the very beginning the marveilous excellencie of this Priefthood , calling him the Sonne of God and placing him in the feat of God in beaven, plainely and evidently feeting him against Aarons Priefts , ap' the traofitorie tabernacle: which comparifous be festeth foorth afterward more at large. k and lett in not goe out of your hands. 6 Leaft he might feeme by this great glory of our high Prieft, to flay and floppe us from going unto him , he addeth ftraightwayes after , that he is notwithftanding our brother in deedes (as bee prooved it alfo before) and that hee accounteth all cur miferies , bif syene , to call as boldly to him.

CHAP. V.

First be sheroeth the utile of the hie Priest: 9 Secondlys that Christ is appointed of God to be cut his Priests 7 and that he hath fulfilled all things belonging other cunto.

Tor a every hie Priest is taken from among men, The first part and is ordeined for men, in things pertaining to of the first compa-God, a that he may offer both a giftes and b facri- rifon of Christee high Priefthood, fices for finnes.

Which is able fufficiently to have com-with Agrons: Opassion d on them that are ignorant, and that are taken from among men, and are call

after the order of men. 2 The first part of the fecond comparison , Others at weaker are made by Frielts, to the end that feeling the fame infinite in belief ever which is in all the refl of the project, by the mount of the refl of the project of the proje for in the Hebre a toogue, under ignorance and errous is every linne meant, even that fione that is voluntarie,

E For that he him-Selfe bearith about · l-him & nature

In line to the fame defermmodities and vices. 1 Chro 13,10.

a d 13:13 3 The third comparison which is whole. The others ar- called of God, and fo was Chrift, but in inorber order then Aston : for Chriff ir called the Sonne begozten of God and a prieft for ever afremibe order of Melchi-fedec. & P(al 1.7.

chap. t.5. chap 7.17. for the likenes er maner as ie is afirmo and declared, Chuf. 7.25. The other part 4 The other part parifon: Chrift being exceedingly alflided, and exceedingly mercifull, asked por for bis finnes, for be had

feare, and obteined his request, and offered bimfelfe for & While he lived here mithus, in our weake and fraile

none, but for bis

out of the way, because that he also is e compassed with infirmitie. And for the fames fake he is bound to offer

for finnes, atwel for his owne part, as for § peoples, 4 + 3 And no man taketh this honor unto himfelfe, but he thet is called of God, as vvas Aaron.

5 So likewife Christ tooke not to himfelfe this honour to be made the hie Prieft, but he that fayd unto him, & Thou art my sonne, this day begate I thee, gave it him.

As he also in another place speaketh, * Thou art a Prieft for ever after y forder of Melchi-fedec.

7 4 Who in the g dayes of his fielh did offer up prayers and supplications, with strong crying and teares unto him, that was able to h fave him from

death, and was also heard in that which he feared. 8 And though he were the Sonne, yet i learned he obedience, by the things which he fuffered.

9 s And being k confecrate, was made the authour of eternall falvation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-fedec.

11 6 Of whom wee have many things to fay, which are hard to be uttered, because yee are dull

12 7 For when as concerning the time ye ought to be teachers, yet have ye neede againe that wee teach you what are the first principles of the word of God; and are become fuch as have neede of milke, and not of ftrong meate.

13 For every one that ufeth milke, is inexpert in the I word of righteoufnesse : for he is a babe. 14 But strong meate belongeth to them that are of age, which through long custome have their

m wits exercised, to discerne both good and evill. 92411176 h Te deliper him from death. i He learned indeed what is to have a Father, whom a man muft obey. 5 The other part of the first comparison : But Christ was confectate of Bod the Father as the authour of our falvation, and an hie Prieft for ever, and therefore

Bod the Patheratine authour of our raivation, and an air riter for everyand terretore he is for aman, that notwithflanding he is far above all men. k Looke chap 2,000 A digrefino, until he come to the beginning of the feventh chapter: wherein hee partly holdeth he Hebrewes in the diligent confideration of those things which he bath fayd, and partly prepareth them to the underflanding of those things whereof he will I In the word which he teacheth 7 An example of an Apogolike chiding. I In the word whi wighteoufnes,

CHAP. VI. I He briefty coucheth the childish flouthfulneffe of the Hebrewes. and terrifieth them with fevere threatnings : 7 He 9 He 4 and terripetentium run jewee toreaming.? 7 He flirreth them up to endebut intime to go forward: 9 He hopet mell of them: 13 He alled eth Abraham example: 17 And compareth faith that sale th hilde on the word.

19 unto an ancre. a The first princi-ples of Christian re-ligion, which we cal T Herefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perthe Catechifme. fection, not lying agains the foundation of repen-1 Certaine printance from dead works, and of faith toward God, ciples, of a Care-

2 Of the doctrine of baptismes, and laying on shifme, which comprehend the fumme of handes, and of the refurrection from the dead, ofthe doftrioe of and of eternall judgement. the Gospel, were 3 And this will we doe if God permit,

4 2 % For it is b impossible that they which were once lightened, and have e tafted of the heavenly to the tude and ig-

profession of repen. gift, and were made partakets of the holy Ghost. cance and faith in God : the articles of which doctrine, were demanded of them which were not as yet received members of the Church , at the dayes appointed for Baptifine : and of the children of the faithfull which were baptized in their infancie, when handes over layed upon them. And ofthole articles , two are by name recited : the refutre-Sion of the fleft, and the erervall judgement. 2 He addeth a vebemencie to bis exhortation , and a most sharperbreatning of the certaine destruction that shall come

to them which fall from God and his religion. + Chapter 20.26 matth.12.45. ro them orbito tall from God and his religion. + Chapter 16-26 match, 13.45.

2.pet 2. 10. B. I. Ip aketh of a generall back like ing, and fuch as decallegether fell
arous from the fail h and not of linear which are committed through the Iraille of man
against the fell and the frond table. C. We muft mark the face of this words for it

is one thing to beleeve as Lydia did, whose heart God opened, with 16123, and another

thing to have some taste.

given in fevre

words and briefly

portage, to wit the

And have tafted of the good word of God, and d As men that of the powers of the world to come,

repensance: feeing they describe againe to them - refer him against felves the Sonne of God, and make a mocke of him; ing flockes all the 7 3 For the earth which drinketh in the raine world, and that that commeth of upon it , and bringeth forth herbs to their owne de-

meete for them by whom it is drefted, receiveth fruition, as unitary blessing of God.

blessing of God.

backfilder ail.

8 But that which beareth thornes and briars , if 3 He fetteth foorth reprooved, and is neere unto curfing, whose end is the former threatto be burned.

9 4 But beloved, we have perfwaded our felves 4 Her mitigateth better things of you, and fuch as accompany falva- and affiwageth all tion, though we thus fpeake.

10 s For God is not unrighteous, that he should hoping better of them to whom he forget your worke, and labour of love, which yee writeth. forget your worke, and tabout of fore, and influence of the paideth them for their fortheir cha-

It And wee defire that every one of your shew ritie, thereby enthe same diligence, to the full affurance of hope goe forward, and

12 6 That ye be not flouthfull, but followers of end them, which through faith and patience, inherit the 6 Hee thewerh

13 7 For when God made the promife to Abra- neede of to goe ham, because he had no greater to sweare by , hee forward constant. fware by himfelfe,

14 Saying , 4 Surely I will abundantly bleffe ritte, and patience: thee, and multiply thee marveiloufly,

15 And fo after that he had taried patiently , he should obied and enioyed the promife.

16 For men verely sware by him that is grea-things are imposter then themfelves, and an oathe for confirmation willeth them to fet is among rhem an end of all strife.

17 So God, willing more fabundantly to shew the examples of unto the heires of promife the stablenesse of his to follow their. counfell, bound himfelfe by an oathe,

18 That by two immutable things, wherein it to pricke them is unpossible, that God should lie, wee might have forward. Because frong confolation, which have our refuge to lay inhetitance is cerholde upon that hope that is fet before us,

19 8 Which hope wee have as an acre of the nue to the end for foule, but fure and itselfalf, and it entreth into that ly promifed it, but which is within the vaile.

God bath not one-ly promifed it, but which is within the vaile.

also promifed it

20 9 Whither the forerunner is for us entred in, with an oathe, even Tefus that is made an hie Prieft for ever after + Gene 12,2, and

the order of Melchi-fedec. e I will heape up benefits most plentifully upon thee. I More then was needefull were it not for the wickedneffe of men which beleeve not God, nothough he fweure. 3 He likeneth bope to an ancre ; because that even as an ancre being cast into the bottome of the sea, stayeth the. whole thip , fo doeth hope also enter even into the very fectet places of heaven. And be maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the comparison of the Priesthood of Christ with the Leviticall. repeateth Davids worder, wherein all those comparisons whereof he hath before made mention, are fignified at be declareth in all the next chapter.

CHAP, VII. He hash hitherto fibred them up, to marke diligently what things are to be confidered in Melchi-fedec, is wherein things are to be confidered in Melchi-fedec, 15 wherein he wlike unto Christ. 20 Wherefore the Lam flould give place to the Cofpel.

F Or this 1 Melchi-fedec & was King of Salem, 1 Declaring those the Priest of the most high God, who met Abra- words, certaine ham, as he returned from the slaughter of the chi-state, where Kings, and a bleffed him:

To whom also Abraham gave the tithe of rison franders of all things, who first is by interpretation King of the Priesthood of righteousacsie : after that, he is also King of Salem, vigicall : first Melthat is, King of peace.

is confidered as she figure of Christ, and thefe are the heades of that comparison. Melchi-fedec was a Kin and a Priett; and such an one in deede is Corut alone. He was a King of peaceand?
righteousnesse; such an one in deed is Christ alone. \$ Gen 14,13. a With a righteoufnelle ; fuch an one iu deed is Christ alone. folemns and Ryiefily bleffing.

3 2.Without

6 If they fall away, thould be renued againe by as though they come

ning with a finithat tharpoeffe,

connating them to to bolde out to the

what vertues chiefly they have ly-and alfo to profit: to wit, of chaand leaft any man fay, that thefe before themfelves

their ancesters, and 7 Anorher pricke taine, if we conti-

17.1. and 12.17.

chi-fedec bimfelfe

that the laft Prieft.

was abrogated by

fitorie things fan-

themselves, or be-

ment whereby bee

prooverh that the

Chrift is beiter

ment tending to

2 An other fi-gure : Melchi-fe-dec fer before us so be confidered as one without beginning and without en ding, for neither his father nor his mother, por bis ancesters, nor hit of: and fuch an one indeede is the Sonne of God, to wit, an

death are written everlafting Prieft : as be is God, without mother wonderfully begotten : as he is man without father wonderfully conceived. 3 Au other figure : Melchi-fedecin confideration of above Ahraham, for hee tooke tenthe of him, and bleffed

bim as a Prieft : Such an one in deed is Chrift,up. on whom dependech even Abrahams fauctificati. on, and all the beleevers, and whom all men ought to worship and reverence as the authour of all. # Num. 18,21. Abraham. c He speaketh of the publike blef-

Priefts ufed. 4 A doubleamplification. The firft, that Melchifedec tooke the renths, 4s one immortall (10 wir, of the endlesse life. he is the figure

fing which the

e Of the infiliation of Aaron. f Had any thing to doe about the altar. 7 Leaft any man might object, that the Priesthood indeed was translated from Levi to Inda, but yet man might obtest that the Presisoon number was transment from the Trop and the property of the property of the Presisoon of the Presisoon of the Presisoon of David, for the see, according to the order of Meldo, feder, whether all of excellent infinition of Presistation of the Presistance in the Pr Law did fland upon sheourward and bodily anointing ; but the factifice of Melchinice out to be everlatting and more spirituall.

Net affect the ordination, thick cummandeth fraile and transfer things, as to as done in Aurone consecution, and that while Pringheed.

Plaint to, 4, chap. 5, 6. fedec is fer our to be everlatting and more fpirituall. M that whole Priefibood.

3 2 Without father, without mother, without kinted, and hath neither beginning of his dayes, neither end of life; but is likened unto the Sonne of God, and continueth a Prieft for ever.

4 3 Now confider how great this man weat, unto whom even the Patriarke Abraham gave the tithe of the spoiles,

5 For verely they which are the children of Levi, which receive the office of the Priefthood, have a 4 commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they b came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them , received tithes of Abraham , and bleffed him that had the promises.

7. And e without all contradiction the leffe is bleffed of the greater.

8 And here men that die , receive tithes ; but there he receiveth them, of whom it is witnessed, that he liveth.

4 And to fay as the thing is , Levi alfo which his Priesthood was receiveth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father Abraham, when Melchi-fedec met him.

11 5 If therefore 4 perfection had bene by the Priefthood of the Levites (for under it the Lawe was established to the people) what needed it furthermore, that another Priest should rife after the order of Melchi-fedec, and not to be called after the order of Aaron ?

12 & For if the Priefthood be changed, then of necessitie must there be a change of the . Law.

13 For hee of whom these things are spoken, pertaineth unto another tribe, whereof no man b Were begotten of f ferved at the altar.

14 For it is evident, that our Lord fprung out of Iuda, concerning the which tribe Mofes spake nothing, touching the Priesthood.

7 And it is yet a more evident thing , because that after the similitude of Melchi-sedec there is rifen up another Prieft.

16 8 Which is not made Priest after the 8 Law of the carnall commandement, but after the power

17 For hee teftifieth slau , & Thonatta Prieft for ever, after the order of Melchi-fedec.

death is in no place made mention of , and David fetteth him foorth as an everlasting Priest) but the Leviticall Priests , as mortall men , for they succeede one another : the fecond , that Levi himfelfe was tithed in Abraham by Melchi-fedec. Therefore the recono mata keva nimene was tituet in Australia o National del Prifithod of Melchi-elec (rhai i, Chrifteanwho is pronounced et o be an everlafting Prieft according to his order) is more excellent than the Leviticall. 5 The third treatife of phin Eprifle, wherein after her hat provoed Chrift to be a King a Propha of a Prieft, here now handleth difficially the condition and excellencie of all thefe offices, thewing that all thefe were but fladowes in all other, burin Christ they are true and And hee beginneth with the Priesthoode , wherewith also the former treatife ended , that by this meanes all the parts and members of this diffutation , may better ended, that by shi meane all the parts and members of this disputation, may better bang together. And fifth of all he protovet that the Levitisal II pricishood was imperfect, because another Priest is promifed a long time after according to another order, that is to Gay, of another more fortule and falloniou. A fifthe Pricishod of Levit Chair is to Gay, of another more fortule and falloniou. A fifthe Pricishod of the order, the same price of the end fallonious draws price the order of the pricishod of the cut was neckared, but also that it was changed for this; for these two cannot fland together, because that the price of the pricishod of the court of the production of the price of first appointment of the tribe of Levi , did thut footh the tribe of Luda, and made it also our to Levi : and this latter doesh place the Pristhood in the tribe of Juda.

18 9 For the a commandement that went afore, 9 Againe, that no is difanulled, because of the weaknesse thereof, and man might obick unprofitablenesse.

19 For the Law made nothing perfite , but the to make a perfite bringing in of a better hope, made perfite, whereby ooe, by the cou-

20 20 And forefmuch as it is not without an oathe rogener, has proof (for these are made Priests without an oathe: 21 But this it made with an oathe by him that the latter, at un-

fayd unto him, . The Lord hath fworne, and will profitable, and that not repent, Thou art a Price for ever, after the or- them both. For by the nature of der of Melchi-fedec.) how could those 22 By fo much is Iesus made a fuerty of a bet- corporall and tran-

ter Testament.

23 ts And among them many were made Priefts, &ifie us, either of

because they were not suffered to endure, by the ing joyned with reason of death. another > 24 But this man , because hee endureth ever, h The ceremonial hath a Priesthood, which i cannot passe from one lawe. to Another ateu-

to another. 25 Wherefore , hee is k able also perfectly to fave them that come unto God by him , feeing hee Prietthoode of

ever liveth to make intercession for them. 26 12 For fuch an hie Priest it became us to bood of Levi, behave , vulich is holy, harmeleffe, undefiled, feparate caufeit warefle-

from finners, and made higher then the heavens : blifhed with an 27 Which needeth not dayly as those hie Priests outhe, but theirs to offer up facrifice , & first for his owne finnes , and was not fo. to offer up facrifice, \$ first for his owne finnes, and \$ Pfal. 110.4. then for the peoples: 13 for I that did hee monce, 12 An other argon

when he offered up himfelfe. 28 For the Law maketh men hie Priests, which the fame purposes have infirmitie : but the a word of the oathe 14 that Priests (as moro was fince the Lawe, maketh the Sonne, who is rall men) could

confectated for evermore. oor be everlafting. bur Chrift as be it everlasting, so bath he also an everlasting Priesthood , making most effectuall inter-cession for them which by him come unto God. i Which cannot passe areas, k Hee cellion for them whiten by aim come unto God. I where canner paile areay. R see it, see and meet. 1a Au other argument: These are required in an bie Priest in occencie, and perfect pureoffe, which may separate him from suncers for whom he offereth. But the Leviticall hie Priestes shall not be found to be such, for they offer first for their owe finnes : Bur Christ onely is fuch a one , and therefore the true and onely hie Priest. Levit. 16,11. 13 An other argument which norwith flanding bee handleth afterward: The Leviticall Prieste offered factifice after fabut for other, not facilities, and then for the people. But Christ offered out for himselfe, but for other, not facilities, but bimselfe, not oftentimes, but once. And this ought not to feeme strange, (ayth be, for somuch as they are weake, but this man is confectated an everlasting Pries, and that by no bathe.

1 That farrifice which her offered.

m It was fo done, that is needeth not to be repeated or offered againt any more. a The commandement of Ged which was bound with an eather. 14 An other argument taken of the time : formee things are taken away by the latter. o Exhibited.

CHAP. VIII.

I To proope more exetainely that the ceremonies of the Law are To proope more certainty that the electmonter of the Law are abrogated, 5 hee shewesh that they were appointed to serve the headenly paterne. 8 the bringeth in the place of Ieromies 15 to proobe the amendment of the olde covenanc.

N Owe. , of the things which wee have spoken, this is the fumme, that wee have fuch an high Prieft , that fitteth at the right hand of the throne things areto be of the Maiestie in heavens,

2 a And is minister of the a Sanctuary , 3 and that we have a of that b true Tabernacle which the Lord pight, Prieft then those and not man.

3 4 For every high Priestis ordeined to offer Priests are, even both gifts and facrifices : wherefore it was of necessitie, that this man should have somewhat also right band of the to offer.

Levinicall high fuch a one as esoft bigb God in heaven They of Levi were high Prieftes in an earthly fanduary , but Christis in the bea-

r Me briefiv re-

unto all thefe

referred, to wit,

peaterh ibat, where-

venly. a Ofheaben. 3 They of Levi exercifed their Priesthood in a fraile rabeinacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be everlatting , as it shall afterward be declared, Dody Watts b Of hit beite. 4 Hebringeth a reason who is multi-considered be that Christ should have a bodie (which be calleth a abernacle which the Lord-pight and unman) to with, that he might have what to offer: for other writche could not be an high Priest. And the felfe same body, is both the tabernacle and the factifice. Nnn 3

5 For

g Ree giveth a that our bie Prieft is in the beavenly fan Atnary and not in the earthly : becapfe, fairb be.if be were now, on the earth breeguld nor minister in the earthly fanctus. rie, feeing, there are ver Levincell Priettes, which are appointed for him, that is to fay, to be paterers of Loat perfite exam. ple. And to what purpole should the parernes ferve

when the true and originall example is prefent. - Exod. a5.40. 6 He entreth into the comparison of the olde and tranfitorie Testament or covenant being but for a time, whereof the Levitical! Prieftes were mediatourt, with the new the everlafting Mediatour Bereofis Chrift, to flieve that this is not onely better then that in all refpects, but slfo that that was abrogated by this. He proove b by the testimonie of

Teremie,that there is a fecond Teftament or covenant, and therefore that

n Adivision of the first Tabermacle which bee calleth worldly, that isto fay. Eranfnorie and earthly into two parts, to wit, in. to the holy plaees and the Holieftof all. a An earthly and a flitting. fecond vaile, not becaufethere were two vailes, but be-

caufeir was be-

hinde the Sane

Austie or the

4 , For he were not a Pricet, if he were on the reason why he said earth, seeing there are Priestes that according to

the Law offer gifts,
5 Who ferve unto the paterne and shadowe of heavenly things, as Mofes was warned by God when he was abor to finish the Tabernacle, & See, fayd he, that thou make all things according to the parerne, shewed to thee in the mount.

6 6 Bur now our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established upon

berter promises.

7 For if that first Testament had bene unblameable, no place should have bene fought for the fecond.

8 For in rebuking them hee faith , & Beholde, the dayes will come, faith the Lord, when I shall make with ethe house of Israel, and with the house of Iuda a new Testament :

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt : for they continued not in my Testament, and I regarded them not, faith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, fayth the Lord , I will put my Lawes in their minde , and in their heart I will write them , and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, faying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteoufneffe, and I will remember their finnes and their iniquities no more.

13 8 In that he faith a new Teftament , he hath : abrogate the olde : nowe that which is difanulled and waxed old, is ready to vanish away.

the fift was not perfite. Lere. 31,31,34,33,34, rom. 12,17. chap. 10,16. c Recalleth of David was divided into two factions, the Prophet giveth us to understand that shrough the neve Tellament they fhalbe ioyned rogether againe in one. could not be called new if it differed not from the old. And against have away, for it could not be called new if it differed not from the old. And against hat fame is at tongst taken away, which is subject to corruption, and therefore imperfect.

CHAP, IX.

a Comparing the forme of the Tabernicle, Comparing the farme of the taberpaice, 10 and the cere-monies of the Larp, 12 unto the teach fet out in Chrift, 15 he concludeth that now there is no more needs of an other Prieft, 24 Lecaufe Chrift himfelf thad fulfilled the fe dueties under the new cobenant.

T Hen a the first Testament had also ordinances of religion, and a a worldly Sanctuary, 2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the

thewbread , which Tabernacle is called the Holy places, 3 And after the b fecond vaile was the Taber.

nacle, which is called the . Holieft of all, 4 Which had the golden cenfer, and the Arke

of the Testament overlaid round about with gold, wherein the golden por, which had Manna, was, and * Aarons rod that had budded, and the * tables of the Testament.

5 * And over the Arke were the glorious Cherubims, shadowing the a mercie seare : of which things we will not now speake particularly,

fire Tabernacle. c The holieft Sanctuary. # Num.7,10. % 1.King.8,9. 2.chron. f.to. & Fre. d The Hebrewer call the cover of the Arke of the toyenant, the mercie feate, Whomboth the Grecian and we follow,

6 2 Now when these things were thus ordeined, the Priest went alwayes into the first Taber- Now become nacle, and accomplished the fervice.

7 But into the second went the hie Priest fices which bedie alone, once every yeere, not without blood which width into those he offered for himselfe, and for the eignorances of dayly sarrifices,

B 3 Whereby the holy Ghost this signified, enfice, with the that the way into the Holiest of all was not yet which the high opened, while as yet the first tabernacle was stan- Priest onely, bue-

9 4 Which was a figure ffor that prefent time, Holieft of all wherein were offered gifts and facrifices that could with blood, ofnot make holy, concerning the conscience, him fered for himthat did the fervice,

10 5 Which onely flood in meates and drinkes & Eaod. 20, 19. and divers washings, and carnall rites, g-which were levit. 16, a. enjoyned, untill the time of reformation, e For the finnes.

good things to come, 7 by a h greater and a more ly rice and ceres perfect Tabernacle , not made with handes , that is, monie be gathereth that the way not of this building,

12 8 Neither by the blood of i goates and calves: Was not by fuch but by his owne blood entred hee in once unto into heaven, which the holy place, and obteined eternall redemption was shadowed by the Holieft

13 \$ 9 For if the blood of bulles and of goats, did the hie Prieft and the aftes of an heifer , sprinkling them that are alone enter io uncleane, fanctifieth as touching the k purifying of thither should out all other, and

14 How much more shall the blood of Christ that to offer fawhich through the eternall Spirit offered himselfe for himselfe and without fault to God, a purge your conscience for others, and af-from I dead workes, to serve the living God? terdid flut the

15 40 And for this cause is he the Mediatour of Holieft of all

againe ? 4-An objection : If the way were

Once every yeere

entring into the

motopened into heaven by those facrifices (that is to fay, If the worthippers were not purged by them) why then were those ceremonies used to wit, that men might be. called backe to that spiritual example, that is to say, to Christ, who should cotted all those things at his comming.

For that time that that spire had to say. An other reason why they could not make cleane the conscience of the worthippers

to wir, because they were outward and carnall or corporall things-were as you would say a burden, from which Christ delivered ut. g For they entreld into the declaration of the figures, and fifth of all comparing the Lewiteal light Priest with Christ, (that is to say, the figure with the thing it selfe) bee attributes to Frieft with Chrift's (rbas is to fay, the Squre with the thing it fells') becautibuted to Chrift the administration of good thingstroome, that is, evertalising, which those carnull things had respect une. 7 An other comparison of the first corruptible Tabernacles with the laters (that it is say, with the chumane asture of Chrift's) which is the rune incorruptible Temple of God, whereinto the Sonne of GoD tented at the Levistal high Priefts into the other which own first lead nationize. By a more recellent and better. Be no other comparison of the blood of scribers with Chrift. The Levistal high Triefts aroungly by hode that they place into the with Chrift. The Levistal high Triefts aroungly by hode that they place into the holy bodie of his, source by it into be save it if life, officing his cover and pure blood for an evertaling resemption. From one soft fram Chrift is dorfert the bady to the bit. Trieft, and the Tabernacle, and the facilities, and the Only and the Sarifice, was a the control to the Signer, to that Chrift in which the high Prieft, and Tabernacle, and Sarifice, was to the figures, fo that Christ isboth the high Priest, and Tabernacle, and Sacrifice, yea, i For in this yeerely facrifice of reconall thefe both truely , and for everall tothe doubt mury, and rotever.

Cilitation, there were two kindes of factifions, the one a goate, the where a helfer, or called the cilitation of the west was the fact of the contrast fyriak ling of blood and after of bradles, was a true and effectual figure of purisitying and cleaning, how, much more shall the thing it selfe and the trueth being present, which in times past. was thadowed by those externall Sacraments, that is to fay , his blood which is in fuch fort mans blood, that it is also the blood of the Sonne of God , and therefore bath .. an everlatting vertue of purifying and cleaning, doe it ? the figures apart, being separate from the thing it selse. * 1.Per.1,19. 1 John. 17. revelation 1,5. ** Luke 1,74. I From fines which proceeds from death, and bring foorth nothing but death.

10 The conclusion of the former argument : bere.
fore feeing the bleed of beatife did not pruge fines, the new Tellament which was. before rime promifed, whereunto thole outward things had refpett, is now indeed eftablifted , by the vertue whereof all transgressions might be taken away , and heaven in-. deede opened unto us: whereof it followeth that Christ filed his blood also for the Fa-

thers : For bee was fhadowed by those olde ceremonies , otherwife , unleffethey had.

ferved to reprefent him , they had bene nothing at all profitable. Therefore this Tefta-

ment is called the latter, not as concerning the vertue of it, (that is to fay, temiffion of, finnes 1 but in respect of that time, wherein the thing it fellows finished, that is to

fay, wherein Christ was indeede exhibited to the world, and fulfilled all things which

were necessary to our falvation,

to be repeated

are everlalting,

firfb, witne ffeth

g.pet. 3,18. ve 'A season why the Testament

the newe Testament, that through & death which was for the redemption of the transgressions that were in the former Testament , they which were must be established ritance.

by the death of the Mediatour, because this Telta-

ment bath the condition of a Teftament or gift, which he that made it, is alive.

by death, and therewithout blood. fore that it might

be effectuall, it muft peedes be that he that made the Teflament, flould

\$ Gal.3,75. Ja There muft be a proportion bezweene those things which puri-

are purified : Voder the Law all those figures were earththe Tahernacle, she booke, the vefalthough they

were the figures of heavenly things. Therefore it was requitire that all shole Gould be mony of the faine parure to.Wit, with the blood of beafts, with water,

Burunder Chr.ft all things are beawenly, an heavenly tabemacle, ao beaveoly farrifice, an and braven

wooll.byffope.

infelfe is fet open before us for an everlafting babicstion . Therefore all

thefe things are land fied in like fort , to wit , with that everlalling offering of the quickening blood of Chrift. " in Arthe Lord had common sed 13 # Ex6d 24.8. o The fimilitates of bravenly shings sweet earthly; and aprinting the growth of the first with the printing that with the blood of beatt, and woll, and byflore. But doder Christ all things are heavenly, and therefore shey could not but be fanch field with the offering of his lively blood.

13 Another double companies. rifon : The Levinical bie Priell entred into the San Quarie , which was made indeed by the commanderneos of God, but yet with med bands, that it might be a parente of anow ther more excellent, to wit, of the beavenly place. But Christ corred even into heaven it felfe. Againe, he appeared before the Arke, but Christ before God the Fa ber bimfelfe telle. Agame, he appeared before the ARKS, but Carin before God the Parber bindele.

14. Another double Comparigno: The Levicial bir Pritt Offered other blood, built

Christ offered bit owner the every perfequence included bir offering? Christ offering blum?

felle but once, abolished some altogether, both of the former ages and of the ages to

lelle bue, one, abolition inner atogener, noto of the other age, extra to the special countries of the count

man; 50-28 for justing and a for them that the libe changed; the rich apping it is had of stand in Cor 251; it is a for the changed; the rich apping it is had of stand in Cor 251; it is a Roin 52. a gas, 333; if Thu the gueral process are attained to the changed in the change taine, and final never be mooved.

16 Shortly by the way be fettelb out Chrift as Bodge, partly 10 terrifie them, which do not rest themselves in the onesty obligion of Chrift once made, and partly to keeps the faithfullimateir dustic, that they goe not

called, might receive the promise of eternall inhe-

16 11 For where a Testament is , there must be the death of him that made the Teftament.

17 & For the Testament is confirmed when men are dead : for it is yet of no force as long as

18. 12 Wherefore, neither was the first ordeined

19 For when Mofes had fpoken every precept to the people, maccording to the Law, hee tooke the blood of calves and of goates, with water and purple wooll and hyffope, and a sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Taberhe, and those which nacle with blood also, and all the minishing vessels. 22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the psimilitudes feb.thefscrifices. of heavenly things should be purified with fuch things : but the heavenly things themselves are pu-

rified with better factifices then are thefe. 24 13 For Christ is not entred into the holy, places that are made with handes, which are fimilitudes of the true Sanctuarie; but is entred into. purified with some very heaven , to appeare now in the fight of God

for ns, 14 Not that he should offer himseife often. as the high Prieft entred into the holy place every' yeere with other blood,

26 15 (For then must be have often fuffered fince the foundation of the world) but now in the p end of the world hath he bene made m nifeft, once to put away a finne by the fact thee of himfelfer

beavely doctrine, shall ronce die, and after that commeth the judge-

So & Christ was once offered to take away the finnes of f many , 16 and unto them that

fore Conflict construction was used and the street of it extended both to foure that, spere before, and to four that the after bis comming. It to be latter days, of The whole toot of fine. If Helpesketh of the materall flate and condition of man. For as for Lazarre and certains other that died twofe, the was no usual thing deceroes well a colon by a

looke for him shall hee appeare the second time without finne unto falvation.

CHAP. X.

a He prodeth that the facrifices of the Law were unperfite, a braugi hat y were yearly recurred. "But he to having of of Child Level and proposed to the to having of Child Level and proposed to the products by Davidstelft. When it is a Thom on adderth an exhortation. 19 and few drawly threatenth them that exist the prace of Chilf. 36 In the end he prayfeth patience, 38 that commetts of faith.

z He proventeth F Or a the law having the shadow of good things a prive chicking, why then were to come, and not the very image of the things, those sarifices of can never with those facrifices, which they offer feed, the Apo yeere by yeere continually , fanctifie the commers the answereth firth thereunto. touching that

2 For would they not then have ceased to have which was the bene offered, because that the offerers once purged, solemost of all, should have had no more conscience of finnes? wherein (faith he

But in those facrifices there is a remembrance there was made againe of finnes every yeere.

4 For it is unpossible that the blood of bulles of all former every yeere a renembrance againe

and goates should take away sinnes. finnes. Therefore

Wherefore when he is commeth into the that factifies had world, he faith, & Sacrifice and offering thou would have for the sacrifice and offering thou would have for to what dest not : but as bodie haft thou ordained me. purpofe fhould

6 In burnt offerings , and finne offerings thou iboleficoes which haft had no pleafure. are purged be to-7 Then I faid , Loe , I come (in the beginning wherefore floud

of the booke it is written of me) that I should do new sinnes come thy will O God.

Above, when he faid, Sacrifice and offering, every yeare, if those and burnt-offerings, and finne-offerings, thou woul- lift fine dest nor have , neither hadft pleafure therein (which a Ofthings which are offered by the Law)

9 Then fait hee, Loe, I come to doe thy will, which were promised for the Fathers, O God , he taketh away the dfirst , that he may sta- aud exhibited in bliff the fecond.

10 By the which will we are fanctified , even by a Aconclusion following of those

the offring of the body of Iesus Christ once made. things that went It 3 And every Priest e standeth dayly mini-before and comflring, and oft times offereth one-manner of offe-prehending also ring, which can never take away finnes : be orber facrifie

-12 But this man after he had offered one facri- cer. Seeing that fice for finnes , & fitterh at ever at the right hand the Law could the Sacrifices of nor doe it, therefore

13 4 And from henceforth tarieth * till his ene- Christ fpeaking mies be made his footfoole. of nimfelfe as of

es be made ins too moone.

14 For with one offering hath he confectated monifelted in the for ever them that are fanctified. 15 s For the holy Ghoft alto beareth us record : evidently that

for after that he had faid before.

God selleth not 16 & This is the Testament that I will make in the factifices, but of his Songe our him

Prieft, in which obedience be offered up himfelfe once to bis Father for us. Soone of God is fayd to come into the world when he was made man. & Mal.40.7. e. It is word for word in the Hebrew text, Thou hall pearled mine cares thorow, that is, thou hall made me obedient, and willing to heart. d That is, he fact thousand ettablish the second, that is the will of God. 3 A conclusion. wi h the other part of the comparison? The Leviticall his Priest repeateth the fame tarrifices dayly in his ; factuarie: whereupon it followerb that neither thole factifices, neither thole off ingre neither those hie Prietts could take away finner. Bot Christ, having offered one faction nerther tours and the series of all men; and having fandified his owne function fureth arther actions of the Barber, having all power to his handes. . . At the action of the Barber, having all power to his handes.

T. Chap. 1,13. pfal. 110,1. 11001. 15,25. 4 He preventelb a privie obie & ion, 10 win that yet not with should be we are subied to finne and death, where us to the Apofile answererb , that the full efficacie of Chrifts vertue hath unt yet fhewed it feife. Sue thall at length appeare when bee will at once preto flight all his enemies, with whom Chapter was 3. s Although theredoe get remaine in un reliques of finne , yerzbe worke of our faultifitation which is to be perfected . Dangesh upon the felfe fame facrifice which never shall be repeated : and that the Apollie prougerb by alledging againe the reftimonies of ference, thus, Sinne is taken away by the new Testament , feeing the Lord faith that it finals come to paste , that according to the forme of it , he will no more remembet our finnes : Theretore we neede now no purzing favrifice to take away that which is already taken away, but we must rather take paines athat we may now through faith be partakers of that facrifice. # #ckaging 33. som. 33,27, chap.8,8,

Mnn 4

f Why then, where

is the fire of Pur-

gatorie, and that Popi haefintion

of the fault and the

E Ho faid wall , for

Some ? for there se-

offering, to wit, of

6 The fumme of

the former treasife: Weare not

thur out now of

the holy place, as

che Fathers were,

entrance into the erue holy place

Cahat is, into hea-

are purged with

beafts, but of Le-

eimes paft, dosch

she vaile agains

me hur chrough

brought us into

ing prefent with us, fo that wee

have now truely

which is over the

b So Christo flefb

under a vaile, for

the brightnes of it .

that factifice of

Chrift may be ap-

he describeth by

tion of the Spirit,

which caufeth us

furely to hope in

God, and to pro-

poffible one ano-

an bigh Prieft,

house of God.

he vaile, which is bis Reft, be bath

fue. Neither as in

she bie Prieft fhut us our by fetting

but we have an

mainethanother

thanke Gibing.

punifhment ?

unto them after those dayes , fayth the Lord , I will put my Laws in their heart, and in their mindes will write them

17 And their finnes and iniquities will I remember f no more.

18 Now where remission of these things is, there is no more offering for g finne.

19 6 Seeing therefore, brethren, that by the blood of lefus we may be bolde to enter into the

Holy place. prepared for us, through the vaile, that is, his

21 And feeing wee have an high Prieft , wwhich i over the house of God.

22 7 Let us draw neere with a i true heart in affurance of faith, our k hearts being pure from an evill conscience,

23 And washed in our bodies with 1 pure water, let us keepe the profession of our hope, withveo) feeing that we out wavering, (for he is faithfull that promised.)

24 And let us consider one another, to provoke unto love, and to good workes,

25 Not forfaking the fellowship that wee have among our felves, as the maner of fome is : but let us exhort one another , 8 and that fo much the more, because ye see that the day draweth neere.

26 4 For if we finne m willingly after that wee have received and acknowledged that trueth, there remaineth no more facrifice for finnes,

27 But a fearefull looking for of indgement, heaven it felfe, beand violent fire, which shall devoure the nadver-

28 9 He that despiseth Moses Law, dieth without mercy & under two, or three witnesses :

29 Of how much forer punishment sappose yee shall he be worthy, which treadeth under Sheweth us the Godhead as it were foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was fanctified, and doeth despite the Spirit of otherwise me were

30 10 For we know him that hath faid, * Ven-A moft grave exgeance belangeth unto mee : I will recompense, faith the Lord. And againe, The Lord shall b indge his In he fhewerh how

31 It is a fearefull thing to fall into the hands plied to us : to wit, by falth, which also of the living God.

32 11 Now call to remembrance the dayes that are passed, in the which, after ye had received light, the confequents, to wit, by fandifica. ye indured a great fight in afflictions,

33 Partly while ye were made a p gazing flock both by reproaches and afflictions, and partly while ye became 9 companions of them which were fo cuse by all meanes toffed to and fro.

34 For both yee forrowed with mee for my

hers falvation, shrough the love abrough the low abstraint on one toward another—i With no drable and counterfeir heart, but with fach shat is in our one toward another—i With no drable and counterfeir heart, but with fach as a heart as it ready and in detect given to Cal. R. That is it which the Lead faith, But shall, the Lead faith, But shall, the Lead faith are parted for the Leaf California, the California of the Leaf California of the Leaf California of the California of the California of the California of the Leaf California of the California of the California of the Leaf California of the nhey wickedly reiefted him in whom onely falvation confifeth. 4 Chap.6.4. finne through the frailtie of mans name. C' another thing to preclaime marre as it were to God at to an enemie. 9 If the breach of the Law of Moles was puoished by death, how much more worthy death is it to fall away from Chrift ? \$ Levit.19,15 how much more worthy death titte att away from Carting.

mat. 18, 16, 16ho 3, 19, 2.007. 3, 11.

20 The reason of all these things is because god it a revenger of such saids pilife him; otherwise he should not rightly governe his Church,

Now there is not him more horsible then the warth of the living God.

Deut. 32. Now there is nothing more horsible then the wrath of the living God. Deut. 33. rom 23.13. O Rule or gebrene. 22 As be terrified the fellers away from God, fo doet be now comfort them that are conftant and fland frongly, fetting before them the successe of their formentights , fo firring them up to a fure hope of a full and readie vi-Rorie. P Ton mere beaught foorth to be afhamed, q In taking their mifericieto be some graferies,

bondes, and fuffered with joy the spoyling of your goods, knowing in your felves how that ye have in heaven a better, and an enduring I fubflance.

35 Cast not away therefore your confidence which hath great recompense of reward.

within this and the state of patience, that after ye little while.

have done the will of God, ye might receive the & Habak. a. 4. rom.

37 For yet a very flitle while, and he that shall eth the excellency

come, will come, and will not tarie. 38 4 12 Now the just shall live by faith ; but if the effett, because

any withdraw himfelfe, my foule shall have no pleafure in him. 39 But wee are not they which withdrawe out forth and amplife.

felves unto perdition, but followe faith unto the eth by fening the conservation of the soule. CHAP. XI.

He declareth in the whole Chapter , that the Fathers , which from the beginning of the world were approached of God, attain-ed falvation no other was then by faith, that the leves may know that by the fame ontly , they are kalt unto the Fathers in

N Ow a faith is the grounds of things which are I An excellens Ow a faith is the grounds of things which faith by the effects because it repreare not feene.

2 . For by it our a elders were well reported of. fenterh things 3 3 Through faith wee understand that the which are but yes world was ordeined by the word of God, so that test are were bewhich did appeare.

4 By faith Abel * offered unto God a grea
set finance which and we fee, are not made of things forcoureyes which did appeare.

4 By faith Abel * offered unto God a grea
set finance in the fina

ter facrifice then Cain, by * the which he obtained witnesse that he was righteous, God testifying of oughtto be ac-his gifts: by the which faith also he being dead, counted of, by yet fpeaketh.

s By faith was & Enoch translated , that he Fathers of whom should not e fee death : neither was he found : for wesame : and God had translated him : for before he was transla- whose authoritie ted, he was reported of, that he had pleafed God.

6 But without faith it is unpossible to please much. him : for he that commeth to God, must beleeve & Genef. 1.1. that God is, and that hee is a d rewarder of them that toba 1,10

7 6 By faith. * Noe being warned of God of by fetting out unto the things which were as yet not feene , mooved us most piked exwith reverence, prepared the Arke to the faving ampletof fuch as of his housholde, through the which Arke he conning of the world, and was made heire of the excelled in the righteoufnesse, which is by faith.

should afterward receive for inheritance, and hee any matter that apwent out, not knowing whither he went. 9 By faith he aboade in the land of promife, as briore, but of

in a firange countrey, as one that dwelt intents nothing with Isaac and Iacob heires with him of the same 4 Abel. promise.

omite.

30 For he looked for a city having a founda- 4 Enoch.

** Gene. 5, 25. tion, whose builder and maker is God.

11 Through faith & Saraalforeceived ftrength to conceive feede, and was delivered of a childe a This reward in when the was pastage, because thee judged him agareferred to any faithfull which had promised.

12 And therefore fprang thereof one, even of one which was f dead, fo many as the starres of the skie in multitude , and as the fand of the fea fhore ther of all the faith which is innumerable.

13 All these died in g saith, and received not 6 Noe.

Jara. & Geo. 12.4. C This foundation is fet against their rabetnacles of Geo 57.49. and ac. 2. A sunlikely to beare children. as if the had bene starke dead. g In faith, which they had while they have, and followed them even to their grove.

Coods and riches I He will come within this wery \$,17.gal.3.tt. 22 Hee commend. of a fure faith by it is the onely way to life which femtence be ferreth contrary against in-

things thatare in-

a He thewerh that the Pathers . this yeztue. a Thatie, thofe

and example oughe

3 He fheweth the . 8 7 By faith & Abraham , when he was called, b So that the world : obeyed God, to goe out into a place, which he which we fee, ared or was

Matt. 23,35.

E That he foould notdie. free promife.as Paul reacheth in

Abraham the fafull. Rom 4.4. 7 Abrabam and

were went when

they received the

Lacd.

Ifaac yet he ap-

pointed him to die,

and so against hope be bettered in hope.

Cen.21, 18.

m From which

B For there was

Derie death of Ifa-

meants whereof bee feemed alfo as

is were to babe

rifen againe.

Maac. 9:Gen. 17. 18,39.

Iscob.

lofeph.

Gen. 50,25; Moles

Exed . 3.3.

They were not

afraid to bring bim.

Exed 2,16.

ioy , but he muft

needs provoke

Gods wrath a-gainft hime .

Exed 14.32.

lericho.

Jofh 6.20.

A notableen

24 Rahab.

ample of Gods

goodnesse:

Iofh.2,1.

friendly , fo that fhe

did not onely not have them, but also

Aept them fafe.

and other judges

S : The fruit of the

Bxod . 1 2, 33-

The red fea.

P Such pleasures as he could not en-

afts 7,22.

Gen. 48,25.

Cen.47.38 .

not the true and

she death, by

ram .9.7.

extreame pober-

b. This is the figure the h promifes, but fawe them afarte off, and belee-. life: other also were a racked, and would not be a He meanth that Mentay mitght its ved them, and i received them thankefully, and delivered, that they might receive a better refure- perfection which things promifed. Ved them, and they were strangers and pilgrimes on the earth.

14 For they that fay fuch things, declare plainly, that they feeke a countrey. 15 And if they had bene mindfull of that coun-

promifer, to professe their religions by building of altars, and calling on the name of the Lord. trey, from whence they came out, they had leafure to have returned.

16 But now they defire a better , that is an hea-& Gen. 22,10. k Tried of the venly: wherefore God is not ashamed of them to be called their God : for he hath prepared for them 1 Alshough the promifes of life meremade in that

17 By faith & Abraham offered up I faac, when he was ktryed, and he that had received the 1 proonly bego ten Sonne mifes, offered his onely begotten fonne.

18 (To whom it was faid , \$ In I faac shall thy feede be called.)

19 For hee confidered that God was able to raife bim np even from the dead : from m whence he received him also after a a fort.

20 2 By faith " Isaac bleffed Iacob and Efau. concerning things to come.

21 9 By faith * Iacob when he was a dying, bleffed both the fonnes of Ioseph, and * leaning on

the end of his staffe, worshipped God.
22 10 By faith * loseph when hee dyed, made mention of the departing of the children of Ifrael, and gave commaundement of his bones.

23 . + By faith Moses when he was borne, was hid three moneths of his parents, because they faw hee was a proper childe, neither ofeared they the kings & commaundement.

24 By faith * Mofes when he was come to age. refused to be called the sonne of Pharaohs daugh-

29 And chofe rather to suffer advertitie with the people of God, then to enjoy the p pleasures of

finne for a feafon, 26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had re-

fpect unto the recompense of the reward. 27 By faith he forfooke Egypt , and feared not the fiercenesse of the king : for he endured, as hee

that faw him which is invisible. 28 Through faith he ordained the \$ - Paffeover

and the effusion of blood, least hee that destroyed the first borne, should touch them. 29 12 By faith they * paffed through the red fea

as by drie land, which when the Egyptians had affayed to doe, they were swallowed up.

30 13 By faith the *walls of Iericho fell downe after they were compassed about seven dayes

31. 14 By faith the 9 harlot + Rahab perished not with them which obeyed not, when I the had Consteon by and received the spies , peaceably.

32 15 And what shall I more fay 7 for the time would be too short for me to tell of "Gedeon, of Barac, and of & Sampson, and of * Tephte, also Gideon, Barac. of David, and Samuel, and of the Prophets :

33 Which through faith subdued kingdomes, wrought righteoufnesse, obtained the spromises,

and Prophets.

3 Judg. 6, 11.

2 Judg. 4, 6.

2 Judg. 4, 6.

3 Judg. 13, 24.

3 Judg. 11, 1, and stopped the monthes of lyons, 34 Quenched the violence of fire, escaped the

edge of the fworde, of weake were made frong, waxed valiant in battell, turned to flight the armies of the aliants.

promifes. 35 The 1 women received their dead raised to meane the forie of that woman of Sarepea, whofe fonne Blias raifed agains from death : and the Shunamise, whose fanne Elizani reflored to bis mother ..

36 And others have beene tryed by mockings cleating for were the and foourgings, yea, moreover by bonds, and pri-faints brought to

37 They were floned, they were hewen afun- tie, and confirating der, they were tempted, they were flaine with the wilderneffer. fword, they wandred up and downe in a theepes 16 Avamplificaskinnes, and in goates skinnes, being destitute, sion taken of the afflicted, and to mented :

zime: theix faith is 38 Whome the world was not worthin of they fo much the more to wandered in wildernesses and mountaines, and bemarveiled et, by dennes, and caves of the earth. bow much the pro-

39 16 And thefe all through faith obtained good mifes of things to

come were more report, and received y not the promife. darke , yet at length 40 God providing a better thing for us , that were in deed eati-

they 2 without us should not be made perfite, bited to us, fo that their faith and ours is as one , as is also their confectation and ours. But fam Chrift afarra off . . Z For their falbatten , and hang upen Chrift rebe was enbibited in our dages.

B He doth not onely by the examples of the Fathers before verified exhort them to patience and emfrancie, 3 but also by the example of Christ. as That the chastenings of God eaunot be rightly sudged by the outmand fenfe of our flefb.

W Herefore, + , let us alfo , feeing that we are + Rem 6.4. compassed with fo great a cloud of witnesses, color 3,8. caft away every thing that preffeth downe, and the ephe. 4.24, finne that a hangeth fo faft on: let us run with patience the race that is fet before us,

neethat a hangeth 10 12th on: let us run with pa
2 ab Looking unto lefus the authour and finiples, whereby we ther of our faith, who for the cioy that was fet be- ought to be firred fore him, endured the croffe, and despised the up to suborthe fhame, and is fet at the right hand of the throne of whole race, ca-God.

3 3 Confider therefore him that endureth fuch menu. speaking against of sinners, least ye should be wea- * For some before ried and faint in yout mindes.

4 4 Ye have not yet refisted unto blood, firi-feape sut. ving against finne.

, And yee have forgotten the confolation, fore us as the which speaketh unto you as unto children, My marke of this race, fonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loveth, hee chafteneth : all theroughoese

and he scourgeth every sonne that he receiveth.

7 If yee endure chastening, God offered himthe marke of our
felfe unto you as unto sonnes: for what sonne is it faith. whome the father chafteneth not?

If therefore ye be without correction, where- all kind of blesed. of all are partakers, then are ye bashards, and not power, yet fustered fonnes.

9 Moreover wee have had the fathers of our minic of the cross.

bodies which corrected us, and we gave them reve- 3 An amplification rence: should we not much rather be in subjectisizeumstance of on unto the father of spirits, that we might live?
the person, and

10 2 For they verely for a few dayes chaftened thing: themfelves, which he compa-

Stops and impedia gethus on all fides. To that we cannot

He ferrerb becaptaine, who wil-

lingly overcame of the fame way. b As it were upen

Wherese he had

on taken of the

reth berwint them. felves: for how great is fefus in comparison of us, and how farre more grievous things did he fuffer then wee? 4 Hee taketh an argument of the profit which commeth to utby Goda chaftifements, unlesse wee he in fault. First of all because some, or that rebellious wickedoese of our flesh, is by this meanest arned. 5 Seshings did be fuffer then wee? couldy, because they are testimonies of his fatherly good will towarde us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God. Prov. 3. 11. 6 Thirdly sif all men yeeld this tight to fathers, to whom trext after God wee owe this life, that they may rightfully correct their 6 Thirdly ,if all men yeeld this tight to fathers, children , fhall wee not be much more fubjedt to that out Father , who is the Author of the spiritual and everlasting life? 7 An amplification of the same argument:
Those sarbers have corrected us after their sanks, for some staile and transitorie profite: but God chasteneth and instructed us for our finguler profite, to make ut parallers of his holineste; which thing although these our senses doe not presently perceive, yer the end of the matter prooverb it3 The conclusion, pre must goe forward couragiously and keepe alwayes

a right, courfe and as farte forth as eve may) without any flaggering of Aumbling.

d The description of a man that is our downe, and your weake knees, of heart and cleans discouraged. courfe . and to that but let it rather be healed. you flew example

of good life for others to follow. * Rom. 12. 18. 9 We must live neffe with all men. To We muit fly-

die 10 edifie one another, both in doctrine and example of life. f That no herefie, or backefliding be an offence. 31 We muft efchew forcication, and a prophane

m mind, as giveth not to God bis due honour , which weicked nelle bow Leverely God will as length punifh, the postipieczample of Efau zeacheth us. Gen. 27,33. E Therewarno Clace left for his

gepentante : aud it speareth by the etfe as what bis regrentance was, for when he was gone our of his farhers fight, he threamed his brother to kill him 22 Now he spplie eth the fame ex

horramon, to the Propheticatiand Lingly office of Chrift compared with Mofes , after abis fort, If the maactie of the Lawe was fogreat, how great thinke you that the glorie of Chrift and the Gofgel is? And this comparifon he declareth alfo parti-3; Erod 19,16

are taken up into heaven , although one patt of them doeth Geepe in the earth. The applying of the former comparison, this were not lawfull to contemne his worde which fyake on the earth , how much leffe his voice which is from beaven? He compareth the fledfaft maieflie of the Gofpel, wherewith the whole world was Shaken , and even the verie frame of beaven was as it were aftonified , with the fmall and vanishing found of the governance by the Law. % Agge.2.7.

appeareth evidently in this that the Prophet fpeaketh of the calling of the Gentiles, that shele worder must be referred to a e kingdome of Corift. 45 A generall exhorta-tion to live reverently and religiously under the most happie subjection of so mighties A generall exhorta-

Ring , who as he bleffeth his most mightily , so does he most severely revenge the mebellious, And this is the fumme of a Christian life, respecting the first table,

us after their owne pleasure, but he chaffened us for our profite, that we might be partakers of his holineffe.

11 Now no chastifing for the prefent feemeth to be joyous, but grievous : but afterward, it bringeth the quit frinte of righteoufneffe, unto them which are thereby exercited.

12 s Wherefore lift up your hands which & hang

13 And make eltraight steps unto your feere, lest that which is halring, be turned out of the way,

14 4 9 Follow peace with all men, and holines,

without the which no man thall fee the Lord. 15 Take heede, that no man fall away from the grace of God : let no froot of bitternes fpring in peace, and boli- up and trouble you, least thereby many be defiled.

16 11 Let there be no fornicatour, or prophane person as & Efau, which for one portion of meate

fold his birthright.

17 * For ye know how that afterward also when he would have inherited the blefsing, he was reiected: for he found no g place to repentance, though he fought that the fing with teares.

18 12 For yee are nor come unto the 4 mount that might be b touched, nor unto burning hire, nor to blackneffe and darkeneffe, and tempett,

19 Neither unto the found of a trumpet , and the voice of wordes, which they that heard it, excufed themselves, * that the word should not be fpoken to them any more.

20 (For they were not able to abide that which was commaunded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart :

21 And so terrible was the i fight which appeared, that Moles faid, I feare and quake.)

22 But ye are come anto the mount Sion, and to the citie of the living God, the celettiall Hierafalem, and to the companie of innumerable Angels,

23. And to the affembly and congregation of the first borne, which are written in heaven, and to God the judge of all, and to the spirits of just and k perfite men.

24 And to Iefus the Mediatour of the new Teflament, and to the blood of sprinkling that spea-

keth better things then that of Abel.

25 13 See that ye despile not him that speaketh: for if they escaped not which refused him, & spake on earth; much more shall we not escape, if wee turne away from him that (peaketh from lieaven.

26 24 Whofe voice then thooke the earth, and now hath declared, faying, 4 Yet I once more wil I shake, not the earth onely, but also heaven.

27 And this worde, Yet once more, fignifieth the remooving of those things which are thaken, as of things which are made with hands, that the things which are not shaken, may remaine.

15 Wherefore feeing wee receive a king-Which might be touched with hander, which was of a groffe and earthly matter. * Exod 20,19. * Exod, 19,12. i The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. k So he calleto to me in that dome, which cannot be thaken , let us have grace m By reverence is whereby we may fo ferve God, that we may pleafe meant that hovelt tham efaftees which him with mreverence and a feare.

keeperb bem in 29 For # even our God is a confuming fire. their duezies. n Religious and

CHAP. XIII.

2 But alla 1 Hee giveth good leffons not onely for manuers, for dettrine.

L Et 3 brotherly love continue. 2 * Be not forgetfull to entertaine ftrangers : for thereby fome have * received Angels in- the fecond table,

to their houses unwares.

Remember them that are in bondes, as ally toward franthough ye were bound with them : and them that gers, and fuch at are in affiliction, as a if ye were also afflitted in the are afflicted.

4 Mariage is honourable among all, and the and 19.3. bed yndefiled: but whoremongers and adulterers a Beformuck tou-

God will indge.

5 3 Let your conversation be without cove- feriewere yours.
tousinesse, and be content with those things that ye deth chast matrihave, for b he hath faid.

6 & I will not faile thee , neither for fake thee; of men, and threate 7 So that wee may boldly fay , * The Lord is noth other delirus mine helper, neither will I feare what eman can doe unto me.

8 4 Remember them which have the overfight adulterers. of you, which have declared unto you the worde 3 Covetoufnette of God : whose faith follow, considering what hath beene the end of their convertation, 5 Iefus Christ yesterday, and to day, the same also is for ever.

9 But not caried about with divers and strange the Lord bath doctrines : 6 for it is a good thing that the heart be beyon the Lord flablished with grace, and nor with a means, which himselfe. have not profited them that have beene e occu- it toth 1,5.

pied therein. 10 7 Wee have an f. lear , whereof they have no authoritie to eate, which g ferve in the Taber-

11 & For the bodies of those beafts whose blood is brought into the holy place by the high Priest for finne, are burnt without the campe.

12 Therefore even lefus, that he might fanctifie the people with his owne blood, suffered without

the gare. 13 s Let us goe foorth to him therefore out of of all procept of

the campe, bearing his reproach. 14 % For here have we no continuing citie: but we feeke one to come.

1 , Let us therefore by him offer the facrifice felves in Christ of praise alwayes to God, that is, the * fruite of the onely : for there lips, which confesse his Name.

+ Rom. 11.10. Recommeth to the fumme whereof is charitie, especi-# 1.Pet 4.9.

godly feare.

+ Deus.4,34.

Gen. 18,3. ched, av if their mis monie in all forts against whoremongers and

against which is fee a contented mind with that which

Pfal.118.6. c He fetteib man egainft God We have to fet before us the examples of valiant Captaines, whome we ought diligently to follow. s He repeateth the fumme of the doftrine, to wit.

the onely ground maners , and that is this : That we : ought to quiet and content our was yet never any man faved with-.

out the knowledge ofhim, veither is anthis day faved , neither fhallbe faved bereafter. 6 He toucheth them which mixed an externall worthip, and especially the difference of meater , with the Gofpel, which doctrine bee plaintly coodemach ascicane repuggent to the benefic of Chrift. d By this one kind which concerned the difference of cleane and uncleane meater , we have to understand all theceremonial worthin; oblerved the difference of them fuperftitiaufly. 7 He refuterb their errour by an app and fit comparitor. They which in times past ferved the Tabetnacle, did not eate of the factifices whose blood was brought for smoothet the holy place by the his Priest-Moreover thefe facrifices did reprefent Christ out offering. Therefore they campor be partakers of him which ferve the Tohernacle, that is , fuch as fland in the fervice of the Law but let not us beafhamed to follow him out of Bierufalem, from whence bee was caft out and fuffered : for in this alfo Chrift , who is the true b , anfwereth that f By the Altar , he meaneth the fioure , in thathe fuffered without the gate . Whereof they cannot be partakers which flub hurnly reteine the offering:

g Whereof they canon be partakers which flub burnly receive the
ites of the Law. Levit 4,11. and 6,30. and 16.17.

8 Hee goeth on further
in this emparison 1 and threwich that this also signified unto us, that the godly follosection Configuration and network that the state of Christian State of Christian 4 st users go out of the vortice, betting its coole. § Mich. 1.16.

Now that bofccorporal factifices are 1 ken 1 sway, be teachesh unthat the true factifices of configuration are 1 switch confilly partly in giving of thanks, 1 and 1 state of the sta

36 To

10 We muft obey

admonitions of

Elders, which

sed unto them.

a . That is, written so no one man , citie

or countrey , but to allthe lewes gene-

rally , being nowe

b To all the belee-

what Tribe foever

they be, and are dispersed thorows.

the whole world.

I The first place

comfore in afflicti-

ons, wherein we-

caft downe and be

faint hear ed : but

xather reioyce and

be glad. . Seeing their con-

dition was mifera

doeth well to begin

ble in that fcatte-

ring abroad, hee

a The first argu-

ment, because our

ons : which ought

20 be moft pure,

able for vs. .

for fo it is behove-

as he doeth.

faith is tried through afflichi-

or part rouching

ought not to be

ving leves, of

dispersed.

our Ministers and

16 To doe good , and to distribute forget not: for with fuch facrifices God is pleafed.

17 10 Obey them that have the overfight of the warnings and you, and submit your selves : for they watch for your fonles, as they that must give accounts, that they may doe it with ioy, and not with griefe : for watch for the fal- that is unprofitable for you.

vation of the foules 18 11 Pray for us, for wee are affured that wee which are commit-have a good conscience in all things, desiring to

21 The last part of live honestly. 19 And I defire you fomewhat the more earin he commendeth neftly, that ye io doe, that I may bee restored to

the Hebrewes, and you more quickely. the Hebrewet, and 10 The God of peace that brought againe tines are and in from the dead our Lord Tefus, the great the pheard create of graces from the Lord : and of the theepe, through the blood of the everexculeth himfelfe in that he bath vied but few words to comfort them, having fpent the

lafting Covenant,
21 Make you's perfect in all good workes, to h Make you's doe his will, i working in you that which is plea- or meete. fant in his fight through Iefus Chrift , to whom bee i Hence commeth that faying of the praise for ever and ever, Amen.

22 I beseech you alfo, breth an , suffer the cowneth bis wordes of exhortation : for I have written unto worker in veyou in fewe words.

23 Know that our brother Timotheus is delivered, with whom (if he come thortly) I will fee

24 Salute all them that have the overfight of you, and all the Saintes. They of Italie lalue

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie. and fent by Timotheus.

Epittle in difputing: and faluteth certaine brethren familiarly and friendly . ^a GENERAL EPISTLE THE

IAMES.

CHAP. 4. He entreatestr of patience, 6 of faith, 20 and of lovolineffe

of minde in eich men.

13 That tentations come not of God for our chill.

17 because he is the authour of all God for our evilla 21 In what maner the word of life muft be goodne fe. veceibed.

Ames a servant of God, and of the Lord Iefas Christ, to the twelve Tribes, which are b fcattered abroad, falutation;

2 , My brethren , c count it exceeding ioy, a when yee fall into divers tentations,

3 Knowing that the a trying of your faith bringeth forth patience,

4 4- And let parience have her perfect worke, that ye may be perfect and entier, lacking nothing,

5 s If any of you lacke e wifedome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shallbe given him.

6 3-But let him aske in faith, and f waver not: 6 for he that wavereth, is like a wave of the fea, toft of the winde, and caried away.

7 Neither let that man thinke that he shall re-

ceive any thing of the Lord.

8 A double minded man is unstable in sall his.

wayes. 9 7 Let the brother of a lowe degree reioyce in that he is exalted:

10 8 Againe, he that is ; rich , in that hee is

Rom. 5.3. caufe parience, affarre paffing and most excellent vertue, is by this means ingendred in us. d That where with your fairo is tryed to wit, those manifolde temptations, 6 The third 3 The fecond , Beargument propounded in macer of an exhortation, that true and continual patience may be differed from fained and for a time. The croffe is as it were the infrument where. with God doeth polish and fine us. Therefore the worke and effect of afflictions, is the perfecting of us in Chrift. 5 An answere to a privy obiection : Itir eafly sayd, but it it nor foeastly done. He answereth that we needein this case a farre other maner of wiledome, theo the wiledome of man, to judge those things bell for us, which are most contrary to the defin: but yet we final tailly obtaine this gift of wifedome, if we ask trightly, that is, with a fure confidence of God; who is molt bountiful and liberall, trightly, that is, with a fure confidence of God; who is molt bountiful and liberall, trightly, that is, with a fure confidence of God; who is molt bountiful and liberall.

By wifedome he meaneth the Knowledge of that doctrine whereof memion was made beforesto wit, wherefore we are afflicted of Gnd, and what fruit we have to reape of afbefore to with where fore we are affilted of God and what fruit we have to respect of a filterion. § Mal. 1, 7, 1 mar. 13, 14 lik. 1, 1, 9 iob 14, 1, 3 and 16, 13, 6. T Why then, what filterion is made on the Mediatour! § A digrefilion or going affet from his matter, againly favyer which are conceived with a doubting minde, whereas we have a certaine premise of 60d, and this is that fectood part of the spillte. 9 In the thought and his detelor, 9 He returnet he oblip purpose, repeating the proposition, which is, that we must reduce the tender of the condition of the state of the spillted with poweries of the condition of the spillted with poweries of the condition of the spillted with a doctries contamp, to rwish any kind of calamitie. 8 Before he conclude the, hig yieth a doctries contamy to only former to wit, how we ought to vie proferrities, which is plenue of all things; to wit, for has no man therefore plents himfels, but by so which the more world of stilled. Who had hall himse as his will. i Who hath all things at his will, much the mote voide of pride,

made low : 9 for as the floure of the graffe, shall he o An argument taken of the veris & vanish away.

11 For as when the sume rifeth with heat, then nature of the the graffe withereth, and his floure falleth away, for that they are and the goodly shape of it perisheth : even so shall mon vaineand the rich man wither away in all his k wayes.

12 10 & Bleffed is the man, that endureth I ten- 4 Efa.40,6. tation: for when he is tryed, hee shall receive the k Whatsever he crowne of life, which the Lord hath promifed to either purpofeth in his mind , or doeth. them that love him.

23 21 Let no man fay when hee is mtempted, I so The conclusiam tempted of God : 12 for God cannot he temp-muft patiently on : Therefore we ted with evill, neither tempteth he any man, beare the croffe:

14 But everie man is tempted, when hee is and he addeth a drawen away by his owne concupifcence, and is fourth argument,

which compre-benderh the fumme 15 . Then when luft hath conceived, it bringeth of all the former, forth a finne, and finne when it is finished, bringeth to wis because we come by this way

forth death. 16 13 Erre not my deare brethren.

life , but yet of 17 Every good giving and every perfect gift is grace according from above, and commeth downe from the o Fa- to the promife. ther of lights, with whome is no variablenesse, nei- 1 Affiction where, by the Lord tryeth

ther p shadow of turning.

18 24 Of his owne q will begate he us with the him. word of trueth , that we should be as the " first fruits 11 Thezbird part

of his creatures.

of this Epift!

to the crowne of

19 Wherefore my deare brethren , * let every condeth from out. that is from afflictions, whereby God trieth us to inwarde, that is to those lustes whereby we are firred up to doe evil. The fumme in this: Every man is the author of the temptations to himfelfe, and not God: for wee beare about in our bosomes that wisked corruption, which taketh occasion by what meanes foever, to first up evil motions in us, whence out at length proceed wicked doing, and in conclusion followerh death the just reward of them. m When he is provoked to doe evill. 12 Here is a reason shewed, why God cannot bee the surhour of evill doing in us, because hee desireth not evill. n By finne is meant in this place actnall finne. 13 Another reason taken ofcomtaries: God is the authour of all goodnes, and fo , that he is alwayes like himfelfe : how then can be be thought to be authour of evilly o From him who is the fourtaine and authour can be or consignt to exaction or or entire recomment wou after contains and authors of all goodness. P Hee goeth on the metaphore: for the fune by his macifold and fune dire kinder of tuming, maketh hourer dayer, moneths, yearer, light & darkeness. 14 The fourth part concerning the excellencie & fruite of the worde of God. The fumme is this. we must heare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free favour and love hath begotten us unto himselfe, picking us wherewith God of this iteration and not we man regented in duct a uniter-picking on our of the number of his creatures. And the Applic condemneth two faulters which doe greatly trouble us in this matter, to wir, for that we for pleafe out felves, thus wee had rather freakeour felves then heare God freaking; yea, we foulf a nod age agric when we are reprehended; againft which faults, her fetterh a peaceable and agric when we are reprehended; againft which faults, her fetterh a peaceable and quiet mind, and fuch an opeas is destrous of puritie. q This is it which Paul calleth gracious favour; and good will, which is the sountaine of our falvation.

s ' At it were an holy kind of offering, taken out of the refidue of men,

flomache.

Perm. 2:13-

as Another ad-

heard , that wee

may frame que

liver according

to the prefeript

weighty : firft,be-

Rand with the ac-

cepting of per-

prooverh plainely by ferring foorth

with the reproach

paore, bonour the

soe ought to dee,

shere would not be

Such eefpect of per-

steut. 1 . 67. And 16.

fins as there ts.

andbonourable

caufe they that

chereof.

man be swift to heare, flowe to speake, and flowe

10 For the wrath of man doeth not accomplish

I That which God the Trighteousnesse of God.

21 Wherefore lay apart all filthinesse, and suappointesh. perfluitie of omaliciousnelle, and receive with 2 Et meekeneffe, he meekeneffe the word that is graffed in you, which is able to fave your loules. me sneth modeflie,

22 4 15 And be yee doers of the word, and not and what sever is centrary to anhaus heaters onely to deceiving your owne felves.

eie and proude 23 17 For if any heare the word, and doe it not he is like unto a man, that beholderh his u na-Matth. 7,210 enran face in a glaffe.

24 For when he hath confidered himfelfe, hee monitron. There. goeth his way, and forgetterh immediatly, what fore is Gods word maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, thatibe

16 Headderb rea bleffed in his x deed. fons, and thofe molt 26 18 If any man among you feeme religious, and refraineth not his tongue, but deceiveth his y owne heart, this mans religion is vaine.

doe otherwife, doe 27 19 Pure religion and undehled before God, very much burt even the Father, is this, to z visit the fatherlesse, ehemfelves 27 Secondly.beand widowes in their advertitie, and to keepe himfelfe unspotted of the world. chiefest ufe of

Gods word u He alludeth to that na weall which correct norby it the faultsthat they know. flets which to extraor that the control to the cont fourth : the true fervice of God standerh in charitie toward our aeighbours (efpecial) fush as neede others helpe, as the fatherleffe and widowes) and putitie of life. A To have a care of them, and to helpe them as much as me can.

CHAP, II.

E Heefaith , that to have refpett of perfent is not agreeable energiants what to nave expres of person is not appreciable to Christis faith. 14 volich to profess in vocus is not enough, unlesse 1.5 vos shows it also in deeder of mercic and charitic.

at after the example of Alvaham.

The fifth: Cha- MY r brethren , have not the faith of our a glorious Lord lefus Christ 1 in respect of eitie which properfons. ceedeth fram a erue fairb cannor

2. For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee have a respect to him that weareth the gay cloathing, and fay unto him, Sit thou here their example, who in a b goodly place, and fay unto the poore, Stand thou there, or fit here under my footftoole,

Are ye not partiall in a your felves, and are become Indges of evill thoughts ?

m For if you know s Hearken my beloved brethren , hath not so hat Christian 5 & Hearken my beloved the their hat they should be rich in faith, and heires of the kingdome which he promifed to them that love him?

6 But ye have despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not

draw you before the judgement feats?
7 Doe not they blafpheme the worthy Name 19. prov. 24,13. b In a worfhyfull after which ye be e named ?

Place. e Habe per not (which you sught not to dot) by this meaner with your felves indeed one man to be preferred before another? a Hee sheweth that they are perverse and man to be preferred before another? a Heelheweth that they are perverse and manghtie ludges, which preferre the rich before the poore, by that that God on the contrary fide preferreth the poore . whom he hath enriched with true riches, before the contrary man preserved the pover. Whom he main entrained with effective section of sich.

d. The needic and wretched, and (if wemensfures after the options of the world) the briefle shiefle of all men.

3 Secondly, he prinoves them to be madde men: for that the rich men are taiber to be holden easerable and curfed, confidering that they perfecure the Church , and hiafpheme Chrift: for bee fpeakerh of wicked and prophane rich men , fuch as the most part of them have benealwayes , against subom bee fetteth the poore and abiect, a Word for word , which is called spon of you,

8 + But if ye fulfill the rroyall Law according to the Scripture, which faieth, Thou shalt love thy 4 Thetouclust. neighbour as thy felfe, ye doe well.

9 But if yee regard the persons, ye commit caunor agree with finne, and are rebuked of the Law, as transgref - the accepting of

10 For whosoever shall keepe the whole that we mulk walke Law, and yet falleth in one point, he is guiltie of way.

11 6 For he that faid, Thou shalt not commit to he rail and adulterie, sayd also, Thou shalt not kill. Nowe like the Kings high though thou does none adulterie, wer if then may, for that it is though thou doest none adulterie, yet if thou plaine and withouse killest, thou are a transgressour of the Law.

12 7 So speake ye, and so doe, as they that shall the Law callet be judgeth by the Law of libertie.

For there shall be condemnation mercileste feet, whom we to him that theweth not a mercie, and mercie re- may helpe by any ioyceth against condemnation,

14 8 What availeth it my brethren, though a A new arguman faith, he hath faith, when he hath no workes? the fame concluse can that frith fave him ?

15 9 For if a brother or a fister be naked and love their neighdefiture of dayly food,

fitute of dayly tood,

16 And one of you fay unto them, Depart in ambitiously hopeace : warme your felves, and fill your bellies, not-nour other for he withstanding ye give them not those things, which does not obey are needfull to the bodie, what helpeth it?

17 Even to the faith, if it have no workes, is commandements dead in it felfe.

18 But i some man might say, Thou hast the is nor so commo-18 But I some man might tay, I not infact of dious for him, nay faith, and I have workes: thew we thy faith out of dious for him, nay thy workes, and I will showe thee my faith by my generally for the breach of the workes.

19 10 Thou beleevest that there is one God : whole Lawe, althou doest well: the devils also beleeve it, and though he observe

20 11 But wilt thou understand , O thou vaine finnes are equal, man, that the faith which is without workes, is but because bethat

ad? Was not Abraham our father k inftified dethite maiestie of 17 Was not notation through works, 4 when he offered Ifaac his fonne in Line giber, upon the altar?

22 Seeft thou not that the faith I wrought with cause the Liwrents of the control of the livrents of the

his workes ; and through the workes was the faith and the felle fame. made " perfect.

23 And the Scripture was a fulfilled which faieth, the Law counse Abraham believed God, and it was imputed un- bedirided.

Abraham believed God, and it was imputed un- bedirided.

The conclusion to him for right confidence and hee was called the of the whole treafriend of God.

God preferiberh perfons feeing

turnings, and that every one cur neigh.

bour, without rehind of ducty . on : They do not

bours, which God which cutteth off from the of God ther ther

Not that all

and the body of

The conclusion tife : we are upon this condition de-

24 12 Ye

livered from the curse of the Law by the mercie of God , that in like fort we should maintaine and cherith charitie and good will one towardes enother , and who in doesh notfo, shall not telte of the grace of God. B. He that is hard and currif b against his neighbone, or eise helpeth him not, he shall find God an hard and rough Indige to himselfemard. 8 The fifth place which hange the verle well with the formet trea-tife, touching attue and lively faith. And the proposition of this place is this finth which bringeth not foorth workes, is not that faith whereby wee are infliffed, but an sinage of faith : or elfe this, they are not toftified by faith , which flowe not the effect The first reason taken of a fimilitude : If a man fay to one that is bungrie, Fillthy bellie, and yet giveth him oothing, this shall not be true charitie: so if a man say be beleeveth, and brongeth forth no worker of his faith, this shall not be a true fairb, but a certaine dead thing fet out with the name of faith, whereof no man hath to brag unleffe he will openly incurre reprehension , feeing that the cause in underflood by the effects. i Nay , thus may every man beare downe the pride. to Another reason taken of an absurditie : Il such a faith were the true faith whereby we are iustified, the devils shou d be justified : for they have that, but yet not withstanding they stemble , and are not inflified therefore, peither is that faith a true faith. third reafon from the example of Abraham , who no doubt had a true faith : but bee in offering his fonce, thewed himselfe to have that faith which was not void of worker. and therefore be received a true restimonie when it was faid, that faith was imputed to him for righteousnelle. k Was he not by his workes knowed and found to be justified? him for rightcounteils. K Was ne one by privourker was round to be summer for be fracker but her ten of the cause or initiation, but by what effective may know that a man is initiated. K G. sef. 12.1. Wasteffcului and that by worker. In That the faith wast declared on be a true faith, and that by worker. In Then was the Service fulfilled, widen is appeared plaintly, 2-boy truely it was written of Arbaham. S guest for the case 1.5 to cont. 3, galata 16.

12 The concluft. on : he is onely inftified that bath that faith which hath workerfollowing it. Is prooued to be

r The fixt part or

place : Let no man

ambitiously doe)

authority to judge

and centure o hera

agarait themfelues,

oufly and regoroufly

which do fo curi-

condemne others.

being themfelues

guiltie and faultie.

a Vnlefe we fue-

or, fumble.

place . touching

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found fault withal,

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Leeing it is a tare

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4. He the weth by

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the hridles of hor-

two fimilitudes.

the Midders of

fhips , how great

warrers may be

brought to paffe

by the good mo-

deration of the

modices arise by

the intemperar-

cie of the tangue,

tongue.

the brid ling

cthers.

24 22 Ye fee then how that of workes a man is o fuffified, and not of y faith onely.

25 13 Likewise also was not 4 Rahab the harlor inflifted through workes, when the had received the meffengers, and fent them our another way?

16 14 For as the body without the spirit is dead, even fo the faith without works is dead.

Of that dend and p of the stand and fulfill the standard of the s Ich. a. t. 14 The conclusion repeated againe; faith which bringeth not forch fruits and works, is not faith, but a dead carcafe.

CHAP. III.

3 The shape that a Cheisian man must gouerne his conoue wish the bridle of faith and charitie, 6 hee declareth the commodities and mischiefes that insue thereof, 15 and how much mans wifedome 17 differeth from heavenly.

MY s brethren, be not many mafters, a know-ing that wee a shal seceiue the greater convlurpe (as moft men

demnation.

2 For in many things wee # finne all. 3 If any man finne not in word, he is a perfect man, and righteoufly.

a A realch: Because they prouoke
Gods seueritie able to bridle all the body.

3 4 Beholde, wee put bitters into the horses mouthes, that they should obey us, and wee turne

about all their bodie.

4 Behold also the shippes, which though they be fo great, and are driven of fierce winds, yet are they turned about with a very small tudder, whitherfoeuer the gouernour lifteth.

g Euen fo the tongue is a little member, and boaceafe from shis mafleth of great things: 5 beholde, howe great a thing

a litle fire kindleth.

flerlike and groud finding fault with 6 And the tongue is fire, yea, a b worlde of wickednesse: so is the tongue fet among our members, that it defileth the whole bodie, and c ferteth on fire the course of nature, and it is fet on fire of hell.

7 For the whole nature of beafts, and of birdes, and of creeping things, and things of the fea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an un-

ruly euill, full of deadly poyfon.

9 6 Therewith bleffe we God euen the Father, and therewith curse we men , which are made after. the 7 fimilitude of God.

10 8 Out of one mouth proceedeth bleffing and curfing : my brethren , thefe things ought not

fes, the other from fo to be.

11 Doeth a fountaine fend foorth at one place fweete vvater and bitter?

12 Can the figgetree, my brethren, bring forth oliues, either a vine figges: fo can no fountaine make both falt water and fweete.

13 9 Who is a wife man and endued with know-On the contrary ledge among you ; let him thew by good converpart he fleweth how great difcomfation his works in meekeneile of wifedome.

14 But if yee haue bitter ennying, and ftrife in your hearts, reioyce nor, neither be lyars against

the trueth. throughout the

whole world , to the ende that men may fo much the more diligently give thinfelves to moderate on heape of all missinefes. c It is able to fet the whole word de 6 Amongstocher faults of the tougue, the Apostlechiesly reproove the c It is able to fet the whole wor de as jir. A mongrouper rains of the roogue, the Apointe all my specially which other-wife will feeine godly and religious. 7 He denieth by two reasons, that God can be praised by that man, that of the duriet by two reasons, that God man is the image of God. which whosever reverencesh not doth nor honour God himselfe. 8 Secondly because the order of nature which God bath set in things , will not fuffer things that are fo contrary the one to the other , to ftande the 9. The eight part which bangeth with the former, tour bing one with the other. mer keneffe of minde . agaiost which be fetteth enuie and a contentious minde. And in ine deg uning be flo peth the mouth of the chiefe foundation of all these misch fee, to wire a talle provident of wiledome, whereas more influencing there is no true wifedome, but that is heavenly, and frameth our miodes to all kinde of true moderation and fimplicitie,

15 This wifedome descenderh not from above, d He satteth merbut is earthly, fenfuall, and devilish.

16 For where envying and firife ii, there is feed and entell nature of dition, and all maner of evil works.

17 But the wifedome that it from above, is first that heavenly milepure, then peaceable, gentle, easie to be intreated, dome bringeth forth pure, then peaceable, gentle, ealic to be intreated, geed fruits, fix he full of a mercie and good fruites, without judging, that is heavenly and without hypocrifie.

d without hypocritie. wife, referrethall 18 10 And the fruite of righteoufnesse is fowen things to Gods elsin peace, of them that make peace.

of his neighbour . ro Because the world personadeth it feise that they are miferable which live peaceably and finply, on the contrary fide the Apostle pronouncest that they shall at the length? reaper be barveft of peaceable righteoufnes.

C H A P. 1V. Hes ecchonesh up the missing that proceede of the workers of the fielh. 7 Hes exhereth to humilitie, 8 and so purge the heart 3 from pride, 10 backbing, 14 and the forgetfulneffe of our owne infirmitie.

Rom , whence are warres and contentions , He gorison among you? are they not hence, enen of your forward in the fame pleafures, that fight in your members ?

2 Ye luft, and have not: ye envie, and defire causes of wanter and immoderately, and cannot obtaine: ye fight, and contentions, to warre, and get nothing, a because ye aske not.

3 Ye aske, and receive not, because ye aske Pleasures, and imamiffe, that yee might lay the fame on your plea-by their effeds

4 3 Ye adulterers and adultereffes, know yee Lorddoth worthinor that the amitie of the worlde is the enimitie of ly make them voyds God? Whofoever therefore will be a friend of the nothing els to them. world, maketh himfelfe the enemie of God.

5 4 Doe ye thinke that the Scripture fayeth in but incurable. vaine, The spirit that dwelleth in us , lusteth after torments. entile ?

6 But the Scripture offereth more grace, and name, which are therefore faith, & God refifteth the proude, and not albamed to giveth grace to the humble.

7 & Submit your selves to God : refift the de- and helperoftheir vill, and he will flee from you.

8 Drawe neere to God, and he will draw neere in asking things to you. Cleanse your hands, ye sinners, and purge which eiber are your hearts, ye double minded.

6 Suffer afflictions, and forow ye, and weepe: lawfull, askethers let your laughter be turned into mourning, and to wicked purpo-

jour ioy into a heavinesse.

10 * Cast downe your selves before the Lord of on why sach un. and he will lift you up.

11 7 Speake not evill one of another, brethren, and pleasures are He that freaketh evill of his brother, or hee that uterleyed be concondemneth his brother, speakerh evill of the Law, because that he and condemneth the Lawe; and if thou condem-that givesh himnest the Lawe, thou art not an observer of the Law, selfe to the worlds but a judge.

breaketh the band of that boly and fpirituall mariage. 4 The taking away of presence hann or that noty and spiritual mariage. 4. The taking away of man obiedion: Indeede our mindes runne headlong in to the fevier, but wee ought for much the more diligently take heede of them: which care and fludie flail no, be invaine, feeing that God refilleth the flubburne, and given that grace to the modell and handlesses the modell and bomble that furmounteth all thofevices. 4 Prov. 3, 34. 1 peter, 5, 5. Epbel, 4, 27. 5. The coolulion: Wee mulific the corraryer uses against thofe vices, and therefore subseries were obeyed the fuggestions of the devill, were mult

fubmir our mindes to God , and refill the devil , with a certaine and affured hope of victorie : To be fhort , wee must employ our felves to come neere unto God by puritie 6 Hee goeth on in the fame companion of contraries, and and fincerity of life. fenerh against those prophage ioyes an earnest forouve of minde . and against pride and arrogant will have other men to live according to their will and pleafure, and therefore they doe most arrogantly condemne whatfoever pleaseth them no: which hing cannot bee done without great injurie to out onely Lawe maker, for by this meaner his Lawes are fourd fault withall , es not citcumi petily soongb writen , and men chalenge ibat unto themfelves which properly belongeth to God alone, in that theylay a Law upon mens confciences.

argument, condema wit, unbrideled

moderate luftes, for formuch as the in whom they ares He reprehena-

deth them by goe about to make lufts and pleafures, lavofull, or being

ferand ufer

d.vorcerb himfelfe from God and

Se chia : that men doe fo confidently derennice upon matters and bufi-

melles as taqueb sharevery moment depend of God 1 Cor 4-19. ledge of be will of God doeth not onely nothing at all profite, unleffe ebe lifebe antwerz-

ble upro it but elfo maketh the

Somes farre more

grievous.

Re denounceth weter deftenction of the wicked and prophane rich men, and fuch as are drowned in cheir riotoufneffer mocking at their foolish confidence when asthere is nothing indeed more vaine then food things.

more mightie then ye are shath heard ehem. eall a day that is

appointed to fo-Lemone bankettings a day of flaughtee as feafting. 2 He applied shar to the poore. which he fpake againft the rich.

warning them to wait for the Lords comming pariently, who will reuengerbe injuries

Rom. 14.4.

There is one Lawgivet, which indgest ano-

13 & Goeto now, ye that fay, To day or to morow wee will goe into fuch a citie, and continue there a yeere, and buy and fell, and ger gaine,

14 (And yer ye cannot tell what shallbe to moof their life did not rowe. For what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth away.)

of all the former 15 For that ye ought to fay, \$ If the Lord will, treatfer: The know- and if we live, we will doe this or that.

16 Bur now ye reioyce in your boaftings : all fuch rejoycing is evill. 17 * Therefore to him that knoweth how to do

well, and doeth is not, to thim it is finne. CHAP. V.

2 He threasneth the eich with Gods febere judgement , for their pride. 7 that the pure hearing the miserable end of the vich. 8 may patiently beare afflictions, 21 as leb did, 14 eben in their diffrefies.

Oe a to nowe, yee rich men : weepe, and howle for your miferies that thal come upon you.

2 Your riches are corrupt, and your garments are moth eaten.

Your gold and filver is cankered, and the ruft of them shalibe a witnesse against you, and shal eat your fieth, as it were hre. Ye have heaped up treafure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which have The 19 rd who is reaped, are entred into the a cares of the Lord of hoaftes.

Yee have lived in pleasure on the earth, and Tehabe pampe. in wantonnesse. Ye have a nourished your hearts.

redup jeur felber. as in a e day of flanghter. 6 Yee have condemned, and have killed the iult, and he hath not refifted you.

7 Bee parient therefore, brethren, unto the comming of the Lord, 3 Reholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, untill hee receive the for-mer, and the lattet raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 4 d Grudge not one against another, brethren, least yee be condemned : s behold, the indge

which the rich men doe them. 3 The taking away of an objection: Although his comming ferve to linger, yer at the leaft we mult follow the husbandmen, who doe comming leve to tinger the tast proper for the fruite of the earth. And againe, good well not deferre the leaft inter of the time that he hash appointed. 4 Commendesh Chriftian patience, fu that whereas other through impatience ufe to accuse one another , the faithfull on the contrary fide complaine not although they receive injurie. d By grudgiag, bee meaneth a certaine inward complaining which betokeneth imf The conclusion: The Lord is at the doore, who will defend his own, and revenge his enemies and therefore we need not to trouble our felves.

standerh before the doore?

10 6 Take, my brethten, the Prophets for an 6 Because most ensample of furffering advertitie, and of long pa- object, that it tience, which have spoken in the name of the is good to repell

1 I Beholde, we count them bleffed which en- meanes foever, dure, Yee have heard of the patience of lob, and that, the examples have knowen what e end the Lord made. For the of the Pubers. Lord is very pitifull and mercifull.

ord is very pitting and merchans.

12 7 But before all things, my brethren, 4 fweare had a most bappy not , neither by heaven , nor by earth , nor by any as a most bountle other oathe : but let f your yea, be yea, and your may, full Father, never nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray, What end the Is any merry ? Let him fing.

14 9 Is any ficke among you? Let him call for the best men the Elders of the Church, and let them pray for commimes him, and anoint him with \$ 8 oyle in the & Name of throughimpatie the Lord.

out into oathes And the prayer of faith thall fave the ficke, formetime leffer, and the Lord shall raise him up : and if he have fometimes grea commerced i finnes, they shallbe forgiven him. rer, the Apoll ter , the Apoftle

16 10 Acknowledge your faultes one to ano- detell fuch wice ther, and pray one for another, that ye may be hea- kedoeffe, and to led: 11 for the prayer of a righteous man availeth accustome our much, if it be fervent.

17 * Helias was a man subject to like passions and true talke, as we are, and he prayed earnestly that it might not f Thatthat you raine and it rained not on the earth for three yeeres baveto fay or af-

and fixe moneths.

18 And he prayed againe: and the heaven gave without on oathe: rayne, and the earth brought forth her fruit.

19 12 Brethren, * If any of you hath erred will denie denie it from the trueth, and fome man hath k converted fimply and flaily.

Let him know that hee which hath conver against all afficies ted the finner from going aftray out of his way, conto wit prayers shall fave a foule from death, and shall hide a mul- which have their titude of finnes tow and joy.

9 Her fliewerh peculiarly , to what physicians especially weemust goe, when wee 9 Her Brezeit peculiarly i to what phylician especially weemust goe, when were are discaled, to wur, to the prayers of the Blete, which there also coulde cure the bodie. (for so much as the girt of her ing was them to force and take away the chieffit cause of sicknesses and discales, oy objecting for the sicke through their prayers and Subornations remission of since. § Marke 6, 13. g. This was a signe of the girt of healing? and nowse seeing, were have the gift no more the signe is no looper necessary. A by cally go on he Namo of the Lord. I Her hash reason making mentions of since, tordiscales are forther most particular beautiful. of finnet. 10 Because God and anoth their finnes which confede and acknow-ledge them, and not theirs which justifie themselves the Apollie addeth, that wer ought freely to confer e one with another touching those inwarde difeates that weeming helpe one another on hour prayers it Her commende the prayers by the effices that come of them, that all men may understand that there is

prayers by the effected in actions of them, test all more may undertuned that interess monthing more field wall find they are, for that they proceeds from a pare minde.

* 1. Kinga.1.7.1. and 18. 45. luke.4.25. ta The taking away of more objection: All Properbosions are one condemned. (festing that on the country part there is no thing more acceptable to God, then to call into the way a brother than # Maith. 8, #5. k Hath ealled bing was wandring out of the way.

backe from his way.

EPISTLE GENE-THE FIRST OF PETER.

Her extelleth Gods mercie flewed in Christ, which wee steexington coats movered herved in Chile, which wee las holde on by faith, and possess the respect to whereof the Prophett foresolds. 13 He exhorteth 15 to vanneuncethe world, 3 and their former life, and so while y reld themselbers to cal.



ETER an Apossile of IESVS CHRIST, to the strangers that dwell here and there throughout Poncus, Galatia, Cappadocia, Asia and Bithynia,

2 * Elect according to the * foreknowledge of : Peter purposing God the Father unto b fanctification of the Spirit, to fpeake of the dunties of a Chriflian life, reasoneth first of the principles and beginning of all Christian action, rifing faire higher then nature, and carying us also faire above the same. For he shewer these Taile flights usen nature, and casying us and taile and the father. For the libeytest name were which at even thereigh for the enteries of Gol i.e.

Father fit chofen from ever latting: then according to that everlatting decree were by a
certaine focus of creation made bit fonnes in Christ his onely begotten, by whose Spirat
we are inwardly changed, and by whose blood we also are reconciled, to the end, that as Christ himfelte rofe againe from the dead, we also might be received into that same hege verily and everilating glory. a Unaccording to the purpose of the window over alterest nor changeth the same.

By That being set apart from the rest of the winded world, the speeding of the holy Ghost, they should be conservated God, Ephosa, s.

through

iniusies by what

whose patience

forfakerh his

Becaufe even ence breake

tongues to fimple

and true talke. firme, speake or al-

and that that you

the beft remedie place buth in foNowe bee

fleweth by owbar way wee

come unto that

glory, to wit,

kinde of afflicti-

notwe bilanding

faith maketh us

wee are not one-

Iv not overcome with forowe.

but alfo through

of God bimfelfe

she beholding

who otherwife is invisible)

with the eyes

of faith are un-

fpeakeably ioyfull : becaufe all (uch things,

as they are but

for a rime, for

are they not applied unto

us to deftroy

were by fire to purge us, and to

make ut perfite.

length we may

d This is that

time which Da-

great restoring of all things shallbe, which all crea-

tures looke for,

Rem. 8. 19.

niel calleth the sime of the ende. when asthat

obteine faiva-

mr.bur as it

that at the

tion.

fo fecure that

through all

ons, wherein

both, which are:

through obedience and sprinkeling of the blood of Iefus Christ: Grace and peace be multiplied

Bleffed be God, even the Father of our Lord lefus Christ, which according to his aboune Eperlafting hope. dant mercie hath begotten us againe unto a clively hope by the refurrection of Iefus Chriftfrom the dead.

To an inheritance immortall and undefiled, and that withereth not, referved in heaven

5 a Which are kept by the power of God through faith unto falvation, which is prepared to be she wed in the d last time.

Wherein ye reioyce, though now for a feafon (if neede require) ye are in heavinette, through manifold rentations.

7 That the triall of your faith, being much more precious then golde that peritheth (though it be tried with fire) might be found unto your praise, and honour and glory at the e appearing of Ieius Christ:

8 Whome yee have not feene, and yet love him, in whome nowe, though yee fee him not, yet doe you beleeve, and rejoyce with joy unspeakeabie and glorious,

9 Receiving the | end of your faith , even the falvation of your foules.

10 3 Of the which falvation the Prophets have inquired and fearched, which prophecied of the grace that should come unto you.

it Searching when or what time the Spirit which testined before of Christ which was in them . Moulde declare the fufferings that fould come unto Christ, and the glory that thould fol-

12 Unto whome it was revealed, that not unto themselves, but unto us they shoulde minister the things which are shewed unto you by them which have preached unto you the Gospell by the holy Ghost fent downe from heaven, the which things the Angels defire to be-

13 4 Wherefore 2 girde up the loynes of your minde: be fober, sand trust b perfectly on that grace 6 that is brought unto you, 7 in the revelarion of Iefus Chrift,

e He speaketh of the second comming of Christ. Or reward. 3 Beputteth a difference betweene true faith , that is to say, that faith vehich onely bath meyer tothedoctrine of the Prophers and Apoftles, and falfe faith : Afterward ber maketh www.comme user ropers and apparet and rate faith: Afterward her makes two degrees of one and the felfer fame faith, according to the moner of the divers are drawns, whom as indeed it is his one onely fasth: Thirdly, he had play, shar the preaching of the Apoplies is the fulfilling of the precising of the Proposes, subough the latter and of it be anyer looked for of the very Angels. If He alladeto to the purphete of 10 cle , which was exhibited upon the day of Pentecoli, in the Apollies, as it werein the first fruits of the holy Ghoft , woich this fame our Peer declareth, Aff. 2, 6. 4 Hee goeth from fai h to hope, which is indeede a companion that can not be fundred from faith : and he wieth an argument taken of companion : We can not be fondred from faith: and he witch an agement raken of comparition: We ought not not be warred in lockning for, for exteller a thing, which the very Angels-waite for with great defire.

If this is a borrowed freach, asken of a common unique amongst, them for for yet from that they woust long gatments, they could not arawale unleufs the graded up themfelses: and hence it is not then flayde. Let year loyer to be grided up. If He fested highly the forthery bready, what maner of hope contained to the course of the country of the countr

coner or later that full fa vation , to wit , the lattet comming of Christ : and there-opithall warneth us, not to measure the dignition fibe Cospell according to the prefent :

flate, feeing that that which we are now, is not yet reyealed.

14 8 As obedient children, not fashioned your felves unto the former luftes of your igno- 8 Her paffeth hove to he But as he which hath called you, is holy, fo finites of them

be ye holy in 4 all maner of convertation, 16 9 Because it is written, * Be ye holy, for I undestoode in am holy.

dience : And ie 17 10 And if yee i call him Father, which with- confliteth in two out * respect of person judgeth according to every things, intenounmans worke, palle the rime of your dwelling here and living goodly in feare.

18 17 Knowing that yee were not rec'unmed their beginning with corruptible things , as filver and golde , from of that blindnesse your vaine conversation, received by the traditi- wherein all men ons of the fathers, boliusile proceco

19 & But with the precious blood of Chift, as deth from the of a Lambe undefiled, and without spot.

20 12 Which was & ordeined before the & foun- of GOD, which adopteth us, and dation of the world, but was declared in the last therefore regenetimes for your fakes, rateth us, that

21 Which by his meanes doe beleeve in the father and the God that rayfed him from the dead, and gave children may be him plants that rayfed him from the dead, and gave children may be him plants that rayfed him and here wish the control of one disposihim glorie, that your faith and hope might be in tion

22 13 Having putified your foules in obeying 9. Hee fleweth the trueth through the Spirit , to * love brotherly that facilifacion. without faining , love one another with a pure follow adoptiheart fervently:

23 Being borne anew, not of mortall feede, but \$ Levis, 11,44. of immortall, by the word of God, who liveth and and 19 a. endureth for ever.

24 14 For all & I fielh is as graffe, and all the glo-diffinguished true rie of man is as the floure of graffe. The graffe wi faith and tope thereth, and the floure falleth away.

hee now obedi-25 15 But the worde of the Lord endureth forence, festing ever; and this is the worde which is preached the quicke and

among you. tharpe tight of God, against an outward marke. and earnest reverence against vaine feveritie. I If you will be called the fonnes Deu'. 20, 17. rom. 2.11. gal. 2.6. 23 An exhortation. wherein her fetteth foorth the excellencie and greatnesse of the benefite of God tha wherein her fetteth from the excellence and greatness or the partly fetteth the purifying only the death oblis ownset Sonner. And her partly fetteth the purifying to fitted the thing is feller, that is, against the blood of Christ, and partly allo mean traditions which her condemneth as uterrly vaine & furgethinous, her chay never to olde and accent. \$1.00.6.30. and 7.33. hebr. 1.10.1. The tracking away of an objection: what was done to the characteristic for the condensation of the characteristic was decreased and the characteristic was decreased as the characteristic was decreased and the characteristic was decreased as the chara to the world before that Chrift was fest into the worlde? was there no holisesse before, and was there no Church? The Apostle answereth, that Christ was ordeized and appointed to redeeme and deliver mankinde , before that mankinde was : much leff was there any Church without him before his comming into the fish: yet we are happing above the reft, to whome Chrift was exhibited indeede, in this that hee having fuffered and overcome death for m; doeth nove most effectually waskein us by the versue of his Spirit, to create in us faith, hope; and chattite. ** Rom. by the vertue of his Spirit, to create in the rain, pope, and charter. A none, folias, ephel. 3, o. coloff. 1, 16. attimoth. 1.0. titus 1.2. K From everlating.

33. He commended the practife of obedience, that is, charitie: earnefly bearing, into their heads againe, that he speaketh not of acy, common charitie, and such as proceedeth from that our corrupt nature , but of that whose beginning is the Spirit of God , which pusifiesh our soules through the worde layed bordeon by faith , and ingendreth alfo is us a fpiritually and everlafting life, as God ismost pure and truely lagenderen 2100 to us a pattitustry han evertasting 115; a 0.000 more particular to the first particular to the particul zure , which is chiefly to bee confidered in the fielh it felfe. 15 Againe . leaft any man should feeke that spirituall force and verrue in fained imaginations, the Apoftle calleth us backe to the worde of God : teaching us futthermore, that there is no other wordenof the Lord to be looked for , then this which is preached , in which onely we muft truft,

CHAP

& Rom. 6.4.

ephel 4.a3.

Having laid for

the foundation the

Spirit of God effe.

Qually working

by the word, and

baving built there-

upon three ver.ues which are the

and charitie : now

he proceede:h to a

generall exhora-

gion, the firft mem-

ber wbereofis, that we flee all

thewe, borh of

2 Tee fecond is.

ghat being newly

of the new feede

of the ancorrupt

fucking greedily

the fame word as

milke . we thould

more and more as

feer-tanda fo

open malice.

grounds of all

col. 3.8.

hebr. 12, F

CHAP, II.

2 He exhorteth the neque borne in faith , to leade their lives answerable so the same: (and least their faith shoulde flagger, he bringest in that which was foretoine touching Chrift. 10 Then her which was fortolae touching gibrater. 23 and that they patiently beare adverfite after Chrifterexample.

Herfore, * 1 laying afide all maliciousnesse, and all guile, and dissimulation, and envie, and all evill speaking,

26 . As a newe horne babes defire that fincere milke of the worde, that yee may growe

3 3 Recause yee I have tafted that the Lord is bonneifull.

4 4 To whome comming as unto a living Rone difallowed of men , but chofen of God and precious.

groundsofall

Christian actions,

y Yee also as lively stones be made a spirito wir, faith hope shall house, r an holy & Priesthood to sterup spriruall facrinces acceptable to God by Ieas

6 6 Wherefore also it is conteyned in the Scripture. * Beholde . I put in Sion a chiefe com 'r stone, elect and precious, and hee that beleeveth therein, thall not be ashamed.

7 7 Unto you therefore which beleeve, it is precious: but unto them which be disobedient, the & stone which the builders ditallowed, the same is begoven and borne made the head of the corner,

8 And a & stone to stumble at, and a rocke word drawing and of offince, even to them which flumble at the worde, being disobedient, unto the which thing

they were even ordained.

9 8 But yee are a chosen generation, a royall

it were grown up in that fpirmuall life. And he callethit, Syncere not onely becauseit is a most pure thing . but alfo that we thould take berde of them which corruptit. 3 He commendech tha Spixituall nourifhment for the fweetecommeth nero men. medic and profite of it a Cr. doi 'afre. 4 He gorth on forward in the fame exhortation, and vieth another kinde of boroverd speech alluding to the Temple Therefore he faverh, that the companie of the faithfult is astr were a certaine holy and tyrgitual but 'ding built of hive y flones, the food dirion whereof is Chrift as a lively flone fullening all that are; yord unto him with his tiving vertue, and kni ring them together with himfel'e a though this fo great a treafure be nestected of men. 3. Going forward in the fame untitude her compareth us now to Preite placed to his ende in that fpirituall temple , that wee should ferve him with fairitual worthip , that is, eei h bolinedi and righte ulines : but at the tempe.

Chriff, in whom onely all our fpirituall off rings are accepted.

Efai 28, 16 sem 9, 33. wi h holinest and ighteoufnes ; but as the temple . fo is the Prichhood bui rupon By ferring the most bleffed conds ion of be pelevers, and the most miferable of the Tebellinus one against another hee ir cketh for ward the believers , and triumphe h over the other ; and also preventeth an offence which arise h hereot . that done doe more refill this doctrine of the Gofpell then hey which are chiefelt amongst the people. I God, as were at that time that Pe er wrose toefe things, the Procles and Filders, and Scribes. Therefore be answere birth of all, but there is no cause why any ma should be aftenifted at this their flubbarnneffe . as hongs it were aftringe matter feeing we have beene fornewarned fo long before . that I flould fo come to matter feeling we have been torthewarthed to long before, that it mount in cometor pages and moreover, that it pleafed God to create and make certaine to that felfe ampropose amaribe Sonce of God might be glounfed in their falls, and amaziona Thirdly, for that the glory of Christ is hereby se footing any whereas in twith. Rending Christ remaybeth the fore nead of his Church, and they that flumb & achim, call downcand ouerthrow themfelues and not Chrift. For bly al bough they be created to bisende and purpole yet their fall and decay is not to seattributeth to God. but to their owne obffinate Hubbureneffe which commett bet weene Gods decree and the execution there for their condemnation , and is the true and proper caute of their

the execution there for tour consummation, and tribe true and proper cause or near additional on a Plaint 2x man is 1, 24 willer 4, 11. % 1/st. 8 1s. 16m 9 33 8 The contrary member, to with be described the singular excellentic of the cleft; and sill of left any man flowed doubt whether be occobien or more the 4p file called up in the keep of the called the silling, that is, o the wayee of he Gospell founding both in our cares and mindes by the outward preaching and Sacraments, when hy wee may terretoely voderfland that everlatting detree of our faluation. (which other wife is most fivet and hidden) and that the ough the onely mercy of God . who freely chufer and calleth vs Therefore this on-ly remaineth, dayrh he , that by all meanes possible wee fet foorth fo great goodnetse of the most

mightie God.

4 Priesthood, an holy nation, a people set at liber- # Exod. 19.6. tie, that ye should shew foorth the vertues of him that hath called you out of darkenette into his matveilous light.

10 & Which in time past were not a people, yer are now the people of God; which in time past were not under mercy , but now have obteined \$ Hole.2.23. o He rejurpeth to

11 9 Dearely beloved, 10 I befeech you, as ftran- that general exgers and pelgrims, * 11 abiteine from fietbly tuits borrarion. 12 which hight against the foule, to A reafon william

12 13 4 And have your conversation honest a- we ought to ive mong the Gentiles, that they which speake evill of because we are you as of evill doers, 14 may by your good * workes citizens of bearens which they thall fee, giorite God in the day of and therefore we

13 15 * Therefore submit your selves unto Lawes, notofibis cording to th c all manner ordinance of man 16 for the Lords world which to fake, 17 whether it be unto the King as unto the most roupt but

fuperiour. cive, although 14 Or unto governours , as unto them that are we be fire gers fent of him , 18 for the punishment of evil doers, in the world.

and for the pratte of them that doe well. # Rom 13.14. 15 19 For fo is the will of God, that by well gala 5.16. 11 Another are doing yee may put to fitence the ignorance of the gument: Te foolith men,

i dren of God 16 As free, and not as having the libertie for live not accora cloake of maliciousnesse, but as the servants of diag to the fish, that is according

tothat Tupt 17 40 d Honour allmen: & love e brotherly fel-nature, but according to be fpirit. lowship , feare God , honour the King.

18 \$ 11 Servants, be fublicht to your mafters. Therefor fieldly with all feare, not onely to the good and courte not to be rule ous, but alto to the froward.

19 * 22 For this is thanke worthie, if a man ta Thethird and gument : for al-

though thofe luftes fa ter us. yet they ceafe not to fight against our falvation. 13 The fourth argument taken of he profit of so doing: for cy this meaner also were provide for our good name and eltimation, whileft wee compelithem a sength to the ge herr minder, which fpeake entination whitest were competitional engight to the general relation of the which figures with office and the state of th C Ly ordonnances, is mean the framm and ordering of evall * Rom. 13 1. construction of the content of the c truen er of this policie of men. that is, which is fer among timen: and herefore the true lerunns of the L rd must about all others be diligent oble uer of this order. The fermants of the Learning and the respective for the state of the s taken of the end of this order , which is not onely most promption but also very ne effory : feeing that by this meaner vertue is rewarded , and vice punished ; wherein the quie offe and happineffe of this life confliteth. 16 Hre destare whereith argument more amply. Thewing hat Obritian libertre doeth amongst all things leafty ot not at all confill berein, to wit . to call off the bridle of Lawes. (as atthat timeline ahogether vaskilfull in the kongdome of God reported) but rather in this that dising boily according to the well of God , weeth and make manifelt to a 1 men , that the Gofpel is not a cloake for tions and weekedoeff freing we are in fuer for free, that a er we are full the fertiants of God, and not of finne. ao' He diniderh T'e ciuill yes we are full the fertabart of God, and no of thine. 40° Hi diadeth "e civil life of man, by occasion of hole things when he fuske in onw generally are. to wit into those durines white private men owe to private men, and efpecally the fai hfull to he faithfull, and in other subjection whereby inferious a rebound: no the state of the s that feruance fubmer themselves wellingly and nor by contraine, nor eneley to the good and courseous, but also to the fee ward and sharpe matters 2. Cor. 7, 100 and courseous, but also rothe freward and flurpe matters 2. Cor. 7, 10. cially if they baue froward mafters : but this their fubjection fall be fo much the more . acceptable to God, if his will preuaile more with fernants, then the matters injuries.

9 The fourth ar-

der prayers and

and the wife.

are equilly called.

Because he maketh a conscience of ring wrongfully. appoin ment, he

stro offered . od,by whole good will and knoweth this (Mrden is lay d upon as He mitigateth

the righteouineffe of fervitude, while be the weth plainely that Chrift died alfo for fervants, thatthey should more patiently ave of one felfe-

beare fo much the this inequality betwixt men which famenature moreover feeing before them Chrift that Lord of Lords for an example,be figniherb char they carnor but feeme too delicate, which your foules, fliew themfelves mote grieved in hearing of injuries , then Christ himselfe who was most just, and most

Coloff. 3:18. ephel:4,22 In the third place he ferteth duetie to their busbands commadding them to be obedient. a He fpenketh namely of thein which had huf-Bands that were por Carithans.

which ought fo much the moie be fubiect totheir husbands, that by their bonelt and chafte converfa. zion they may give them to the Ford" # 1 Tim: 2.9. g He condemonth

therior and excelle of women and fetgeth foorth their true apparelling fuch as is precious before God ; to wit the inward

and incorruptible which conflict in a meckeand quiet lyttit. a Who bath his leate fallened in the heart: fo that the hid man is let against the outward decking of the body b Precious indeed, and fo taken of God. 4 An argument taken of the example of women, and efpecially of Sara, who was the mother of all beleevers * Gen. 18. 12 Becaule womeneare of nature fearefull, bee give b them to vnderstand, chât be requireth of bein that lubiedtion', which is not wrong out bethein either by force or feare! * 'r Con7.3. '6 He teacherbibusbands allo their dueties, to Wis, that the mote vinders flanding and wifed me they have, the more wifely and indumined thy they behave themselver. c De all the ducties of wellooke, d The more widely nick the wifely and indumined the hubband bath , the more circumfpectly bee muft b bave bimfelte to beating those commodife; which through the womans weaken-fle ofttimes cause trouble both to the busband 7 The fecond argument , because the wife not with Randing that the is weaker by oarure then the man, is an excellent infirmment of the man made to fatte mott excellent vies : whereupon it followerb toat the is not therefore to be neglected because the is weake, buron he contratie part thee ought to be for much the more caried for. e Having an houest care of her. michelia doine to anerte. ..

20 For what praise is it, if when ye be buffered for your faults, yee take it pariently that and if when ye doe well, ye fuffer purong and take it patiently, this is acceptable to God.

21 43 For hereunto ye called : for Chrift alfo fuffered for you , leaving you an & example that ye fhould follow his fteps.

12 * Who did no finne, neither was there guile found in his mouth.

23 Who when he was reviled , reviled not againe when hee fuffered , he threatned not , but 44 committed it to him as that judgeth righte-

24 * 26 Who his owne felfe bare our finnes in his body on the tree, that we being dead to finne, should live in righteousoesse : by whose stripes ye ware healed.

1 5 For ye were as theepe going aftray . but are now returned unto the Shepheard and Bishop of

more griver a universal most representation of the first state of the first state of the first state of the first s felves a maffer and judge in heaven : who will juftly revenge the (niuries . ha. are done to fervants without any telpect of persons. # Ela 53.5. mar. 8.17 . 16. He'calle. B the lervants backe from the confideration of the injuries which they are constrained to heare, to thinke upon the greatnesse, and the end of the beochereceived of Chirk. CHAP. 111.

E That Christian women fh uld not contemne their husbandes, House confirmation in the anticonternational histoandes, though they be infidels. S. Het beinge h in examples of goals Winter. 8. Generall exhortations, 14 paters by the terrepresentation, 25 and boldly togeth a reason of their faith-18 Christesexample.

Ikewile * 1 let the wives be subject to their. L husbands, a that even they with obey not the word, may without the word be won by the conversation of the wives.

2 While they behold your pure coversation which is with feare :

3 * 3 Whole apparelling let it nu bee that outward, with broidered haire, and gold put about. or in putting on of apparell:

4 But let it bee the a hidden man of the heart. which consisteth in the incofruption of a meeke and quiet ipirit, which is b before God a thing

much fet by. 5 4 For even after this manner in time paft did the holy women, which trusted in God, tite themlelves, and were lubie et to their husbands,

6 As Sara obeyed Abraham, and * called him Sir : whose daughters yeare, while ye doe well,

7 not being afraid of any terrour:
7 * 6 Likewile ye husbands, c dwell with them as men of & knowledge, rgiving e honour unto the woman, as unto the weakes f veffell, 8 even as fibe momanis cal they which are heires together of the s grace of led a veffell after life, o that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one fuffer Bebreves, because with another; love as brethren: be pittifull, be breathing the bushand blith another; love as brethren: be pittifull, be breathing filter and

9 * 11 Not rendring evill for evill , neither re- fully lefter Gid. buke for rebuke: but contrariwise bleffe, 12 know- ment: for that they ing that ye are thereunto called, that ye should are quall in that be heires of bleffing. swhich is the chies

10 * 13 For if any man long after life, and to fest (that is to fay) h fee good dayes, let him refraine his torque from in tuebenent or eevill, and his lips that they speake to guile. orherwife are vace

* Let him eschew evill and doe good:let quall as touching the governance

him feeke peace and follow after it. 12 For the eyes of the Lord are over the rightar home, and there. teous, and his eare's are open unto the prayers: forethey are not and the i face of the Lord is .gainft them that do to bedefpifed although they be

evill. 13 14 And who is it that will harme you, if ye goften gracious follow that which is good? and free benefite

14 * Notwithflanding bleffed are ye, if ye fuf- where's we have fer for righteoulnesse fake. 15 Yea, * feare pot everlafting life githeir k feare, neither be troubled.

Is Burl'ianctitie the Lord God in your hearts : gument. All biave-16 and be ready alwayes to give an answere to e- lings and childings very man that asketh you a reason of the hope that mult be for eved is in you, with meckenelle and reverence

16 Having a good conscience, that when they the whole service . speake evil of you as of exill duers , they may be of Gid, whereunto alhamed which flander your good conversation in both the busband Christ.

17 For it is berter (if the will of God be fo) to Hereturneth that ye fuffer for well doing, then for evill doing, to common exhor-18 * 18 For Christ also bath once suffered for the ion and com-finnes, 19 the suffer the visual, 20 that he might and whatsover

Thingsparcaineto

the maintenance of peace and mutual lives, Proverb. 17,13 and 10 as a main 1884 on 11,17 a. the f. 15,15 14 We find the room 11,17 a. the f. 15,15 14 We find the room proved the recompensation of the but we mutual for recompensation with benefit 12 An argiument taken of comparison. Seeing that we court fever are called of God whom we offend to often, to fo great a benefite (fo fa re in toce from revenging the miuries which we doe unto him) fhall we rather make our felves unworthy of fo great bountifulnesse, then for give one anothers faults? And from this verie to the end of the chapter , there is a digreffion of oping from the manacte be in hand with top-short variants in a figetima at a good from the manacte be in hand with top-short variants; to hear a fliction of the manacte be in hand with top-short variants; to hear a fliction of the manacte be in hand with top-short variants; to hear a fliction of the manacter of the m

to live winds and any are read and the beautiful from the fact of the day, it is to the happe and any are read to the beautiful from the fact of the f must talher be overcome with good tures: And if they cannot be gotten by that meanerallo, yethorywichitanding weelfhall be blessed if wefuller for righteonfueste # Matib 6.10. 15 A moft certaine counfer in aiffictions , be they never fo terrible, to be of a conitant minde and to fland fait. But how that we attaine unto it if we fanctifie God in our minds and hearts stharitto fay, if we tell upon him, as, one chat is Almighty, that loveth mankinde, that is good and true indeed. * Elii. 8, 123,133, & Besond floor ed as try are. I Crive him all in 1962 of its word hang onely on him. I deevil have us who we are all cheed for righteen the flees to be carefull not for redeeming of our life either with deuying or redouncing the trueth, or with like violence, or any such meanes : bur tarber to give an account of our faith holdly, and yet with a meeke frieir, and full of godly reverence , that the enemies may not have any thing initly to obiect, but may tather be athamed of themselves, 17 A reafon which flandeth upon two generall sules of Christapines, which not withflands ing all men allow not of. The one is al we mult needs luffer afflictions , it is better to ing all medianoval und a deconcion a we intuit need tiging a ming animations it is better to differ wording fully their night fully; the orbit is this like (animates act to affinite differ nor by his pre-byte with of our Gott. c. Rom. 1,6, bcb. 9, 15, 11, 12. A group facilities of the fully the example of Chiti binisfelience or help ways to who, was a differed not. The fully of the fully of the control of th 119. An argument taken of compartion : Christ the just fuffered for vs that are voiuft, and fhall it grieve vs that are untuit to fuffer for the fulles caufe? 26 Another argument being partly taken of thing coupled together, to wit, because Chrift bringerb va to his Father that fame way that he went nimfe fe , and partly from ; the caufe efficient : to wit . because Chait is not onely set oe for an example to

follow, our alfo hee holdech us up by vertue in all the difficulties of this life , varill

habringus so his Fanber, bring

at Another argu. bring vs to God , se and was put to death concernment taken of the happy end of thefe affictions ring that figure, (which is not a putting away of

by the vertue of his divinity.

m Astenching his into heaven to whom the Angels and Powers. manhood, for his bo- and might are subiect. dy was dead, and

and preferte us.

a Hawing ended

by digreffion and

Chatter, nove be te-

turneth to the ex-

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Liding from b.s

wherein alfo Christ ched vnto the & spirits that 4 e in prison. goeth before us both in example and vertues, as one who fuffered moit grievous torinents even unto death; although but in one part onely of Acih or mananature, but yetbecame conquerous

his feule felt the foomer of death. as A fecret obiection: Christ indeed might do this, but what is that to us? yer (faith the Apostle) for Christ bath shewed faor in this ver-eac in all ages both to the preservation of the godly, were they never so sew and miseratie , and to revenge the rebellion of his enemies , as it appeareth by the historie of the flood : for Chrat is he which in those dayes (when God through his parience appointed a time of repentance to the world) was prefent not in corporall prefence , but by his divine verue . preaching rejentance even by the mouth of Noe himfelfe who then pre-pared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their tehestion , and saved those fewe (that is , eight onely person) to the water. | By the persue of which Spirit, that is to say of the diamity : therefore inis word , Spirie , cannot in this place betaken for the foule , buleffe me will far , that Christ mas raifed up againe , and quickened by the per'ue ofins feule. A He calleth shem firsts, in respect of his sime, not in rest est of the sime that they were in the flesh. This word (once) fremeth that there was a furthermit day appeired, and if that were once pair, there should be no more. * Cen. 6.14 mat. 24 33. luk 17.26. 23 A proportionail applying of the former example to the times which followed the comming of Christ for that prefervation of Nue in the waters was a figure of our Baptiline, not as though that materiall water of Baptiline faveth us, as those waters which bare up the Atke faved Noe, but because Christ with his inward vertue, which the outward Baptisme fliadowerh, perserveth us being washed, so that weemay will upon God with a good confrience. p The cenfrience being fantified may frett call be on God. a4 That felfe fameveriue, whereby Christ sole againe, and now being caried into heaven , bath received all power , doeth at this day defend

CHAP., IV.

n He bringeth in Christs example, and appliechit, 6 to the mariffing of the field a effectually commending thanity: 22 And faintrea whof patience. 27 That it is necessary

20 Which were in time patied difobedient,

when once the long fuffering of God aboade in

the dayes of * Noe, while the Arke was preparing,

wherein few, that is, eight of oules were faued in

21 as Whereof the baptisme that now is answer

I'th of the fleth, but a confident demaunding

22 Which is at the right hand of God , gone

with a good conscience maketh to p God) faueth

us also 14 by the refurrection of Iesus Christ.

that correction begin act the Church.

F. Orafmuch : then as Christ hath suffered for us in the fielh, arme your felves likewise with the fame mind, wwhich is that he which hath fuffered in the fielh , hath ceased from finne,

2 That he henceforward thould live (as much hebrake off , taking time as a remaineth in the fielh) not after the lufts of men, but after the will of God.

which he faid tou-3 * a For it is sufficient for us that we have spent the time past of the life , after the lust b of the Genand refuredion of tiles walking in wantonnes, lufts, drunkennes, in Christ , fo defining gluttony, drinkings, and in abominable idolatries.

our fandification, zhat to be fan &i-4 3 Wherein it feemeth to them & ftrange, that fied . is all one as to ye run not with them unto the fame excesse of riot; laffer in the Solh, that if to fay : to therefore speake they evill of you.

leave off from our 5 Which thall give account to him, that is. wickedneffe and

ready to intige quicke and dead. vicioufne Se : and 4 For unto this purpole was the Gospell zo vife sgaineto

God, that is to fav. to be requed, by the vertue of the holy Ghoft, that we may lead the rest of our life which , remaineth, after the will of God.

8 So much of this prefent life as remaineth yet to
be passed over:

8 Epbel 4.12.

8 By purting usin minde of the dishonethy of our, former life led'in the fiir b of tiene, be cal leth us to earnell regentance. b Wickedly and locationly after the manet of the Gentiles. 3 That wee benot mooved with the enemies perverfeand Anderous judgements of 03, wee have to let against them that last andgement of God which remainer h for them, for none, whether they beethen found living, cr were dead before, shall escape it. c They thinke it a new and frange niving, or were dead before, fraite capett. • They to note the laft general indgement.

Add greenteth an obiection, that feeing Christ came very larely, they may feeme to be excussible which died before. But this the Aposle decieth, for (faith be) this selfe

farre Gofpell was preached unto them alfo : (for he fpeaketh unto the lewes) and that, to the same end that I now preach it unto you, to wit that the fielh being abolished and puraway (that is to fay, that wicked and naughtie corruption which reigneth in men) they flould fuffer themfelves to be governed by the vertue A the Spirit of God.

preached also unto the dead, that they might be ing the m fleth, but was quickened by the fpirit, condemned according to men in the flesh, but 19 22 By I the which he also went, and preamight live according to God in the spirit,

7 5 Now the end of all things is at hand. Bee yee therefore fober, and watching in prayer,

mong you; * for love that cover the multitude bis purpose, vine of finnes.

o 7 Be ye * harberous one to another, without from the circum-

grudging.

10 8 * Let every man as he hath received the end is at band, gift, minister the same one to another, as good and therefore we disposers of the manifold grace of God,

11 10 If any man ipeake, ht him speake as the watch and pray words of God. If any man minister, let him doe it with true fobriers as of the ability which God ministreth, that God of minde. in all things may bee glorified through Iefus 6 Heecommens Christ, to whom is praise and dominion for ever, one toward and and ever, Amen.

12 11 Dearely beloved , thinke it not d fitange doeth as it were 12 in Dearely beloved, thinke it not untaring bury a multitude to concerning the flery triall, which is among you of faces, and to proove you as though some strange thing were therefore prefercome unto you.

13 But reioyce, inafmuch as ye are partakers nech peace and of Christs sufferings, that when his glory shall ap that love one ano peare, ye may be glad and reioyce.

14 * 14 If ye be railed upon for the Name of forgive one ano. Christ, blessed are yee: for the e spirit of glorie ther their offences. Christ, blessed are yee; for the spirit of giorie Provisorsa, and of God resteth upon you; walker on their 7 Of all the du part is evill fpoken of but on your part is glo- ties of charity, he

15 11 But let none of you fuffer as a murtherer, namely, which or as a thiefe, or an evill doer, or as a bufiebody in mod acceffary, other mens matters.

16 But if any man suffer as a Christian , let him which be will have not be ashamed ; but let him glorifie God in this to be voluntary behalfe,

17 26 For the time is come that judgement must begin at the house of God. 17 If it first begin at us, * Rom. 14. 13. what shall the end be of them which obey not the hear. 13. 3. 3. 4th showth the Gospel of God?

18 * And if the righteous fearcely bee faved, to wit, that every

8 6 But above all things have fervent love a- 5 He returneth to

an argument taken more diligeorly

ther , because it verh and maintain concord : for they

> commendeth onea to wit, bofpitality, and moft curreout and bounti-

vicofcharity. man bestowtha gife which he bath :

received to the

profite of his neighbour. * Rom 12 6 phil. 2.14. 9 A reason because that what gift soever wee have, we have received it of God upon this condition to be his disposers to He reckoneth ap two kindes of thele gifts at chiefe, to wit, the office of teaching in the Church, and the other Ecclefialicall functions, wherein two things specially are to be observed, so wis, that the pure word of God bee taught, and whatfeever is done, be referred to the glorie of God the Farber , in Chrift , as to the II Becaufe the croffe is toyard with the fincere profeffion of Religio on the Apolle fitly repeateth that which bee touched before warning us not to bee troubled at perfecutions and affictions, as a newe and frangething. d Astouch fine new thing had befallen you, which you never thought of before. 12 The bite reason; because the Lord meaneth not to confume us with this fire (as it were) but to Purge us of our droife, and make us perfire. 13 Another reason : Bezause the affii-ctions of the godly and wicked differ very much, and chiefly inthree points. First, becaufe the godly communicate with Christ in their affictions, and therefore shall in their time be partake salfoof bis glory. # Matth. 5.40. 14 Secondly, because that although the infidels thinke farre otherwise, who in affilding the godly, blafpheine God, yet the godly in that they are for ailed upon are honoured of God with the true spiritual glory, and their adoption sealed in them by the Spirit of God.

E By Spirit hee meaneth the office spirit.

15 The third difference:

e By Spirit hee meaneth the office five Spirit. 19 The third difference : for the godly are no rafficed for their evill doings , but for righteoufneffe fake as Christian : whereby it commeth to paffe that the croffe, feeing it is a reftimotie unto them of faith and righteoulped, ministreto untortien not au occasion of forow, but of vnspeakeable ioy: nowethe Apostle propoundeth the third difference, under the forme of an exhorta-tion. 15 The third reason because the Lord of allahe, would being aspecially carefull for them of his boufhold , doeth therefore chaftifethem firft of all , yet fo that hee keepeth a measure in his greatest severicie : And as he bath alwayer vied to don heretofore, fo doth he now specially when as he exhibited himselfe in person to his 17 Leaft the godly should be offended and stumble atthatvaine shadow Course. 17 Leant argory into the present and number attrainment of felicitie of the wicked, at though God were out the governour of the world, for that the wicked are in good case, and the gody in will, the Apolle teachet by a argument of a comparison of them together, that God who spared not his owne, but murrureth them under the croffe , will arlength in histime bandle the rebellious and wicked farte otherwife, whom her hath appointed to ytter deftruction, # Pro. 3 32 where .

R He defcribeth

pecularly the of-

fice of the Elders,

that is to fav. of

2 He werb a pre-

face touching the ciscumftance of

his ovene person :

sairis the heat

their companion.

communeth with them not of mate

knoweth not, but

saherein he is as

well experienced

as any, and pro-

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ters which hee

ehem that have

che care of the

Church.

where shall the ungodly and the finner appeare? on Seeing the fed by are constituted well doing, as unto a faithfull Committee to Limin

by chance , but by

the will of God , they ought not to despaire , but goe forward, notwithflanding in the way of holinesse and well doing , commending themselves to God their faithfull Creawur, that is to fay, theis Father.

CHAP.

Hee warneth the Elders not to usurpe duthorists over the Church, 5 willing the penger feet to be willing to be caught and to be modest, 8 to be siden and matchfull teresist the

T He . Elders which are among you . . I befeech which am also an Elder, and a witnesse of the fufferings of Christ, and also a partaker of the glory that shalbe revealed.

2 3 a Feed the 4 flocke of God, r which dependerh upon you, 6 caring for it not by conftraint, but willingly : not for filthie lucre , but of a ready

minde: 3 Not as though yee were Lords over Gode b heritage, but that yee may be enfamples to the

4 7 And when that chiefe Shepheard shall appeare, ye shall receive an incorruptible crowne

of glory.

Likewise yee yonger submit your selves unto the Elders , and fubmit your felves every man

shem no other condition bur that which be himfelfe bath fufteined before them; and doth fill take the fame paines, and also hash one selfe fame hope trigether with them. 9 The fash rule:
Hee that its flieshead, it is lim feed the flacks: a Its faith out, offer for the spail, it is added, and fine for partner flowers for the condition of the fash of the flowers of the flieshead conditions. 4 The second that the libephered consider, that the flowers is now in the libephered to work out of the flieshead conditions. The flieshead conditions of the fl mitted unto them. 6 Let the fliepherde govern-the Church with the word aud example of godly and noblameable life , not by conftraint but willingly , not for filthie fucre, but of a reedy minde, not as Lords over Gods partien and heritage, but as his fuere, but of a recay unione, there are nona over countries an activities minde be not overcome either with the Wickedoeffe of men, of their crueltie, he warneth them to cast their eyescontinually upon that chiefe Shepherd, St. the crowne which is layd up for them in heaven. 8 Hee commendeth many peculiar Christian vertues, and espe-cially modestie; which admonitionallof us stand in need of , but especially the yonger fort; by teafon of the untowardnesse and pride of that age.

one to another: * decke your felves inwardly in one to another: * decke your * God relifieth the lowlinesse of minde: 9 for * God relifieth the * Rom. 18, 100 proud, and giveth grace to the humble.

oud, and giveth grace to the numble.

6 Humble * your felves therefore to under the feetith to many, mighty hand of God that hee may exalt you in to bethe way undue time.

to the glory of

A Cast all your care on him for hee careth this life, the Apo-

8 st Be fober, and watch : for * your adverfary that ignominie the devillas a roaring lyon walketh about, feeking and thame is the whom he may devoure

9 Whom refift fledfaft in the faith , 11 knowing that the same afflictions are accomplished in # Tames 4.6. your e brethren which are in the world,

10 13 And the God of all grace, which hath 10 Because these called us unto his eternall glory by Christ Iesus, frond and losie after that ye have fuffered a little , make your per-the modeft and fite, confirme, ftrengthen, and ftablish you.

e, continue, trengenen, and tradition for ever flewarneth uses and ever, Amen. God against the 12 14 By Silvanus a faithfull brother unto you vasitie of proud

as I suppose, have I written briefly, exhorting and men, and to hang teflifying how that this is the true grace of God, wholly upon his wherein ye stand.

Pfal. 55:13. 13 as The Church that is at 4 Babylon elected matth. 6,25. together with you, falureth you, and Marcus my luke 12.22. fonne. rr Thecrueltie

14 Greete yee one another with the * kiffe of feeketh by all love. Peace be with you all which are in Chrift messes to de-Iefus, Amen.

MAUTE UT. LE OVETcome by watchfulneffe and faish

God and bis free

I fav. thele most

the contrary fide.

reward of pride. and glory the re-

ward of modefied

lames 4.80,

bumble, the Apa-

Luke 22, 31. 28 The perfecutions which Satan ftirreth up are neither new not proper to any one man , but from old and socient time common to the whole Church, and therefore we must fuffer that patiently wherein we have fuch & fo many fellower of our conflicts and combates. c Amought your breibren which are dispersed throughout the world. 13 Hefealeth up as it were with a feale, the former exhortation with a folemne prayer, againe willing them to aske sucrease of ftrength at his hands of whom they had the beginning, and hope to have the accomplishment , to wit, of God the Father in Ielus Carill, in whom wee are fure of the glory of eternall life. 14 Coutimuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength : Now the funme of the Apostles doctrine, it salvation freely given of God. as Familiar falvations. d In that famous ciric of Affords freely given of God. 15 Familiar falvations. 4 In that famois cirie of Affrica where Peter the Apolle of the circumstion then wat. 4 Rom. 16:16. 2.00:16:20

THE SECOND EPISTLE GENE-RALL OF PETER.

CHAP. I.

a Having Spoken of the bountifulneffe of God, vertues of faith, 6 He exhapteth them to helinesse of life. 12
And that his counfell may be the more effectuall. 24 He Sheweth that his death is at hand, 16 and that himselfe did see the power of Christ, which he opened unto them.

A falutation Sherein be giueth them to under-Rand that be deafeth with them as Chrifte ambaffa dour, and otherwife dereeth with

chem in one felfe

fame faith which

it grounded upon the righteoufnelle oflefus Chrift oue

God and Saviour.

Imon * Peter a fervant & an Apofile of Iefus Chrift, to you which have obteined like precious faith with us by the a righteoufneffe of our God and Saviour Iefus Chrift.

2 Grace and peace be multiplied to you , a through the acknowledging of God, and of lefus Christ our Lord,

3 According as his b divine power harh given unto us all things that perteine unto clife and godlinesse, through the dacknowledging of him

. In that that God Randing to his promifet, The wed himselfe faithfull, and therefore just unto us. a Faith is the acknowledging of God and Chrift, from whence all our bledfednethe iffneth and flowed. 3 Chrift ferreth foorth himfelfe to us plainely in the Beletadente unera aon novem.

"settoull life, wherein hee hash appointed to glorifie us, and also to godlinesse, in that
he dorth furnish us with true vertue.

b He speaketh of Christ, whom hee maketh
God, and the onely Saviour.

c Vinto salvation.

d This is the summe of true Kalizion, to be led by Chrift to the Pathers as is more by the hand.

that hath called us unto glory and vertue.

4 + Whereby most great and precious pro-tion of the for-miles are given unto us, that by them yee should mer seatence, be partakere of these limited. be partakers of the divine nature, in that ye flee declaring the the corruption, which is in the world through headits to wits g luft.

5 Therefore give even all diligence there-promise from unto: h ioyne moreover vertue with your faith; and whence all these with vertue, knowledge. with vertue, knowledge:

6 6 And with knowledge, temperance: and excellent benefits, with temperance, patience; and with patience, whereby we'are

godlineffe: the corruption of the world , (that is , from the wicked lufter which we carie about ur) and are made, atter a fort like unto God himselfe. E. Erich dipine atter, he meinte hour ut) nod gremade. flance of the Cathradhut the paradien of their dipine atter, he meante hour the faire flored in us. I have men Erich in Erich in us. Frings is the fast of correction, and hack his flate own hours respectively and immelt para.

Being land the facilities of the said of the fact of the fa having declared the caufes of our falvation and especially of our fauctification I now be begioneth to exhort us to give our mindes wholly to the true use of this grace. And he beginneth with faith without which nothing can pleafe God, and hee warneth us to bare it full feaught with vertue (that is to fay) with good and godly meaner, being loyned with the knowledge of Gods will, without which there is neither faith neither any tracvertue. h Supply alfr, and support of there is neither faith-neither certaine other principall vertues, whereof tome percaine to the first Table of the Lewis others to the last.

000 a 7 And

7 Attholefreits doe fering from the true know Ledge of Christ. for in like fort the knowledge is Seife in foftered. and growerh by bringing forth nunch that he that is unfanictull did e:ther never know the true light, or

bath forgotten the rioo which hee barb received. i He-hathath not an effectuall knows ledge of cod in him, is blinde as souching the king. dome of Ged, for bee cannot fee thing. that are afarre off. that is to fay , heabenly things. 3 The conclution : Therefore feeing our calling and election is ag-

prooved by : bole fruits and is confirmed in us and moreover feeing this is the onely way to the everlatting kingdome of Chrift, it remaipeth that we calt our minds wholly that way. 9 An amplifying of the conclution joyned with a modelt excuse.

wards them, and forerellerb them of his dearh, which is at hand. k Inthis body. * 1. Cor.1,17. and a.z. to Anotheram-

wherein he decla-

resh his love to-

plification taken both of the great certaintie and alfo excellencie of thiid drine. 28

whereof our Lord Iefus Chrift the Sonne of God is authour, whose glory the Apolle himfelfeboth faw and heard. * Matth. 17 5. 11 The trueth of the Gofpel is here-by also manifelt, in that it agreeth wholly with the forcellings of the Prophets. The doftrine of the Apoltles doeth not faut out the d. arine of the Prophets , for

they confirme each other by each others refirmonies but the Prophets were as candles which gave light unto the blinde, untill the brightnesse of the Gospell beganne to filine. I A muse full anney me normaledge then the sunder the shance of the lare. In That cleared deliving of the cofpell. A LTm., 316. 13 The Prophets are to be read , but fo , that we aske of God the gift of interpretation ; for hee that it the authour of the writings of the Prophete , is also the interpreter of them.

ingreeh the A cripture and prophece together, to diffinguif a true proprecies from falle. o For all interpretation commeth from God. of The godly interpreters and meffengers.

9 Infrired of God and sheft their motions were in very bod ord e. and not fuch as were she motions of the prophane foothfagers and foretellers of things to come.

CHAP. II.

3 Hee foretelleth them of falfe seachees, 3 whose wicked flei, its and deftru tion her declareth. fles, its and defirm tion her declareth. 12 Her compareth shem to benne beastes, . 17 and to welles with ut marer, 1 . 20 lead fe they feele to withdrawe men from God to their alde filshineffe.

7 And with godlineffe , brotherly kindneffe ; and with brotherly kinder fle, love.

8 2 For if these things be among you, and at bound, they will make you that ye neither shallbe idle , por unfruitfull in the acknowledging of our Lord lefus Chift :

9 For he that hath not these things is blinde. and ic innor fee farre off, and hath forgotten that

he was purged from his old finnes. 10 8 Wherefore, breihren, give rather diligence

to make your calling and election fure : for if yee dorehele things, ye thall never fall. IT For by this meanes an entring thallbe mini-

fired unto you abundantly into the everlafting kingdome of our Lord and Saviour Iesus

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of thefe things, though that ye have knowledge, and be flablithed in the present trueth.

12 For I thinke it meet as long as I amin this k tabetnacle, to flirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, even as our Lord Iefus Christ hath * shewed me.

15 *I will endevour therefore alwayes, that ye also may be able to have remembrance of these

things after my departing. 16 * 10 For wee followed not deceiveable fables, when we opened unto you the power, and comming of our Lord Iefus Chrift, but with our eves we faw his maiestie :

17 For he received of God the Father honour and glory, when there came fuch a voyce to him from that excellent Glory, * This is my beloved Sonne, in whom I am well pleafed.

18 And this voyce wee heard when it came from heaven, being with him in the holy mount.

19 11 We have also a most sure word of the Prophets, 12 to the which ye doe well that yee take heed, as unto a light that thineth in a darke place, untill the Iday dawne, and the m day, starre

arife in your hearts, 20 *13 So that ye first know this, that no prophecie of the a Scripture is of any private inter-

21 For the prophecie came not in old time by the will of man; but pholy men of God spake as they were 9 mooved by the holy Ghoft.

B Ut, there were falle prophets also among the A sin timespall mone you; which privily stall bring in damma. kinds op Prophets, ble herefies, even denying the Lord that hath the one true, the bought them, and bring upon themselves swift terforetelleth damnation.

2 . And many shall follow their destructions, shallbe some true by whom the way of trueth shall be evil fpoken reachers in the

Church infomuch 3 And through coverousnes shall they with that Christ bimfained words make b merchandise of you, 4 whose selfe shalbe denied condemnation long fince refleth not, and their porwithflanding deftruction flumbereth not.

4 For if God spared not the * Angels that had deemer. finned, but cast them downe into chell, and deli- a Vnder the Laws. vered them into d'chaines of darkeneffe, to bee while the flute kept unto damnation:

5 Neither hath spared the cold world, but sa- fanding. ved * Noe the eight perfon af preacher of right a There shall not teonfoeffe, and brought in the Flood upon the onely be berefies, world of the ungodly,

6 And * surned the cities of Sodom and Gomorrhe into ashes, condemned them and over-for the most part threw them, and made them an enfample unto is a companion of them that after should live ungodly.

7 And delivered iuft Lot ve xed with the un- even of fouler cleanly conversation of the wicked:

8 (For hee being righteous, and dwelling a- you, and fell you as mong them , in g feeing and heating , b vexed his they fell carrell righteous foule from day to day with their unlawfull deeds.)

9 The Lord i knoweth to deliver the godly who cant the Anout of tentation, and to referve the uniuft unto the gelithat fell aday of judgement under punishment ;

10 5 And chiefly them that walke after the darkenesseofbell. flesh, in the lust of uncleannesse, and despite go- at length to be vernement, vuhich are bold, and frand in their owne undged, and who destroyed conceit, and feare not to speake evill of them that the olde world are in k dignitie.

11 Whereas the Angels which are greater both preferved Noe in power and might, give not railing judgement the eigh person, against them before the Lord.

12 6 But thefe as naturall bruit beafts, led with wed Lot, will fenfualitie, and made to be taken, and destroyed, deliver bis elect fpeake evill of those things which they know from these errors, not, and shall perish through their owne m cor- destroy those

13 And shall receive the wages of unrighte- * 10h 4,18. ousnesse, as they which count it pleasure dayly to iude 6. live deliciously. I Spots they are and blots, de- called the deepe lighting themselves in their deceivings, " in fea- dungeon under the fting with you.

fhall call him teand police of the

lowers of thein. herefie, and maketh merchandife b They will abufe

in a Faire. 4 A comfort for the godly : God headlone into the

with the flood, and Sodome, and fa-

unrighteous. car h , which Should

te appointed to torment the failes of the wieled in. A Bound them with darkeneff easy were with chainty, and by darkeneffs, he means to that me find from the first of the the fail of horeons. By this to be fore the First, we that to darke now world a the to dark the world fetted once, "O Con. 7s. Fe he cased on the to the first had well the most of the first o serve to warre me me general of your annual form the sound in a comment of the shade. A Go 1913 144 g Width Way fiber her locktd and unned his careta. h Hee hade a rewled foult, and being webennen; ggreekes fiped a pain full life. I Had bene long 1 all life in faining and delibering the right erhe. 5 He goed to amother for comprised, which no with liadding are within the bolome of the Church, which are wickedly given and doe feditiously speake evill of, he authority of Magistrates, which the Angels rhemselves that minister before God , doe not diffraise) A true and lively defeription of the Romific Glergie (as they call it.) k Trinces and great mension they k by k by k by an arthority δ A lively patenting out of the fame per foots, wherein they are compared to health, which are made to finare, hemfelves to define they are compared to health, which are made to finare, hemfelves to define they are compared to health, which are made to finare, hemfelves to define the property of the state o they give themfeives to fill their bellies. For there is no greaterignorance then is in these men although they most impudently find fault with those hings which they know not : and it shall come to falle that they shall deftroy themselves as beatter , wi h those pleasures wherewith they are delighted , and dillionour and defile the company Bote pleasures where even new reneargater, and assume uncompany of the goldy. I Made to this end to be a pray set their; of do to defend within yeals observed the situation of the contract of the goldy. I Made to this end to be a pray set by the most of the profit on. I for little recket; on I have a to being amon if the Christians in the half which which the hard been a whom is the manute to true. members of the Church jet they are indeed but blots of the Church.

14 7 Having

7 Heg condem. peth thofe men, as thewing even in are the children of curfe: and couurenance an unmeaturable luft as making the fouler of light

15 Which forfaking the right way, have gone aftray following the way of * Balaam the fonne of perfous, st men exercised in all the ctaftes of cove touforde to be Over as men that

fell themfelves for money to curfe the Sonne of God after Balgami example, whom the dumbe heaft was prooved. Tuda . T

& Another note subcreby they may be well from ne what manner of men they are, heonufe they have inwardly porhing but either utrerly vaine or very burt full although they m kes flow of Come great goodmelle , bur they Qua'l norekape unpoorfied for it. becaufe under gre-

tence of faife liberry,they draw men into molt miferable flavery of

I Theremedy against the fe wieked enemies both of true doftrine and polineffe, is to be fought for hy the continuall ineditation of he writings of the Prophets and A-

postles, 2 Tim.4.2. a zimoth.3, t. inde . 8 a He voucherb the fecond commiog of Christ agaioft the Epi-

eutes by name. a Ming'rous men, who will feeme wife by their contempt of Ced, and wicked boldingfe.

The reason which these mockets pretend because the course of nature is all one as woich thefe men are willingly ignorant of.

Bofor, which loved the wages of unrighteournes.

16 But he was rebuked for his iniquity : for the dumbe beaft fpeaking with mans voyce forbade the foolishnette of the Prophet. 17 * 8 Thefe are o welles without water , and

cloudes carried about with a tempest, to whom thep blacke dirkenesse is referved for ever.

14 ? Having eyes full of adulterie, and that

cannor cease to name, beguiling unstable soules,

they have hearts exercised with covetousnesse, they

18 For in speaking q swelling words of vani-ty, they beguile with wantonnesse through the lufts of the Heft them that were cleane elcaped from them which are wrapped in errour,

19 Promifir g unto them liberty, and are themfelves the * tervants of corruption: for of whomfoever a man is overcome, even unto the fame is

he in bondage.

10, 9 * For if they, after they have escaped from the hithineffe of the world, through the acknowledging of the Lord, and of the Saviour Iefus Christ, are yet tangled agains therein, and o-vercome, the latter end is worse with them then the beginning,
24 For it had bene better for them not to have

acknowledged the way of righteoutnesse, then after they have acknowledged it, to turne from the holy commandement given unto them.

22 But it is come unto them according to the true proverbe, * The dogge is returned to his owne vomit, and the fow that was washed, to the wallowing in the mire.

ferable Burery of the fine of the order and have not ing in them. I Most gen't darken?. I They is come and fine and finding model. I They is come me most be than and finding model. I They is come model from dolarie ? I have 34 to rem 6.10. I they have the most general the model of the model the way of righteouforfie, mento two backe from it to the o'den binelle; and men that doe fo are compared to dogrand fivine. Mar 12.45. bebr.6.4 Prov. 16 22.

> CHAP III. He florwood have be not even function; againe. 2 Be-casse they mu, often be tween up. 4 beaut & dann ers hang oper their heads through eer all e meckers. 8 I her, fee hee meanth the gold that they we use after the issignment of the fiesh, 12 as point the day of the ord, 14 in that they thinks it arwayes at hand, 15 in re bich as some her shore the that

15 in mbich ao . eine hes fhemeth that Paul seece byoith him.

T His r fecond Epiftle I new write unto you, beloved, wherewith I flurre up, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of us the Apoliles of our Lord and Saviour. '

3 " . This fielt understand , that there shall come in the last dayes, a mockers, which will walke after their lufs,

4 3 And lay, Where is the promise of his comming : for fince the Fathers died , all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heavens were of olde, and the bearth that was

it was from the beginning : therefore the world is from emrialting , and shallbe for ever a He fettera against tien the tradi ion of heaven and earth by the word of God. b Which appeared when the maters mere gatherca eogether into ene place,

of the water, and by the water, by the word of 6 s Wherefore the world that then was , peri-

fhed, overflowed with the e water. 7 6 But the heavens and earth, which are now, fetteth against are kept by the same word in story and referved them the universals

unto he against the day of condemnation, and floud which was of the destruction of ungodly men. 8 7 Dearely beloved, be not ignorant of this whole world.

one thing , that one day is with the Lord , * as a c Forthe waters thousand yeeres, and a thousand yeeres as one returning into their day.

9 8 The Lord of that promise is not slacke (as fay, this beauty of fome men count flackenesse) , but is patient to- the earth which ward us, and * would have no man to perith, but the fee, and all liwould all men to come to repentance.

10 10 Burkholm * Aska Louisillance which live upon

10 10 But the day * of the Lord will come as a she earth perified. thiefe in the night, in the which the heavens thall 6 Thirdly, he propaffe away with a a noise, and the elements shall no weet that it melt with hear, and the earth with the workes that det for God to are therein shall be burnt up.

It so Seeing therefore that all thefe things earth with fire in must be dissolved, what manner persons ought ye that day which is to be in holy converfation and godlineffe,

Looking for , and chafting unto the com- wicked which ming of that day of God by the which the heat thing he will also vens being on fire, that he diffolued, and the elefor bing in time ments thalf mealt with heate?

13 But wee looke for * new heavens, and a with his only word new earth, according to his promite, fwherein and aferward

dwelleth righteoutnetle.

14 Wherefore, beloved, feeing that yee looke them with for fuch things, be diligent that yee may bee 7 Toetakinga found of him ing peace, without spot and blame- way of an object?

15 * And suppose that the long suffering of our Lo d is falvation, 12 even as our beloved pro- long feafon in rehim wrote unto you.

16 As one that in all his Epiffles speaketh of thele things: 13 among the || which fomethings are hard to be understood, which they that are short. unlearned and unstable, wrest, as they doe also 0- 3 The Lord will ther Scriptures unto their owne destruction.

17 Ye therefore beloved, feeing ye know thefe cause he hatt prothings before, beware, least yee be also plucked a- mited : and hat way with the errour of the wicked, and fall from her ber fooner nor your owne ttedfastneffe.

18 But grow in grace, and in the knowledge 9 A reafor why of our Lord and Saviour Iefus Christ ; to him te the latter day comglorie both now and for evermore. Amen.

burnt beaven and

deltruction of the for bim in time to overweeine

on : io that he fee. meth to deferre this judgemeet a true bur not bea fore God with whom there is no time either long of

promifed.

merb not our of hand betaufe God

waite till be elect be bronght to tepentance that none of them may perilh. * Erek; 8 32 and 33.11. 1.tim.a 4. 10 A very finor description or the leaft diffit chon \$ 31 and 33.11. Tilling 4. To he very hour description of the exercise of the world, but in fuel both an anothing could be plack more gravely. Math. 20.43.

In The first revel. 33.3 and 26.15. d let hith volume as it were of a left and a second of the could be second of the and ready to meet bim at bis comming e Hee rejutieth patiente of us , yee fuch patient eas is not flothfull, Efai 65.17. and 66.22. verelation 22.2. f. ... apatron cut wo flothfull. Efai 65.17. and 66.12. retrain 31.1. For which beaters. g That you may ten to your profits have get it and proceeding the star Roma. 19.1. I Pauls prilled are allowed by the experie melinance of Peter. 13. There he certaine of her things obtained as Romanaga.

cation to overthrow foor- men that Hand not fast, wrething the tellimonies of the Scripquie to their ovone dellruction. Bur this is the jeinedy againfi fuch deceir , to labour ture to their owne defluction. Buttand the council against used occur, to indoor that we may dayly more and more grow up and increase in the knowledge of Court.

I that is to by, among the which things for a afforted back is explored. Last, by first be plante et along, but fish that amongst thing things and he provides the provides of the plante et along, but fish that amongst thing things and he was reviewed. By fillers and I tere himpely in the fit mo of one wants there are fonce things which cannot be eafily underflood, and therefore are of fome drawne to their owne defirm july unactions as more astentipe and dili ent, and not seemothe us from the reading of holy things, for to what end Spould they have written wains foculations?

0003 THE Father from the

beginning, and is

ibat eternali life)

frue man, whom Toba h.mfelfe and

hiscompanions,

Inoth heard and

a I heard bim

eyes, I bandled

him that is very God being made

exith mine bands

very man and not

age made, and in whom onely there

c Being fent by

Arine is rightly

bime and that do-

for no mancould

fo much as have

thought of it, if it had not beene

in life.

fed.

bebelde, and band-

fpeake, I fave him

and also made

THE FIRST FPISTLE GENE-OF IOHN. RALL

G CHAP. I.

2 Rectestifieth that be tringeth the eternall word, wherein is life, g and licht. g God will be merciful unto the faithfull, of grouning under the burden of their finnes , they learne to flee



Hat r which was from the be-ginning, which we have a heard, which we have feene with thefe our eyes, which we have looked upon, and these hands of ours have handled of that b word of life.

2 (For that life was made manifest, and wee have feene it , and beare witnesse, and o shew unto you that eternall life, which was with the Father, and was made manifest unto us.)

3 That I fay, which we have feene and heard declare we unto you, 2 that yee may also have fellowship with us , and that our fellowship also may be with the Father and with his Sonne Jefus Chrift.

4 And these things write I unto you, that your ioy may be full.

me felfe with mine 5 3 This then is the meffage, which we have heard of him, and declare unto you, that God * is light, and in him is no darkeneffe.

6 If wee fay that wee have fellowship with him, and walke in darkenesse, we lie, and doe not

I alone but others alfo that were with truely 7 But if we walke in the a light as he is in the light, we have followship one with another, 4 and b That fame everlafting word, by

the * blood of Iefus Christ his Sonne cleanfeth us from all finne. 8 s * If we fay that we have no finne, we ede-

ceive our felves and f trueth is not in us.

9 6 If we acknowledge out finnes, he is 8 faithfull and inft, to b forgive us our finnes, and to cleanfe faid to be thewed, us from all unrighteonfnesse.

10 7 If wee fay, wee have not finned, wee make him a liar, and his k word is not in us.

shor flewed. 2 The vie of this do Caine is this, that all of us being coupled and loyned together with Ctrift by faith, might become the Sonnes of God, in which thing onely confitteth all 3 Nove he entreth into a question , whereby we may understand that wee are loyued together with Christ, to wit. If wee be governed by his light, which is preceived by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore hee agreeth with them, which are lightfome, but with them which are darkefome he hath no fellowship. # lohn 8.12. d God is fayd to be light of are darkelome be hath no fellowship. bigownenature, and to be in light that is to fay, in that everlafting infinite bleffedneffe and wee are fayd to walke in light , in that the beames of that light doe finne unto us in the world. 4 A digreftion or going from the merrer heers in hand with to the remiffion of finnes: for this our functionable walke in the light, is a tellimony of our loyaing and knitting together, with Christ : but because this our light is very darke, wee must reedes obtaine another benefit in Christ, to wit, that our finner may be forgiven us being fprinkled with his blood : and this in conclusion is the proppe and ftay of our felvation. # Heb. 9.28. r peter 1.19. revel. 1.5. 5 Thereis none but neederh this benefit, becaufe there is none that is not a finner. 3.46. a.chton. 6.36. pron 20.9. e This place dorth fully refuse that prefetchele, and workes of supererogation which the Papilla dreame of. f So then John speaketh not thus for modellies sake, as some stry, but because it is so indeede. 6 Therefore the beginning of falvation is to acknowledge our wickednes, and to require pardon of him who freely forgivethall finnes/becapie he barb promifed for o doe, and be is faithfull and inft. g So then our falvation bangeth upon the free promite of God, who because he is faithfull and inft, will performe that which he bath promised. b Where are then our merits ? for this is our true felicity. 7 A tehearfall of the former fen. tence : wherein be condemned all of finne without exception, infomuch that if any man perswade himselfe otherwise, he doesh as much as in him lieth, make the word of God himselse vaice and to no purpose, yea he maketh God a lyar, for to what end either in

times past needed facrifices or now Christ and the Gospe , if wee be not finners?

They doe not onely deceive themselves, but also see blasphenious against God.

k His doctrine thall have no place in us , that is, in our bearts.

CHAP. IT.

Hee declareth that Christ is our mediateur and advecate, 3 and shewesh that the knowledge of God consistes in holines of life. 12 which appertaineth to all firts, 14 that depend on Christ alone: is Thenhaving exhertesh them to contemme the world, as hee givesh waening that antichrifts be avoided, a4 and that the knowne trutch be flood unto.

MY little children , these things write I unto I It followeth noe bereof that wee you, that ye finne nor : and if any man finne, wee must give our wice have an a Advocate with the Father, Iefus Chrift, kedna ure the the Inft.

2 And he is the b reconciliation for our finnes: and not for ours onely . but also for the finnes of the finnes are cleanfed

c whole world. 3 2 And hereby we are fure that we 4 knowe

him, e if we keepe his commandements. 4 3 Hee that faith, I knowe him, and keepeth not ligently reful fin. his commandements, is aliar, and the trueth is not And yet we must

in bim. 5 4 But he that keepeth his word, in him is the cause of our weake

f love of God perfect indeede : hereby wee know an Advocate and that we are in 8 him.

6 5 He that faith he remaineth in him, ought fus the inft. and even to walke as he hath walked,

7 6 Brethren, I write no new commandement a In that he naunto you, but an old commandement, which yee meth Chrifts flush have had from the beginning: this old commandetel feeth feeth all other.
Reconciliation ment is that word, which ye have heard from the b Reconciliation beginning.

8 7 Againe, a new commandement I write unto to understand that you, that h which is true in him: and also in you; for he is both advocate the darkenes is past, and that true light now thineth. and hie Friest 9 8 Hee that faith that he is in that light, and forts, of all ages and

hateth his brother, is in darkenes, untill this time. 10 * He that loveth his brother , abideth in that this benefit belong eth nottathe jewes light, and there is no occasion of evill in him,

11 But he that hateth his brother, is in datke- fpeaketh, as appear nesse, and walkerh in datkenesse, and knoweth not reth person, but also whither hee goeth, because that darkenesse hath to other nations. blindeth his eyes.

inderh his eyes.

12 9 Little children, i I write unto you, because our confunction your finnes are forgiven you for his k Names fake. with God, to with

bridle, or finne fo much the more freely, because our of Christ, but wee must rather foo much the more die not despaire bepurger, Chrift Iea

therefore accepiable unto bis father. and interceffion gos togesher, agibe us all places, fo that

onely of whom he 2. He returneth to to landification.

declaring what it is to walke in the light, to wit, to keepe Gods commandements, Whereby it followers that holinerdoes not confift in those things which men have deviled, neither in a vaine profession of the Gospel. d This mult be voderstood of such a knowledge; as bath faith with it , and out of a common knowledge. e For the tree is knowne by the fruit. 3 Holioesse, that is, a life ordered according to the prescript of Gods commandements how weake soever they be is of necessity toyned with faith. that is, with the true knowledge of the Father in the Sonne. 4 Hee that heepeth Gods commandements. loveth God indeed. He that loveth God, is in God,or is joyned together with God. Therefore bee that keepeth his commandements, it in him, f Wherewith we love God. g He meaneth our coolunction with Chrift, 5 Hee that is one with Chrift, must needer live his life, that is, annut walke in his steps. 6 The Apostle going about to expound the commandement of charity one roward anothers telleth firft, that when he vigeth bolineffebringeth no new trade of life (as they vie to doe which devife traditions, one after another) but purteth them in minde of the fame Law Which God gave to the heginning, to wit, by Mofes, at that time that God began to give Laws to his people. 7 Heraddeth that the doctrine indeed is old , but it is now after afort new both in respect of Christ , and also of us : in whom he through the Golpel, engraveth bis Law effectually, por intabler of ftone, but in our mindes h Which thing (to wit, that the doctrine is neve of which I write unto you) is true in him and in you. S Now he commeth to the fecond Table, that is, to chartite one towards a oother and decien heat that man hath true light in him, or is indeed regenerate and the forme of God, which hatch his brother; and fuch an one wandreth milerating and the state one wandreth milerate. bly in darkenesse, brag he of never to great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. * Chap. 3.14. 9 Her returneth willing y he cafteth himfelfe headlong into hell. + Chap. 3.14. 9 Hee reutroeth againe from fand fication to remuftion of fine, because that free reconciliation in Chris against from tandification to remain of this, secure that the exconcination to Correct is the ground of our falvation, whereupon afterwards fand; fication mult be built as upon a foundation. I Thefore I write unto you, because you are of their number whom God hath reconciled to himfelfe. k Forbit ownerske: And in that he nameth Chrift, be flutterb out all others, whether they be in beaven or carch, 13 to I write

10 He thewerb ebar this doftrine agreeth to all ages and first of all fpeaking to old men, he fhewerh that Chrift and his do-Erine are paffing ancient, and thereforethey be delighted with old chings, pothing ought to be more acceptable wato

.hem Br He advertifeth youg men, if they be defirous to thew their firength that they have a most glorious comhare fer heere befire them to this. Saran the poorft

enemies, who must be overcome: willing them to be at fuie of the victo. ry as if they had already gotten it. as Finally, hee fleweth to chilthey have to looke for all good things, them in the Gospel. q Holy one, and know all things. 13 He adderh af. teryyard in like

order as many exbortations as if he should fay, Remember your farbers as I vyrote even now that the everlafting Sonne of God is revealed

hath not the Father. 24 24 Let therefore abide in you that same go us. Remember ye yong men,hat that firength whereby I sayd that you put Satan to flight, it given you by the world of God, whith dwelleth in you. 14 The world which is full of wicked defires, lufts or pleasures, and pride, is urterly hazed of our heavenly Father. Therefore the Father and the world cannut be loved together , and this admonition is very necessary for greece and fourthing youth. Het feetiget of the morth, at the greech nor with the will offed of e where wife Codis faid to late the world with an infinit lote. I don 3.16. that is to fay, those when he he feet of the world. In Wheremith the Rather is loved. as Hee fhewerh how much better it is to obey the Fathers will, then the lufts of the 16 Now beturneth bimfelfe world, by both their parures and unlike event. and willest them by diverfe reason to flake off floutbfulueffe, which is too too familiar with that age.

He aftet his mord (little) not because he frechetette children, but to allar them or by a fing fach frecet words.

17 Rittl, because the
laft time is at bande, so that the matter sufferent no delay.

18 Secondly because An ichrifth, that is, fuch as fall from God, are already come, even as they heard that they flouid come. As it was very requisite to wrate that unbeedy and ovarieties age of that danger. 19 A difference against certaine offences and shumbling block applies age of that rude age especially might stumble and be shaken. Therefore that they should not be terrissed with the soule falling backe of certaine; first be maketh plaine unto them, that although fuch as fall from God and his religion, had place in the Church, yet they were never of the Church, because the Church is the Company of the elect which canpor perift, and therefore cannot fall from Chrift. o So then the eleft can never fall 20 Second y , be fhewesh that thefe things fall out to the profite of prace. the Church, that by postites may be plainely knowen. 21 Thirdly, he comfortesh them to make them Rand faft, informach as they are anomised of the being Goodt with the true knowledge of falvation.

'p The great of the hily Choil , and this is a bosowed kinde of speech taken seems the sintings used in the Law.

'g From Christ when is presidently called hely. a 2. The taking waxy of an objection. He wroce not thefe things at ome on which are ignorant in religion, but rather as to them which doe well know the uneth, yet fo faire foorth that they are able to different much from faithnood. 2. He flow early one planely the faile dockrine of the Amichilita, to wit, that either they fight against the person of Christo et his officer or buth together, and when the hand he had not do do in the hand he was constant. et once. And they that doe fo do in vaice boaft and brag of God , for that is denying neines. And they the does do nevice bask and brig of God. for chair deeping the South Ranber Alici adentic. I she ten Median. If they ten are decrived thempfive, and alighed exceive which, which fay that the Turkes and other infield we applied from Cod that we doe. 24 The whole preaching of the Propher and Apolikes is contrary to that doctrine. Therefore is stutedly to be call away and this wholly to beholder and key, which leaded no to Ceke termall life in the free promise, that is to fay, in Christ alooch who is given us of the Faher.

13 10 I write unto you fathers, because ye have knowen him that is from the beginning, 11 I write unto you, yong men, because ye have overcome that wicked one. 12 I write unto you, little children, because ye have knowen the Father.

14 13 I have written unto you fathers , because ye have knowen him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you. and ye have overcome that wicked one.

15 14 Love not this I world, neither the things that are in this world. If any man love this world,

the m love of the Father is not in him. 16 For all that is in this world , (as the luft of the flesh, the lust of the eyes, and the pride of life)

is not of the Father, but is of this world. 17 15 And this world paffeth away, and the luft thereof: but he that fulfilleth the will of God

18 16 a Little children, 17 it is the last time, as and as ye have heard that Antichrift shall come, even now there are many Antichrists; whereby

we know that it is the last time.

19 19 They went out from us, but they were not of us: for if they had bene of us, o they should have continued with us. 20 But this commeth to oren to stenat true
Father, from whom passe, that it might appeare, that they are not all

20 as But yee have an p oyntment from that

21 22 I have not written unto you, because ye know not the trueth : but because ye know it , and that no lie is of the trueth.

22 23 Who is a liar, but he that denieth that Iefus is that Chrift? the fame is that Antichrift that denieth the Father and the Sonne.

23 I Whofoever denieth the Sonne, the fame

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne. and in the Father.

25 And this is the promife that hee hath promifed us, even that eternall life.

26 as These things have I written unto you, the elect with the concerning them that deceive you.

27 But that anointing which ye received of crueth, and fanction him, dwelleth in you : and you neede not that any fieth them giveth man teach you; but as the fame anointing rea- then therewends cheth you of all things, and it is true and is not ly- rance to continue ing, and as it taught you, ye shall abide in him. to the end.

28 a6 And now , little children , abide in him, t The Spirit which that when he shall appeare, we way be bold, and for the shift, and which not be ashamed before him, at his comming. hath led you into al

29 27 If ye know that he is righteous, know ye reseth. that he which doth righteoufly, is borne of him. n You are not iones and therefore I teach them not as things that were never heard of but call theme a vour and overgree I teath norm not as unings that upon a very near any own case come cover of which you do be have semembrance at things sphich you do be have.

The commendate both the addition of highly praifeth their faith and the dilivence of fields as taught them, yet fo, that hee taketh nothing from the honour due to the holy Ghosti. a6 The conclusion both of the whole exportation, and also of the former treatile.

a7 A paffing over to the treatife following, which tenderh to the same purpose, but vet is more ample, and bandlieth the same matter after another order: for before hee taught us to goe up from the effects to the caufe , and in this that followeth , he goest tauger of to goe up from the electron and the fourte of this argument. God is the fourtaine of all righteousnesses, and this in the Lumme of this argument. God is the fourtaine of all righteousnesses; and therefore they that give themselves to righted oufneffe, are knowen to be borne of him, because they refemble God the Pather.

CHAP. III.

a Setting downs the infilmable glory of this that we are Gods funces. 7 he forwesh that newneste of life must be restricted by good workes, whereof charitie is a manifest token. 19 Of 22 and grayfing unto God.

B Ehold, 12 what love the Father hath given to to declare this aus that we should be b called the sonnes of greenent be-God : 2 For this cause this world knoweth you not, tweene the Father because it knowerh not him.

2 3 Desrely beloved, now are we the fonnes at the bigoeft of God, but yet it is not made manifest what wee that free love of (hall be and we know that when hee fliable made God towards us manifest, we shall be clike him; for wee shall see wherewith he so him d as he is.

3 4 And every man that hath this hope in him, purgeth himfelfe, even e as he is pure.

4 s Wholoever committeeth finne, transgress be home great the feth also the Law; for g. sinne is the transgression be the same, of the Law. of the Law.

God; and fo that all 5 6 And ye know that he was made manifeft, the world may perthat he might * take away our finnes, and in him ceibe we are for a Before he declareth this adop-

6 Whofoever abideth in him, finneth not : tion, be faith two whofoever & finneth , hath not feene him , neither things ; the oue,

hath knowen him. 7 7 Litle children, let no man deceive you, hee a dignity is motto that doeth righteoulneile, is righteous, as hee is ding to the judges righteous.

becaufe it is unknowen to the world, for the world knoweth not God the Father himfelfe. other : This dignity is not fully made manifest to our selves much lese to strangers, but we are fure of the accomplishment of it , infomuch that were shall be like to the Some of God bimfelfe, and fhall entry his fight indeed, fuch as hee is now ; but yet notwithstanding this is deferred until but next comming. c. Life, but not equall. d. For now we fee as in a glasse, r.Cor. 13.12. 4' Now he describe hibis adoption, the glory whereof as yet consisteth in hope) by the effect to wit, because that wholeever is c Like, but not equall. d For made the Sonne of God, endevourerh to refemble the Father in puritie . pordfinifich afficerfiche nor in equality. The cult of this puritie can from owhere ell be risken bur from the Law of God stoc randgraffico whereof is that which it called from.

I Obtain the hand fact of control for puritific.

I Obtain the hand for puritific. d finne. If Civeth net himfeifeto purenefie. g A fhort definition 6 An argument taken from the materiall caufe of our falvation : Chife in himselfe is most pure & he came to take away our sones by sattlifying us with the holy Ghoft. Therefore, who sever is truely partaker of Christ, doeth not give himfelfe to finne; and fo contrativise be that giveth himfelfe to finne knoweth noz Chiff. E flit 53:65,212. 2. pet 3.23,24. b He er fixid en fund kinds gired now bimfelfe to pureneff, and in him finner eigneth, but finne is fand to dwell in the faithfully and not to reigne in them. 7 An other argument of things coupled together: Hed that liveth juftly, it fuft and refembleth Chrift that it inft, and by that it knowen to be the foone of God.

000 4

8 8 He

caufe, to wit, at

alfo adopteth un

a What a gift of

that this fo great

be effeemed accor-

ment of he fleth,

to bis children .

gier : the devill is the authour of finne , and therefore he is of the devill, os, is ruled of the devill that ferve fione : and if he be the devils fonne then is bee not Gads

by the joff iration fanne : for the dewill and God are for contrary the one to the other , that even the Sonne of Gud was fent to delitroy the works of the devill. Therefore on the contrary fide who-Toever relifte: binne, as the Soone

of Ged , being borne againe of Led, inf much shat of peculing her is now deliveged from the Alverie of figne. John 8.44. Relimbleth the debill, as the childe

doeth the father. and it givened by medibut finneth, for he did nothing els but finne. I From the ruser Be; inning of the world.

on The holy Gholt is fo called of the effect he workerh, Because by his wer ene and mighty sworking, as it were

by fead, we are made new men. 9 The conclusion, by a wicked life they are knownen, which are governed by the spirit of the Devill, and by a pure life, which are Godschildren. 10. Hee beginneit to commend charity noward the brethren, as mother maske of the Socretof God. 11. The first reafon, taken of the authority of God, which give the the command timent. 2 John 13:34, and 15:12. 12 An amplifimation , taken of the contrary example of Cain , which flew his brother. m Hee bringethfoorth a very fit and very old example, wherein we may behold both the mature of the fonner of God, and of the fonner of the devil, and what flate and condition permainers for us in this world : and what fhal be the end of both at length. thore digr flion : Let us not marvaile that we are bated of the world for doing our ducty, for fuch was the condition of Abel who was a full persoo ; and who would not gather be like him then Cain? 14 The feoond reason: Because chartry is a testimony that we are translated from death in life; and therefore ha red towards the beethern is a cestimony of death , and who foever nourished it , doeth as it were foller death in boforne. O. Love is a token that me are reanfla ed from deathi is life, ferafmuch as by the effects the ceufe is hungen. * Chap. 2, 10. levit. 91 A confirmation: Whofoever is a murtherer, is in eternall death , who fo bateth bie brother, is a murtheter , therefore be is in death. And therevpon foldoweth the contrary. He that loveth his bruther , bath paffed to life , for indeed we are borne dead. Iohn 15. 13. ephel. 5.2. 16 Now hee shewesh bow farre Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himfelfe , to provide for and belge his brethien. Hee restoneth by comparison : For if we are bound even to give our life for our neighbourt , how much more are wee bound to helpe our brothers necessity with our goods and fubitance p 3V heerpoth this life is fuffeined. q Openeth not his heart to him, we helpeth bins withingly and cherefully . 3 Christian charitie flaudeth nor in wordes , bus in deade , and proceedeth from a fincete affection. compendeth charitie by a triple effect ; for fait of all, by it wee know that wee are andeed the foones of God, as he thewesh before. 20 Thereof it comment that were Bave a quiet confcience, as on the contrary fide he that thinketh that he hath God for a andge . becaufe be is guieltie so himfelfe , eithes bee is never or els very rare quiet : for God hash a farre quicker fight then wee, and judgeth more feverely. z If any citll especially associated was prescribed more outplies independently God contensus us, who depreted eacheart better than me our filter due. zs. A third effect also titled nou of the former . that in th fe miferies we are fure to be heard , because we are the fonnes of God, as we underfland by the grace of fandification which is proper to the claft,

8 8 He that * committeeh finne, is of the ; dewill : for the devill k finneth from the 1 beginning : for this purpose was made manifest that Sonne of God , that hee might loofs the workes of the de.

9 Whofoeger is borne of God finneth not: for his in feede remaineth in him, neither can hee finne, because he is borne of God.

10 9 In this are the children of God knowen. and the children of the devill: who to ever doeth not righteousnesse, is not of God, to neither hee

that Asveth not his brother.

If a For this is the meffage that yee heard from the beginning, that * we thould love one

another. 12 12 Not as * " Cain wwhich was of that wicked one, and flew his brother : 13 and wherefore flew he him ? because his owne workes were evill. and his brothers good.

13 Marveile not my brethren , though this world hate you.

14 Wee know that we are translated from his fpirit as of new death unto life, because we love the brethren : * he that loveth not his brother, abideth in death.

Is 15 Wholoever hateth his brother, is a manflayer : and ye know that no manslayer hath eter-

nall life abiding in him.

16 * 16 Hereby have we perceived love , that he laide downe his life for us : therefore we ought also to lay downe our lives for the brethren.

17 * 17 And whofoever hath this P worlds R Hefaithnet , fin- good, and feeth his brother have need , and q thutteth up his compassion from him, how dwelleth the love of God in him?

18 as My litle children, let us not love in word, neither in tongue onely, but indeed and in trueth.

19 19 For thereby we know that we are of the trueth, 20 and shall before him affure our hearts. 20 For r if our hearts condemne us . God is

greater then our heart, and knoweth all things. 21 21 Beloved, if our heart condemne us not, then have we boldnesse toward God.

* Mateh at.zx. 22 * az And whatfoever we aske , wee receive Ichu 15 7 and 16. of him, because wee keepe his commandements, 25. chap. 5.14. of him, because wee keepe his commandements, 22 Tecondu-and doe those things which are pleasing in his 22 Tecondu-fion: That shib is foot: Cuith, and love

23 * This is then his commandement, that we one towards and believe in the Name of his fonne Iefus Chrift, there, are things and love one another; as hee gave commande-invned together, ment. our word reflimo.

24 * For hee that keepeth his commande- nies offar & ificaments, dwelleth in him, and he in him; and here- tion must and de by we know that he abideth in us , even by that answer that in-Spirit which hee hath given us.

un:0 us. # Iohn 13.34. and 15.10. Iohn 6.23. and 17.3. f Her meaneth the Spirit of Sandification whereby we are borne anem, and live unto God.

CHAP. IV.

Having Speken fomerobat touching the trying of spirits: 4 For fome freake after the world, 5 and fome after od. 7 He revenesh to charitit, 11, 19 and by the example of woll be exhorteth to brotherly love.

D Earely beloued, beleeve not every afpirit, but trie the spirits whether they are of God: for many falle Prophets are gone out into the by the name of the world.

2 4 Hereby fhall yee know the Spirit of God, andcharity fhould b Every fpirit that confesseth that e letus Christ is besepa and from come into the & flesh is of God, .

3 And every spirit that confesseth not that Ie- dependent of his fus Christ is come in the fleth, is not of God : but true knowledge, this is the Spirit of Antichrift, of whom yee have be recurred to heard, how that he should come, and now already that which he he is in this world.

4 3 Little children ye are of God, and have touching the taovercome them; for greater is hee that is in you, king heed of An. ticoritte. And be then he that is in this world. will have ur heere

They are of this world, therefore spake will have ur ne they of this world, and this worlde heareth two things: the

6 s We are of God, * hee that knoweth God, there be many heareth us : hee that is not of God heareth us not. Hereby know we the Spirit of trueth, and the give credit to evespirit of error.

7 6 Beloved, let us love one another : 7 for is, that because love commeth of God, and every one that loveth falfethings, we

is borne of God, and knoweth God. 8 Hee that loveth not , knoweth not God , 8 for fore believe any. God is flore,

Spirit, least leve the worthip of God, which chiefly (pake in the fecond Ch pter

ward tellimony

of the Spirit given

one is that feeing falle Prophets, we dae not lightly v man : the other thould not there-

Wemuft then obe ferve a meane, hat we may be

able to differne the Spirit of God , which are altogether to be followed from impure fpirits which are to be eschewed. a This is f oben by the figure Merenymie, and to as if her had faid , Bele be not ebery one that Jageth that hee hath a gift of the holy Cheft to dee the effice of a Propher. a Hee giveth a certaine and perpeauall rule to know the doctrine of Antichrift by , to wit , if either the divine or humane nature of Chrift, or the true uniting of them together be denied ; or if the leaft intethat may be . be derogate from his office who is our onely King , Propher , and ever afting high b Her freaketh fimply of the doff rine , and not of the perfor. true Maffias.) d It reue man. 3 Hee comforce h the elect with a molt fure hope of victory : but yet fo , that hee reacherh them that they fight not with their ownevertue, but with the vertue and power of God. 4 Her bringerba reafon : why the world receiver thefe teacher, more willingly then the true : to wit, because they breathe out nothing but that which is worldly : which is another note also to know the doctrine of Anichrift by. f He tellifeth unto them that his dod rine and the dectrine of his fellower, in the affured word of God : which of necessirie we have boldly to fee against all the mouths of the whole world , and thereby discerne the boldly to let against all the moutes of the choice which a non-theory is trueth from fallinood. A lond Sig.? E True Prophets against fie falle Prophets, that is such a serve themfoliest, and lead other into errear tectuting to the commending of brotherly love and charitie. ? The fit e True Prophets against whem are The first reason : Because it is a very divine thing : and therefore very meet for the fonnes of God : fo that whofoever is voyde of it , cannot be fayd to know God aright. firmation : For it inthe nature of God to love men , wheren' wee have a most manifest proove above all other ; in that that of his onely free and infinite good will towards us his enemies, bee delivered unto death not a common man , but that his owne Sonne, yea, his onely begotten Soone, to the end that wee being reconsiled through his blood might be made partners of his everlating glory. I hat.
Love her fast mere then if heched furd bon hee leveth us infinitely. In that het salleth Godo

9 * Hereis

keepe his com-

and feeing that

both the lovesare

Tobn 3,16.

9 Another reafon by comparison : Chall not we his skildren love one mother

fonn 1,18. #.tim.6.16. Because God is inwithte therefore by this effett of his Sperit, to wir, by

derftood. yez, end to be not out of whom be is foefa farely in Marin

Mt. He underlay. eth this charnie with another faith io lefus, which joyneth us indeede with him, Even as charitie gyitaeffeth that we are loyned with him. Fur beimere

Le tellifieth of Chrift , as who had feene bim with his eyes. h Withfuch a confellion as commeth

Bobe , fo that there be

our neighbours allo

15 As he shewed that the love of our neighbour cannot
be separate from the love wherewith God love h m s became this last engeodresh the

Layemaker commanded both to love him and our neighbour.

Begoe bou forward in the fame argument. thesing how both those

Loves come iore us gotten of him, 2 2 In this we know that we love the children from the love suberewi h God

loveth us to wit by Jefus our Mediatonrlaid bold on by faith, in whom we are made she children of God, and doe love the Father of whom we are fo begetten and also our brethren which are begotten with ui. a Is the rue Meffas. a The love of our neighbour doe h fo hang upon the love wherewith wee love God , that this laft muft needes goe before the firft , whereof it followeth, that that is not to be called love when men agree together to doe evill, meither that , when as in loving our neighbours, weerefped not Gods commandements,

9 * Herein was that love of God made manifest amongst us , because God sent that his onely begotten Sonne into this world, that wee might live through him.

10 Herein is that love, not that we loved God, but that he loved us , and fent his Sonne to be a reconciliation for our finnes.

11 , Beloued, if God fo loved us , we ought al-

no Athird reason : fo to love one another. 12 * 10 No man hath feene God at any time. If we love one another, Goddwelleth in us, and his love is g perfect in us.

13 Hereby know we, that we dwell in him, and he in us : because he hath given us of his Spirit.

14 11 And we have feene, and do testine, that the with us, and in us, in Father fent the Son to be the Saviour of the world. 15 Whosoever & confesseth that Iesus is the

feetually working. Son of God, in him dwelleth God, and he in God. 16 And we have knowen, and beleeved the love that God hath in us, 22 God is love, and hee that dwelleth in love, dwelleth in God, and God in him,

17 13 Herein is that love perfect in us, that we foundation, to wit, (hould have boldnesse in the day of Judgement : for ias he is, even fo are we in this world.

18 There is no & feare in love, but perfect love casteth out feare : for feare hath painefulnesse : and he that feareth is not perfect in love.

19 14 We love him , because he loved as first. 20 15 If any man fay, I love God, and hate his brother, he is a lyar; 16 for how can hee that loveth not his brother whom he hath feene, love

God whom he hath not seene? 21 * 17 And this commandement have we of from true faith and him, that hee that loveth God, should love his accompanied with brother also.

on aprement of all things. 12 A fourth reason: God is the fountaine and welfpring of charitie, yea, charitie it felfe; therefore wholoever abideth in it, hath God with 12 A fourth reason: God is the fountaine and welfpring 13 Againe (at 2 little before) be commendeth love, for that feeing that by ont agreement with God in this thing, we have a creatine tellimonie of our adoption, is commeth thereby to passe, that without feare we looke for that I tter day of judgement, fo that trembling and that torment of confcience is cast our by this love. i I his k If we underfland by love, that we are in Conificeh all likenesse, not equalirie gotherman regently am especially.

K. If we unsergated by 100 stars the tree of fines, and the confidence of fines, that tree of fines, and that evaluable of first in us; he considered a right that the energy well go the prece and guizantife shortly.

34. Left any man flouded thinke that that peace of conditioner proceeds the note of the control of the confidence of the control wherewith God loveth or although wee deferved and doe deferve his wrath bereof fpriogeth another double charity, which both are tokent and witneffes of that firft , to wit , that , wherewith we love God wholoved u. fird , and then for his take

other : fo be deni-th that the other kinds of love wherewith we love God , can be feparate from the love of our neighbout; whereof it followeth that they lye impudently which fay they worthip God . and yet regard not their neighbour . 16 The full reafon taken of comparison, why we caunot have out neighbour and love God, to wit, tecause that hee that cannot love his brother , whom he feeth , how can hee

> CHAP. V. n Hee shenrth that bertherly leve and faith are things infept-ralle: 10 and that there is no faith to made load, with by beleving in Chris; 14 Hence proceeds Coloring upm G.d.n. in after ance: 16 and all 5that our prayers be

> W Ho'oever a beleeveth that Iefus is that a Christ, is been a first and a christ, is borne of God: and every one that loveth him, which begate, loveth b him also which is be

of God, when we love God, and keepe his com- a There is no love mandements. 3 3 For this is the love of God, that we keepe true dollrine.

his commandements : 4 and his * commandements to love God is to are not d burdenous. 4 f For all that is borne of God, overcom-madements, meth this world: 6 and this is that victory that which being to.

e hath overcomethis world even our ffaith. 5 * 7 Who is it that overcommeth this world, commanded of

but hee which beleevesh that Iefus is that Sonne one and the felfe of God ?

6 8 This is that Iefus Chrift that came by wa- fore) it followster and blood : 9 not by water onely , but be water eth also that we and blood : and it is that g Spirit that beareth wit- doe not love our neffe : for that Spirit is trueth.

7 For there are three, which beare record in webrack Gods heaven, the Father, the h Worde, and the holy meats. Ghost, and these three are i one. 4 Because expe-

8 And there are three, which beare recordin rience reacheth us the earth, the Spirit, and the Water, and the Blood: that there is no aand these three agree in one.

o 10 If we receive the witnesse of men, the wit. performe Gods neffe of God is greater : for kthis is the witnesse commandements, of God, which he restined of his Sonne.

10 * 11 Hee that beleeveth in that Sonne of freme, by fa often God, hath the witnesse in himselfe : he that belee- putting them in veth not God, hath made him a lyar, because hee miode of the keebelieved not the record, that God winnessed of ping of the comthat his Sonne.

God, to require 11 12 And this is that record, to vvit, that God things that are imhath given unto us eternall life , and this life is in poffible, at prothat his Sonne.

pouncerh that the nat his Sonne. and he that hath not that Sonne of God, hath not fich fort grievous or burdenfome, shat life.

13 13 These things have I written anto you, that we can be opened with the burden of them. * Maith. 11, 30. d Te them that ane exponente, that is to fig. theme that ane exponente, that is to fig. theme that ane exponente, that is to fig. theme due to the first the Line. S A realous Examle by regeneration we chase gotten firings to overcome the worlde, that is to fay, what for we flive the against the commaundements of God. 6 He declareth what that fireogets a, to wit, Faith.

e Her ufich i't time that is paff to jit us to underflanding shat although wee be in
the battel, jet undoub ly weef hall be conquerours, and are mofe certaine of the withoute f Which is the instrumental canse, and es a meane and hand wherely we lay hold on him who indeed doeth perferme this , that is , hath and doeth overcome the world , Even 7 Moreover bee declareth two things, 1 Cor 15 57. the one what true faith is . to wit , that which refteth upon lefus Chrift the Sonne of God alone: whereupon followerh the other, to wit, that this ftrength is not proper to faith, but by faith as an infituation is drawen from Iefus Christ the Soone of God.

8 He prooveth the excellence of Chrift, io whom onely all things are given us by fixe witnesses, three heavenly, and three earthly, which wholly and fully agree together. The beavenly wirmeffer are : the Fathet who fent the Sonne , the worde itfelfe which became flest , and the holy Gooft. The earthly witnesses are , water, (that is , our fanctification) blood , (that is our instification) the Spirit , (that is , acknowledge of God the Bather in Christ by faith through the teltimonie or the boly Gnost.) On the patter in Country state introuga care reminditent the analystation.

Her warnerd us not to forparate water from blood (that is land) in the first from the first fr

imputed unto us : and although this imputation of Chaifes righteousnesse be never feparared from Sand Sisson, set it is only the mate to four favation. g Our first on this is the third winesse, eshifte hibst the big Chost is trueth; that it to say that that is to say the third winesse, so wit, that we are the sames of God. h Locke to Hee the weth by an Argument of compei Agree in one. I.m 8,14. tion, of what great weight the heavenly rellimonie is, that the fatter hath given of the Sonne, unto whom agreeth both the Sonne himfelfe and the holy Ghoft. & I enclude this origin to be a telefomente which I faild is given in that to setumeth from 60d, who felteth forth his come 2 lohn 3 16.

11 Hee prove the the tree of in it felfe, which confeience hee faith caonot be deceived , because it confenteth the Leavenly tellimonie, which the Father giveth of the Sonne : Forother wifeth- Father moft needes be a tyar , ifrbe conscience , which accordeth and Mentett to the Father 12 Now atlength bee fh. weth what this teftimonie is that is confirmed with fo many witneffes to wit, that life of everlaking felicitie, is the meete and onely gift of God, which is in the Sonne, and proceedeth from him into us. which by faith are toyned with bim, fo roat without bin life is no waere to be found. 13 The conclusion of the Epittle wherein hee theme h fielt of all, that even they which

already beleeve, doe fland in derde of this doctrine, to the end that they may grows more and there in faith, that is to fry, to the end that they may be dayly more and more crucified of their falvation in Christ through faith,

14 Because we do

cotain that which

prayer with faith.

ove hope for the

Apostle ioyneth invocation or

to proceed from

fairb, and more.

wed in fuch fort,

shar nothing be

auked but ibar

over to be concei-

a This is no proper

name, lut to be ta-

foundeth, that is to

Say so the morthy and noble Lady.

b Excellent and

3 The bond of

honourable Dame.

Christian conjun-

dion or linking

true and conftant

profession of the

trueth.

together, it the

ken as she word

not vet in effect

that believe in the name of that Sonne of God, that ye may know that ye have eternall life, and that yee may believe in the Name of that Sonne of God.

14 14 And this is that affurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us , whatfoever we aske, we know that wee have the petitions, that we have defired of him.

which he will have 16 15 If any man fee his brother sinne a finne that is not unto death, let him! aske, and he shall give him life for them that sinne not unto death.

* There is a sinne unto death, I say not that thou thouldest pray for it.

which is agreeable so the will of God: and fuch prayers cannot be vaine. Chap 3,22. 25 We liave to make prayers not only for our felves, but also for our beethren which doe since, that their finnes he not unto them , to death ; and yet hee excepteth that fione , which is never forgiven, or the since against the boly Gbost, that is to say, an universail and wilfull falling away from the knowest trueth of the Gospel. I this is as much as if he faid, Let him descrete Lord to forgive him, and hee will forgive him being so descret. * Matth. 22,21. macke 3,29. defired.

17 16 All unrighteousnesse is finne, but there 16 Thereking a. is a finne not unto dearh. 18 17 We know that who foever is born of God, on : indeed all ici-

finneth not: but he that is begotten of God keepeth hended under the himselfe, and that wicketh one toucheth him not, name of sin, but yet

19 18 Wee know that we are of God, and this we must not defugire therefore. whole world lieth in wickednesse. 20 But we know that the Sonne of God is because every in

* come, and hath given us a mind to know him, without hope of which is true, and we are in him that is true, that remedie is, in that his Sonne Ielus Chrift, the fame is that 17 A reason why notall, pay rather very m God, and that eternall life. why no fin is mor-

21 19 Little children , keepe your felves from tall to some: to with because they be idoles, Amen.

borne of God , that is to fay , made the formes of God in Chrift , and being indued with his Spirit , they doe not ferve fin , neither are deadly wounded of Satan. 18 Every man muft particularly apply to himfelfe the generall promifes , that we may certainely perforade particularly apply to bimielte use general promises tract we may extracted persons our felver, this waterstall the world is by a narre foll, we are freely made the fooms of God by the fending of Lefut Chrift his Scone unto us, of whom we are lightened with the knowledge of the true God, and everlafting life. * Luke 14.45. m The distinct of Chrift is made plaintly propord by this place.

13. He expredict a plaine distance of Christian of plaints prepared by this place. 29 Hexpress the plaine precept of taking been of led in which here of ideals in which her effected against the onely true God, that with his feet as it were he might feat by all the former doctrine.

THE SECOND EPISTLE OF IOHN.

This Epiffle is written to a woman of great renotone, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that shee accompanie not roith Amichensta, 10 but avoid them.

HE ELDER to the elect b Ladie, and her children, whom I love in the trueth; and not I onely, but also all that trueth; and not I onely, but alfo all that have knowen the trueth,

2 For the trueths fake which dwelleth in us,

and shall be with us for ever :

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jefus Christ the Sonne of the Father, with ctrueth and love.

4 1 I reioyced greatly, that I found of thy children walking in a trueth, as we have received a commandement of the Father.

With true know-5 And now befeech I thee, Lady, (not as writledge, which bath ing a new commandement unto thee, but the fame alwayes love ioyned which we had from the beginning) that we * love one another.

with it, and following it. . This true pro feffion confifteth

both in love one toward another which the Lord had commanded, and also especially in wholesome and found doctrine, which also is delivered unto us : for the com-mandement of God is a sound and fore soundation both of the rule of manners and of doftrine, and thefe cannot be feparated the one from the other. d According as che trueth direfteth them, # John 15:12.

6 And this is that love that we should walke after his commandements. This commandement is , that as ye have heard from the beginning , yeeshould walke in it.

7 3 For many deceivers are entred into this 3. Antichristsfielde world, which confesse not that Iesus Christ is come ing against the in the fleth. He that is such one, is a deceiver and person and office ready crept into

8 4 . Looke to your felves , that we lofe not the Church in the the things, which we have done, but that we may time of the Aporeceive a full reward.

Hetharmakesh 9 Whosoever rransgresseth , and abideth not shipwracke of doin the ductrine of Christ, hath not God. He that Grine, lose ball. continueth in the dostrine of Chrift , he hath both e Beware and take the Father and the Sonne.

10 f If there come any unto you, and bring , we ought to not this doctrine , * receive him nor to houte, nei- have nothing to ther bid him God speed. doe with them

11 For he that biddeth him God speed, is parta-that defrod pre-ker of his evill deeds. Although I had many things * Rom. 16.17.* to write unto you, yet would I not vorite with paper and voke; but I trust to come unto you , and speake mouth to mouth, that our joy may be full.

12 The fonnes of thine elect fifter greete thee,

IOHN.

Amen.

THE EPISTLE OF THIRD

B Hee commendeth Gaius fer hofpicalitie, 9 and peprehendesh I totresphes for varine glory: 10 hee exhibiteth Gains to continue in spell dwing: 12 and in the end commento continue in well dving :

deth Demetrius

HE r Elder unto the beloved Gaius whom I love in the trueth.

2 Beloved, I with chiefly that thou prosperedst and faredst well as thy soule

prospereth. 3 For I reisycerh greatly when the brethren came and restified of the trueth that is in thee , how

thofe felfe fame men thou walkeft in the trueth. 4 I have no greater joy then a thefe , that is , to

> 5 Beloved, thou doeft b faithfully , whatfoever thou doest to the brethren, and to strangers,

> 6 Which bare wirnesse of thy love before the Churches : Whom if thou bringest on their jour

ney as it befeemeth according to God , thou shalt doe well.

7 Because that for his Names fake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receive such , that

we might be d helpers to the trueth.

9 a I wrote unto the Church, but Diotrephes februmay being which loveth to have the preeminence among forewhat to be precasing of the them, receiveth us not.

Wherefore if I come , I will call to your re- 2 Ambition and membrance his deeds which hee doeth , pratting doverouseded two against us with malicious words, and not there. Petilen plagues with content, neither hee himselfe receiveth the which have any brethren, but forbiddeth them that would, and receivatival functions. thrusteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good; he that doth well is of God; Hack not known that but he that doeth evill, hath nor eseene God.

God,

d That we nut ...

12 Demetrius

a Anexample of a Catiftian graiulation. Then thefe loyes,

b As becommerb a beleever and a

Christian. c He commendeth to Gaius either tained before,returning now againeto heare that my fonnes walke in veririe. him about the af.

faires of the Church. or els fome other which had like ballgefie.

shop

everlafting counfell of God, to be de-

Libered to Chrift to

s The end and

marke whereat he fhonteth in this

Epiftle, is, that be confirmeth the

godly against cer-

both in wholeforne doctrine and

good maners.

shat pertaine to

the Calvation of

t That ye fhould

defend the faith by

all the might you can, both by true

dollrine and good

f Which was once

never be changed.

a It is by Gods

providence and

Church.

this firft in them,

pretence, or occa-

fion to waxe wan-

God: which cao-

not be , but the

chiefe empire of

rogated, in that

fuch men give up

that they take a

many wicked men

example of life.

all of us.

12 Demetrius hath good report of all men, and of the trueth it felfe ; yea, and wee our felves beare record, and ye know that our record is true. 13 I have many things to write : but I will not with ynke and pen write unto thee : 14 For I truft I shall shortly see thee and we shall fpeake mouth to mouth. Peace be with thee. The friends falute thee. Gregte thy friends by name.

EPISTLE THE-GENERALL IUDE.

Hee warnth the gady to take heede of fuch men; 4 that make the grace of God, a cloude for their warntoneffe; 5 and that other full me of God, a cloude for their warntoneffe; 5 and that other fractions of the grace. 6, 7 her probably three example; 4 and alleageth the graphice of Ennet; 200 Finally hee Sheweth the godly a meane to overthrow all the Shares of those

a This is pur to mabe a difference betweene him and Indas Ifcariot. b By God the Fac Set apart by the

Ude a fervant of Iefus Chritt, and a brother of Iames, to them which are called and fancthied bof God the Father, and a referved to Iefus Chrift.

2 Mercy unto you, and peace and love be multiplied.

when Loave all diligence to

3 , Beloved , when I gave all diligence to write unto you of the a common falvation, it was needfull for me to write unto you, to exhort you, that we should earnestly e contend for the maintenance of the faith, which was fonce given unto the Saints.

4 . For there are certaine men crept in , which saine wicked men, were before of olde ordeined to this condemnation: 3 ungodly men they are, which turne the grace of our God into wantonnesse, and * denie Godthe onely Lord, and our Lord Iefus Christ.

4 I will therefore put you in remembrance, forafrouch as yee once knew this, how that the Lord, after that hee had delivered the people out of Egypt, * destroyed them afterward which beleeved not.

6 5 The * Angels also which kept not their first estate, but left their owne habitation, he hath referved in everlasting chaines under darkenesse So given, that it may unto the judgement of the great day.

7 As * Sodome and Gomorrhe, and the cities . about them, which in like maner as they did, g committed fornication, and followed h ftrange not by chance , that flesh, are fet forth for an example, and suffer the vengeance of eternall fire.

Hee condemneth 8 Likewise notwithstanding these i sleepers also defile the flesh, 6 and despile & governement, and fpeake evill of them that are in authoritie.

9 7 Yet Michael the Archangel , when hee ton, by the grace of strove against the devill, and disputed about the body of Mofes, durft not blame him with curfed fpeaking, but faid, The Lord rebuke thee

10 8 But these speake evill of those things, Christmutt be ab. which they know not : and whatfoever things they know naturally as beafts, which are without

themeleves to Sate as a state time the feet of the Anabaptiint doeth, which they call Libertines.

* a.Per. 1.1. * Beferetch foorth the horrible punifilment of them which have abufuels the grateof food to follow their owns lutter. * Namb. 14:37. * The fall of yangels was mont fineerely punified, brow much more then will the Lord punoff wicked and faithfulfed more * 2. * Pert. 2. * Gen. 19. 4 * Following the first of Sodome & Gomonthe. h Thus becoverely freteth foorth their horrible & monthous themselves to Sa-Juffer. i Which are fo blockish and voide of reason as if all their senses and with were in a most dead steepe. 6 Another most permitious doctrine of theirs, in that they take away the authority of Magistrates, and speake evill of them, as at this day the Anabapk It it a greater matter to delpile government, then the governors that is to fay, the matter it felfe, then the persons. 7 An argument of comparison, Michael one of the chiefest Angels, was content to deliver Satan, although as most curfed enemie, to the judgement of God to be puofibed; and thele perverie men are not affined to

freshe evill of the powers which are ordeined of God.

8 The conclusion Thele
men are in a double fault, to wit, both for their rash follie in condemning fome, and for their impuder and fhameleffe contempt of that knowledge , which when they had gotten, yet norwithflauding they lived as bruite beafts, ferving their bellies.

reason, in those things they corrupt themselves.

II 9 Woe'be unto them: for they have followed 9 He foretellerb the way * of Cain, and are cast away by the de- their destruction, because they receit * of Balaams wages , and perith in the galle- femble or flew

faying * of Core. forth Cains tham 12 10 Thefe are rockes in your I feather of cha. left milies. Balarity , when they feaft with you , without in all feare, aims filthy covefeeding themselves : * cloudes they are without be short. Cores fee water, carried about of windes, corrupt trees and dirious and ambiwithout fruit, twife dead, and plucked up by the tious head. rootes.

13 They are the raging waves of the fea, foming out their owne thames : they are wandring * Numb 16,1. flarres, to whom is referred the a blackeneffe of so Hereboketh darkenesse for ever.

14 And Enoch also the seventh from Adam, and markes, both prophecied of fuch, faying, * Beholde, the Lord their diffuoration of thinese, or fi thinese.

15. To give judgement against all men , and to and their saweirebuke all the ungodly among them of all their ally their value wicked deedes, which they have ungodly com- bravery of words mitted, and of all their cruell speakings, which and most vaine wicked finners have fooken against him-

16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes herewithall a
mention therewithall a
mention the mouthes herewithall a
mention the mouthes herewithall a
mention the mouthes herewithall a
mention the mouthes here with a fpeake proud things, having mens perfons in ad- out of a most aumiration, because of advantage.

itation, because of advantage,

17 11 But, yee beloved, remember the wordes the judgement to which were spoken before of the Apostles of our come Lord Iefus Christ :

18 How that they tolde you that there should rive were certains be mockers * in the last time, which should walke after their owne ungodly lufts.

19 12 These are they that separate themselves Church, kept all tofrom other, naturall, having not the Spirit.

20 But, yee beloved, edifie your felves in your forth in his Apon most holy faith, praying in the holy Ghost

21 And keepe your felves in the love of God, m Impudently, looking for the mercy of our Lord Ielus Christ, whour all reveunto eternall life.

22 13 And have compassion of some, in putting # 2. Pet. 2.17. difference:

23 And other fave with pleare, pulling them darkenfies out of the fire, and hate even that a garment which is spotted by the flesh,

24 14 Now unto him that is able to keepe you to come. that yee fall not , and to prefent you faultleffe be- P/al 17,10. fore the presence of his glory with ioy,

25 That is, to God onely wife , our Saviour be guar fye ken of glory , and maiestie , and dominion , and power, before that wee both now and for ever, Amen.

forth Cains fhame.

toufneffe, and to # Gea.4,8. # Nom .22.27 .

2 pet.2,15. most sharply with

pride, loyning berewithali a

The feafts of chia bankets, which the bretbren that were members of the gether, as Tertulli-

log. Chap. 3.9. rence sither to God

o The prefent time for the time 3: The zifing uş of fuch moniters

finould not be troubled atthe newnelle of the

matter. # 1.Tim.4.1. 2.tim.3.1. 2 pet.3.3. 22 It is the property of Antichrifta to feparate themselves from the godly, because they are not governed by the Spirit of God and contrariwife it is the propertie of Chriftians to edifie one another through godly prayers both in faith and alfo in love until the mercy of Christ appeare to their goaly prayers both in later and anois love until the metry of Christopeare to their full falvation. 13 Among them which wander and goe allray, the gody have to use this choice that they handle fome of them gently, and that other fome being two in the very flame, they endevour to fare with severe and sharpe instruction of the present damger: yer fo that they doe in fuch fort abbotte the wicked and difhoneft that they efche wo getryetto teat mey and in their may be. p B) fearing them, and helding them backe with godly severite.

9 An amplification taken from the freshidden things of the Law which did defile.

14 He commended them to the grace of God, declaring sufficiently that it is God onely that can give us that constance which be requireth of un-THE



THE ORDER OF

The yeere of Chrift.

T. Sec.

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whereunto the Contents of this bookeare to be referred.



HE dragon watched the Church of the Tewes, which was ready to travaile: She bringeth forth, fleeth, and hideth

her felfe, whiles Christ was yet upon the earth;

The dragon perfecuted Christ ascending into heaven, hee rightest and is throwen down; and after perfecuteth the Church of the Iewes.

The Church of the Iewes is received into the wilderneffe, for three yeeres and an halfe.

When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20. The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for

1160 yeeres after the Passion of Christ, chap 13, and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the perfecution to come under Traiane for ten yeeres chap. 2, and 3.

God by word and fignes provoketh the world, and fealeth the godly, chap. 6. and 7. He sheweth foorth examples of his wrath upon all creatures, mankinde excepted, chap.8.

The dragon is let loofe after 1000 yeeres, and Gregory the vij. being Poperageth against Henrie the third then Emperour, chap. 20. The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals,

and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beafts perfecuteth the Church, and putteth the godly to death. chap. 9

The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the authour of the fixt booke of the Decretals: hee excommunicated Philip the French King. Boniface celebrated the Iubile.

About this time was a great earthquake, which overthrew many houses in Rome.

Prophecie ceafeth for three yeeres and an halfe, untill Benedict the fecond succeeded after Boniface the viij. Prophecie is revived, chap. 11. The dragon and the two beafts oppugne Prophecie, chap. 13,

Christ defendeth his Chuich in word and deed, chap. 14. With threats and atmes, chap. 15. with fingular judgements chap. 16.

Christ giveth his Church victorie over the harlot , chap. 17. and 18. Over the two beafts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully glorified in heaven with eternal glory, in Christ Iefus, chap. 21. and 22.

THE

This Chapter

Randerb io ftead

of an exordinin .

and a parration

going before the whole prophecie of this booke:

The infeription is

The generali con-

tainerh the kind of prophecie, the

the most religious

fame taken from

Gud , and from the

the promife of

double, generall

and particular.

THE REVELATION OF SAINT

IOHN THE APOSTLE AND

Euangelist with the Annotations of

CHAP. I.

2 He declaresh what kind of deffrint is here handled, 8 euen his that is the beginning and ending. 12 Then the mystery of the seuen Candlestickes and starres 20 is expeunded. He : a Revelation of b lefus Chrift,



which God gave vnto him, to thewe vnto his fervans things which must thorde be which hee fent, and shewed by which hee fent, and mewed the his Angel vnto his fervant Iohn,

Wao bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that be faw.

3 Bleffed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein; for the time is at hand.

4 2 Iohn to the seven Churches which are in Asia, Grace be with you, and peace 3 from him, authour , and matger inftruments. and maner of commit-Which * is, and Which was, and Which is to nicating the fame, come, and from 4 the d feven Spirits which are before his Throne.

faithfulneffe of the And from Iefus Christ, which is that Apostle as a pub-like witnesse verse * faithfull witneffe, and* that first begotten of a And the veof communicating the the dead, and that Prince of the Kings of the earth, virto him that loved vs , and washed vs from our finnes in his * blood,

6 And made vs * Kings and Priefts vnto God eircumstance of the time, verse the growth of the time, verse the place for a contract of the time, verse the place for a contract of the contract of the place for a cont

nion for evermore, Amen.

7 Behold, he commeth with *clouds, and every eeye shall see him: yea, even they which third. a An opening of a fecre: and nid

b Which, the Soune opened to vs our of his Fathers bosome by Angels. a This is the by water, which reprefers the Church Catholike; and the certainty and the rusch of the fame is declared from the Authour thereof, vnto the eight verfe. God the Father eteroall, immortall, immurable; whose vnchangeableuesse S. John Geclareth by a forme of speach which is vudeclined. For there is no incongruitie in this place, whereof necessitive the words must be attemptered vinto the mysteries, and not the m; fleries corrupted or impaired by the word c By thefe three times. Is. Was and shall be, is figurified this word Ichovah, which is the proper name of God. Exod 3. 4 That is from the boly Ghoft which proceedeth from the Father and the Sonne, This Spirit is one in jerfon according to his fubfillencie : but in communication of his vertue, and in demonfration of his dinine workes in those feven Churcher , doeth fo perfectly manifelt himfelfe, as if there were fo many Spirits, every one perfectly working to his owne Courch, wherefore after Chap 5,6, they are called the feven horuss and feven eyes of the Lambe, as much to fay, as his most absolute power and days feeling as the Lambe, as much to fay, as his most absolute power and swife-dame; and Chap 3;; Christing faid to have herefeuen Spritis of God, and Chap 4.5; this faid that feven lampe do burn before his throne which also are those feven and pace resident of first his place oughts to be fowderflood in the hus pround; for his grace and prace resident his resumentable. opinis of 600. That this place ought to be to business in a dinine worke, and in adion in adoon in adoon in communicable, in refrest of the most high Deitie. Secondly he is placed herween the Father and the Sonne, as fer in the fame degree of dignitie and operation with them. Beider he is before the throne, as of the fame fubffance with he Father and the Son; as the feven eyesand feven hornes of the Lambe Moreover the fe fpirits are never fayde to adore God, as all, other things are. Finally, that is the power whereby the Lambe opened the booke, and los fed the feven feales thereof, when none could be found among it ali creatures by whom the hor ke might be of eited. Chap. 5 Of the fe things long ages, all creatures by whom the hor ke might be of eited. Chap. 5 Of the fe things long ages. Marter John Luid of Oxford wrote learnedly water me. Now the holy Good is feet in order of words before Christ, because there was in that which followeth, a long d Thele are the leueu lpi its procedle of freach to be vied concerning Chrift. waich are afterward Chap, s verfe & called the hornes and eyes of the Lambe , and paret vs hide as a gade writing vyon God.

1 A moit ample and graye commende into Christ far's from his offices he Prielihood and kingdomet (econd y from
his benefit, as his love toward vs. and washing v. who his blood, in this verfe, and communication of his kingdome and Priefthood with varibirdly from his eternall glory and power, which al wayer is to becelebrated of or vertee Finally from the accomplishment of all things ouce to be effected by him , arhis fecond comming, what time hee shall openly destroy the wicked, and shallcomfort the godly in the truth time hee shall openly destroy the wicked, and shallcomfort the godly in the truth verse 7. * P/al. 89 38. * 1. Cor. 15. 21. Col. 31. 18. * Heb. 9.14. 1. 921. 1. 39.

+ 1.Pet. 2,5.

men.

* Efai.3, 14.matth. 14,30,inde 14,

pearced him thorow : and all kindreds of the earth & Aconfirmation shall waile before him , Even fo , Amen, 8 6 I * am f Alpha and Omega, the beginning foregoing, taken

and y ending, faith the Lord, Which is, & Which from the words of Was, and Which is to come even the Almighty. as, and Which is to come even the Alreighty. which he avon-

in tribulation, and in the kingdome and patience on in every finguof lefus Chrift, was in the 8 He called Patmos, for lar creature, the the word of God, and for the witnessing of lesus tie that is in him-

10 And I was ravified in h Spirit on the ; Lords nipotencie in all day, and heard behind me a great voyce, as it had things, and conbene of a trumper,

II Saying . I am Alpha and Omega , that first effence , that Triand that laft : and that which thou feett write in a nitie of persons, and that fart; and that which inherent with the which was before booke, and fend it vatio the feven Churches which which was before are in Affa, vato Ephefus, and vato Smytha, & vato & Chair, 11.6. Pergamus, and vnto Thyatira, and vnto Sardis, and 22. 13. and vnto Philadelphia, and vnto Laodicea. .

12 8 Then I turned backe to k (ee the voyce whom there is not that fpake with me: 9 and when I was turned, 1 thing yeaby har fawe feuen golden candleftickes.

13 And in the mids of the feven candleftickes, and shall remaine one like vnto the formen, cloathed with a though all they garment downe to the feete, and girded about the 7 The naration paps with a golden girdle.

14 His head and heires vvere white as white to the declaring of wool, & as snow, & chis eyes where as a frame of fire, calling of Saint

15 And his feet like unto hie braffe burning as John the Euange. in a fornace; and his voyce as the found of many lift in this fingular

16 And he had in his right hand feven starres : Frocure faith, and and out of his mouth went a sharpe two edged and out or his mouth went a marpe two edged prophecie. This is fword, and his face flone as the foone finineth in the foond part of his strength.

17 10 And when I fawe him , I fell at his feere fitting of a propoas dead : 11 th. n he laide his right hand vpon me, position. The profaying vnto me, Feare not : 12 I am that * first polition sheweth,

felfe, and his om.

nitie of his owne f 1 am he before

is made. was made

opening the way Renelation , and to

this Chaptercon-

firion and an exhelt who was cal-

led you this Revelation, in what place & how occupied werfe o Thenat what time and by what meanes, namely, by the (pit), and the word, and that on the Lords day, which day ever fince the refurrection of Christ, was confectated for Christians voto the religion of the Sabbath : that it to fay, to be a day of reft, verfe to . Torrdly, who is the authour that calleth him, and what is the fum of his calling. g Parmot to one of the yles of Sporas whither lobo was banished as some writte. h This is that holy ratishment : . preffed, where with the Prophets were rauffhed, and being as it were carried ou of the world were conversant with God, and so Ezekiel faith often that hee was carried from place to place of the Lord's Spirit, and that the Spirit of the Lord tell vpon him. i Hee place to place of the LOV's opening which has the opinit of the Lora felt vpon tim. I Hee called in the Lord day, which Paul called the first day of the weeke, 1 Cor 16, 2a, 8. The exp. finion, declaring the third and lall pone of the proposition (for the other points are enident of tremfelese) wherein is fecked first of the ambour of this calling who the 17-weeks. Secondly of the calling it felter brotherend of the Chap. And first of all the occasion is noted in this verie in that S. John turned himselfe towards the visions after is set downer the discription of the authors to the verie following 13-14-15,16, k Tofee cim whofe voyce I had heard. 9 The description of the Authors, which is Christ: by the candiesticks that standard about him, that is the Churches that stand hefore him, and depend voon his direction , in this verfe : by his properties that her is one furnished with wildome and dexternise to the archiening of great things werfe 13. and aucient granitie and most excellent light of the eye, verfer 4 with strength muincible and with a mightie word verferr 5. By his operations; that he rule in the ministery of his fervants in the Church, giveth the effect therevuto by the fword of bitword and enlightening all things with his countenance doeth most mightily prouide for every one by his dimne providence, verfe i6. so Areligious feare that goeth before thecalling of he Saints , and their full confirmation to take whon them the vocation of God. 11 A divine confirmation in this calling partly by figure and partly by word of power.

a nume continues to unsuscenting party of uncertainty of which are one centry you a full victime to the centry you after the centry you after the centry you after the centry you can fine full the authorize of him that calletts for that he is the beginning and the end of all taings, in this verife, for that he is eventall and omnity of the centry of verfe 18 Secondly, the fum of this prophetical calling, and revelation, verfe 19. Laftly a declaration of those persons whom this prophecie is by the commandement of God directed in the description thereof, verle 20.

and

19 The fumme of this prophecie that ebe Apostle must write whatfoever ding nothing, not taking away any thing, as verfe a. Retrof there are emo pares, one is & marrarion of those ebings which are, charis, which then were at that time commined in the fecond and third Chapters, the other

g The former part of this booke is

things which then

taught ut. chap. r.

wbolly to inftru-

aion ; and in the

a. next Chaptets.

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overe named be-

fore Chap.r.rt.

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pall members, an

Exordium taken

the Amhout : a

Proposition, in

ebat which is

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all a diffustion

from the person of

aptly into their

evere as S. John

a 9. it belongeth

comprifed in a parration of those

and that laft 18 And am alive , but I was dead: and behold, I amalive for evennore, Amen; and I have the bee should fee , ad- keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The myffery of the feven flarres which thou fawest in my right hand, and the seven gol-den candlestickes is this. The seven starres are the I Angels of the feven Churches; and the feven candlestickes which thou sawest, are the seven Che ches.

part is of those things which were to come, contained in the reft of this booke. That is , the things which was myfficall, figurfied by the particulars of the vision ore going. I By the Angels he meaneth the Ministers of the Church. before going.

CHAP, II.

E John is commanded to write those things which the Lord hate necesarie to the Churche, of Ephelus. Smyenians, sa of Pergamus, 18 and of Thy stira, 25 that they beept chose things which they received of the Aposiles.

W Nto the Angel of the Church of Ephefus write ... These things saith he that holderh the feven starres in his right hand, and walketh in the mids of the feven golden candlesticks.

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and haft examined them which fay they are Apostles, and are not, and haft found them lyars.

And thou wast burdened, and hast patience, places according to and for my Names fake haft laboured, and haft the number &con-

> 4 Nevertheleffe , I have fomer what a against thee, because thou hast left thy first love.

figured verfe 12. and Remember therefore from whence thou art fallen , and repent and doe the first workes : or elfe I will come against thee shortly, and will re-moove thy candlesticke out of his place, except Paftours and flockes verse of that Chap, thou amend,

> 6 But this thou bast that thou hatest the workes of the Nicolaitanes, which I also hate.

4 Let him that hath an eare heare what the Spirit faith unto the Churches : To him that overcommeth, will I give to eate of the tree of life which is in s the middes of the b Paradife of

g 6 And unto the Angel of the Church of which is praise and the . Smyrnians write , These things saith hee that commendation of is hist and last, which was dead and is alive.

good, reprebention 9 7 I know thy workes and tribulation, and povertie (but thou art rich) and I know the blatevill: and inftructiphemie of them, which fay they are Iewes, and on conteining eiare not, but are the Synagogue of Satan. their an exbortati-

10 Feare none of those things, which thou on alone, or with. shalt suffer: behold, it shall come to passe, that the opposite unto it, and devill shall cast some of you into prison, that yee

ring unto attention by divine promifes. And this fift place is unto the Pastours of the Church of Ephelus. a The exordium weberein are conteined the special praises Chapter.

3 The proposition, first condemning the Pastnur of this Church verse a.3. then reprooving him , verfe 4. after informing him and with all threatning that bee will translate the Church to another place, verfe 5. This commication or threat Chrift mitigateth by a kind of correction, calling to minde the particular vertue and pietie of the Church , which God never leaveth without recompense verfe 6. Concerning the Nicolaitant feeafter upon the 11. verfe . a To deale with thee for.

The conclusion, containing a commaundement of attention and a promise of ever-4 The concuming communing a war which Greef. 12. 5 That is, in Para-laffing life, shadowed out in a figure of which Greef. 12. 5 That is, in Para-adife after the maner of the elebrew phrafe. b Thus Chrift fpraces is the Medi-ative. 6 The second place is noto the Passours of the Church of the Smymisms. The exordium is taken out of the 17 and 11 verfes of the fift Chap. c Smorna bear me of the clites of Isnia in Afst. 7 The proposition of praise in this varie, and of exhorterion loyard with promife, is in the next verfe.

may be tried, and ye thall have a tribulation ten dayes ; be thou faithfull unto the death , and I will & That is often give thee the crowne of life.

II 9 Let him that hath an eate heare what the booke and in Da-Spirit faith unto the Churches. He that overcom- niel, yeeres are meth fall not be hurt 10 of the fecond death,

12 13 And to the Angel of the Church, which that God theret is at d Pergamus write, Thus faith he which hath might declare, that that pe two down that tharpe tword with two edges.

13 14 I know thy workes, and where thou time is appointed dwellest, even where Satans throne is, and thon by him, and the bound with fame very shore. keepest my Name, and hast not denied my faith, Now because Saint even in , those dayes when Antipas my faithfull Jobo wrote this martyr was flaine among you, where Saran dwel- booke in the end

But I have a fewe things against thee, be- Emperour his reigne, as Justine cause thou hast there them that maintaine the do- and Ireneus doe Etrine of * Balaam , which taught Balac to put a witnesse, it is also. flumbling blocke before the children of Ifrael, gether necessarie that they should feate of things sacrificed unto referred unto that idoles, and commit fornication.

I f Even fo haft thou them that maintaine the was dooe by the doctrine of the anicolaitanes, which thing I hate, authoritie of the 16 Repent thy felfe, or elfe I will come unto wbo began to who began to

thee fliortly, and will fight against thee with the make bavocke of fword of my mouth. 17 14 Let him that hath an eare , heare what Church in the

the fpirit faith unto the Churches. To him that zeigne, ar the Biovercommeth , will I give to eate 15 of the & Man- floriographen doe na that is hid, and will give him a b 16 white stone, write: and the and in the stone a new 17 name written, which no bloody perfecus man knoweth, faving he that receive hit. till Adrian the
18 1 And unto 1 the Angel of the Church Emprour had fue-

which is at Thyatira write, These things faith ceeded in bir the sonne of God, which nath his eyes like unto place: the space a flame of fire, and his feere like fine braffe.

19 I know 19 thy workes and thy love, and yeeres, which are A service & faith, and thy patience, and thy workes, bere mentioned and that they are moe at the last, then at the fish.

20 Notwithstanding ,I have a few things a- See Chapten 6. gainst thee, that thou sufferest the woman leza- 12 The third bel which calleth her felfe a prophetest, to teach place it unto the and to deceive my fervants, to make them com- Pastorto of Pergamit k fornication and to eate meate facrificed unto umis taken out of idoles.

21 And I gave her space to repent of her forni- the fift Chapter. cation, and the repented not,

monly both in this agnified by the that God thereby that the fpace of

Perfecution which the Christian

-9 The conclusions

the name of a fameus citie in old time in Afia where the Kings of the Attalians were alwayes refulent. 32 The proposition of praise in this verse, of reprehension in the two following, and of exhortation soyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus , as Aretas writerb. e The farth of them Auger or motives or too Gourd or regarding, as Arean votated. The fails of them of Pergarma is to much the more highly commended, bread they remained conflict them in the very heat of perfecution.

6. Num. 14.14. and 45.1. I That which is here food to find the fail of t spouts of toneys offered to taster, it means of the fame gunder, which stall prayed to \$5.000.50,13. 13. Whith follow the foothers of Balsam, and furth area chandowed unroall filthinette, as he throwed in the verte aforegoing, and is here fignified by a note of fimilitude. And thus also must the first verte bee understood. For this matter elements of the stall of the of similitude. And that also must be first verfe bee understlood. For this instruct of perially treasure must be considered withful.

14. The conclution, standing of exhortation abefore, and of promite.

g. Hee also detained that from a method of places to a sq. b. A creat a register, that field a flow means to find the flower of a sq. b. A creat a register, that field a flow means to save the key flower is a square, or elife that facilities the square of the sq. flower of th as The fourth place is unto the Pallours of Thyatira. The exordium is taken out of the 34 and 25, verfer of the first Chapter. 19 The proposition of prayle is in this verse; of reprehension, for that they tolerated with them, the doctrine of ungodlinesse and unrighteoulaese, is verse 20, the authours whereof though they were called backe of (
God, yet repented not verse 22, whereunto is added a most heaviethreatning, verse 22, and 43. of a conditionall promife, and of exhortation to hold fast the trueth, is in the two verses following. i So he calleth shofe offices of charity which are done to she k By Fornication , is of:times in the Scripture idelatric meant.

22 Behold.

1.Sam.16.7. pfal.7.10.iere.11. 20. and 17.10. & He pointeth cut saine men, which bouffed of their

Full and commen knowledge , which motwithstanding is dougliff gou. being content so have fherved you

mhat I require to Be in you. 20 The conclusion, wherin Chrift affureth unto bis fervantathe communion of his Kingdome and glory, in this verfe . and the next follegging, and comananderh an holy

a The fift place is

Sardia. The exordium istaken out

Ses of the 1. Chap.

and famous Citie,

Lydia keps their

a Theproposition

of reproofe is in

shis verse : of ex-

bonation toyned

in the two verfes

qualificacions by

unto the comfort

yerremained

deede.

bere, verle 4.

e Other things,

with a threatning

22 Behold, I will caft her into a bed, and them that commit fornication with her, into great.afflicton, except they repent them of their workes,

23 And I will kill her children with death, and the braggino of cee all the Churches shall know that I am he which fearch the reines and hearts : and I will give undeepe, that is, plenti- to every one of you according unto your works.

24 And unto you I fay the reft of them of Thyatira, As many as have not this learning, neither have knowen the I deepeneffe of Satan (as they m I mill freakeno speake) I will m put upon you none other burden, morfe thing against 25 But that which we have already, holde 640 25 But that which ye have already, holde fall

till I come. 26 20 For he that overcommeth and keepeth

my words unto the end, to him will I give at power over nations: 27 *And he shall rule them with a rod of yron: and as the veffels of a potter, thall they be broken :

28. Even as I received of my Father, fo will I give him 22 the morning Starre. 29 Let him that hath an care, heare what the

Spirit faith to the Churches,

attention in the last verfe. ar Thatis , I will make him a King by communion with me, and my fellow heire, as it is promifed, Mat. 19, a8. and a5.34. Rom. 8, 57. and a Cor 6.3. Ephe 2.6. and 1. Tim 2.12. Apoc. 3.21. and 4.4. Pfal. 3.9.
22 The brightnesse of greatest glory and honour neerest approaching unto the light of Chrift, who wthe Sonne of righteoufuelle, and our head, Matth. 4.

CHAP. III.

The fife Epifile fent to the Paffors of the Church of Sardis, of Philadelphia, 14 And of the Laodice ans, 16 that they not luke marme, 20 but endenour to further Gods glory.

A Nd write unto the Angel of the Church which is at a Satdis, These things saith the that hath of the 4 and 16 year the feven Spirits of God, and the feven flars, . I know thy works : for thou half a b name that thou of a most fluerifring 2 Be auche and for

2 Be awake, and frengthen the things which wherethe kings of remaine, that are e ready to die for I have not

found thy worke perfit before God.

3 Remember therefore, how thou hast received and heard, and hold fast and repent, * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou thalt not know what houre I will come upon thee.

4 Norvoith anding thou haft a few names vet that follow, and of in Sardis, 3 which have not defiled their garments; and they thall walke with me in + white; way of correction

for they are d worthy. of the good , which 5 He; that overcommeth, shall be cloathed in white aray, and I will not put out his Name out & Thesart faid to of the * booke of life , but I will confesse his name bio, but art dead in before my Father, and before his Angels,

6 Let him that hath an eare, heare-what the

Spirit faith unto the Churches,

whole flate is fu h. shat they are now 7 4 And write unto the Angel of the Church which is of Philadelphia, Thete things faith hee going, and unleffe that is Holy, and True, which hath the e key of wil' periff fe:b. David, which openeth and no man shutteth, and shutteth and no man openeth.

with. . Chap. 16.15. a.the.5.1 a. per.3.10 -8 7 I know thy workes : behold, I have fet be-That is, who have with all reli-

gon gualded them for thou halt a little fivength, and heft kept my and contagion, even from the very flew of evill, a S Inde exhorteth, verfe ag.

from all fpot and fhining with glory. So it is to be understood alwayes bereafter as in the next verfe. 5. The conclution standing upon a promise and a commandencest as before. d Thry are meet and for to writ, because they are instituted in Christ, as they have brings flewed it for he is rightous that morketh rightouthele; but fo, as the tree brings flewed it fuit. Looks Ram. 8.18. Chap. 20. 12 and 20. 17. phil. 48. 5 The fixt place is unto the Paltors of Philadelphia. The exordium is taken our of the 8 The trip are is written above to all property for its removational rand of bidding, it writed the recognition to the removation of the following for the body of the bid to the Charles and the body of the bid to the Charles and the continual property of the continual proper word, and hast not denied my Name,

9 Behold, I will make them f of the Synagogue to that cafe, of Satan, which call themselves I wee, and are not, down and worthing but doe lie; behold, if fay, I will make them that either theecivily, they shall come and worthin before thy feet, and or Christ religious and worthing before the feet, and or Christ religions. thall know that I have loved thee.

all know that I have loved thee.

ouly arthy feete

ouly arthy feete

ouly arthy feete

(and thus I had ratience, therefore, I will deliver thee. patience, therefore I will deliver thee from the ther here in the houre of tentation, which will come upon all the Church (which feeworld, to try them that dwell upon the earth.

It Behold, I come thorrly; hold that which to the argument of this place) or there thou haft, that no man take thy crowne.

12 9 Him that overcommeth , will I make a come. For Christ pillar in the Temple of my God, and he shall goe verely shall fulfill no more out: 10 and I will write upon him the his word. Name of my God, and the name of the city of my bene patient of conGod, which is the new Ierusalem, which commeth function is well any downe out of heaven from my God, and I vull fer vants focult bewrite upon him my new Name.

13 Let him that hath an eare , heare what the a promife and a Spirit sayeth unto the Churches.

14 11 And unto the Angel of the Church of the 10 That is the new Laodiceans write, Thefethings faith b Amen, the man shallbetermed faithfull and true witnes, that i beginning of the Mother, and head creatures of God.

15 12 I know thy works , that thou art neither 11 The feventh cold not hote: I would thou werest cold or hot.

16 Therefore because thou art luke warme, and of Laodicea. The neither cold nor hote, ir will come to passe, that exordium istaken I shall spew thee out of my mouth,

17 For thou fayeft, I am rich, and increased of the 1. chapter. with goods, and have need of nothing, and know- much in the Hither eft not how thou art wretched and miferable, tongue, as Truelrier 23 and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed by that are made, hime the fire, that thou mayeft be made rich; and white their beginning. raiment, that thou mayft be cloathed, and that thy 12 The propositifilthy nakednesse doe not appeare : and anoint on of reproofe is thine eyes with eye falve, that thou mayeft fee,

19 As many as I love, * I rebuke and chaften; threatning, verfe 16.

be R zealous therefore and amend.

20 Behold, I fland ar the doore, and knocke, on declaring the 14 if any man heare my voyce, and open the doore, of exheration un-I will come in unto him, and will fup with him, and to faith and repen-

21 15 To him that overcommerh, will I graunt whereunto is adto fit with me in my throne, even as I overcame, and promife verse so. fit with my Father in his throne.

22 Let him that hath an eare, heare what the mifery of men ia Spirit fayeth unto the Churches,

points unto which are matched as correspondent those remedies which are offered, versa * 13. + Pro 3, 12. heb. 12.5. & Zeale ufte against them which are neither hold ner cold. 14 This must be taken after the maner of an allegory, as 10km 14.23. 15 The conclution, confifting of a pramife, as chap 1, verfe a6, and of an exhortation, Hitherco hash bin the first part of the booke of the Apocalypie.

CHAP. IIII.

Another wisson containing the glary of Gods Maissly,
nobich is magnified of the fourte beasts, 10 an

foure and treening Elders.

A Frer i this I looked, and behold, a doore was i Hereafter fol-open in heaven, and the fift voyce which I lowerbate fecond part of this booke, "

altogether propheticall, foretelling those things which were to come as was faid before , Chap. s. a9. This is divided into two biftories: One common unto the whole world, unto the 9. Chapter : and another fingular of the Church of God, thence unto the an chapter. And thefe hittoriesare faid to be deferibed in leveraltbookes , chap. 5. 1, and 10. 2. Now this verfe it as it write a pallage from the former part suote this fecond; where it is faid, that the heaven was opened, that is, that heavenly things were volocked, and that a voice as of a trumperfounded in heaven to firreup the Apostle, and call him to the voder landing of things to come. The fifth hillory hash two parties one of the causes of things done, and othis whole Revelation, in that and the next chapter. Another of the after done, in the next 4. chapters. The principall causes according to the distinction of persons in the vnitic of the divine effence, and according to the occommie or dispensation thereof, are two. One the beginning, which none can approach unto , that is , God the Father, of whom is fooken in this chapter. The other, the Sonne , who is the meane cause , easie to be approached unto , in respect that he to -God and man in one perion : of whom Casp. s.

heard, a

f I will bring them meth more proper

in the world to

9 The conclutions which conteinerb commandement.

Chrift. place is unto the pas Rors of the Church

outofthe severie Tructh it felfe. i Of robom all things :

uato is adioyoed a with a confirmati-

tance, verfe 18,19. s 3 The Spirituall

metaphorically expressed in three

a The maner of

revelation, asbefore, 1. 10. a Looke Chap. 1.12. 3 A description of God the Father, and of his glory in the beavens . framed unto the maner of men, by bis

office , nature, com- an emeratul. pany , attending, effect . inftruments and eventarbat presented in office a judge , as Abra-ham fayd. Gen. 18. which is declared by bis chrone, as an enfigne of judgement , and his litting therevpon 4 By bis nature, in that be isthe

hlr glory overthiming all other chines. S By the company arrending about moft high ludge, be it accompanied with the most bonourable attendaoce of Prophets and Apostles, both

Father , molt glo-

rious in his owne

petfon, and with

of : heold and nevy Church , wbom Christ barb made robe Priefts and King , Chap. 1.6. 6 By effects, in thar molt mightily

be freaketh all things by bis voice and word , as Pfal. 49. 3. and with the light of his fpirit and providence perufeth and paffeth through all. 7 By infiruments yied, to that he both hath a most readietreafurie, and as it were a workehouse excellently furnished with all things, unto the excuting of his

1 A paffing unto

well, which things flow from ba commandement, as it repeated, chap. 15,2. And halb allo the Angels most trady administers of his counters and pleasure unto all parts of the world, continually wanching (to this werfe, working by reason otherwise the instituments, without life last mentioned, couragious as itous migrate. 41 buls, wife as men . fwifts as eagles, verf. 7. snoll apt unto all purpoles, as furnished with wings one-very pare, most pieceing of fight, and finally pure and perfect Spring.

alwayes in continual lumition, verf. 3 b Every heaft had fixenings. 8 By events, in that for all the causes before mentioned, God is glorised both of Angels, as haly, Judge, omnipotent, eternall and immutable, verf 8 and also after their example being forthed of holy men, verle, 9, 1 in fign and in fraction, verle 10, 11. — Ord is fayer, bash glary, homes, him/done, condition life glace more bitms, when me gall wall recently for first hat movie, thin/done, condition life glace more bitms, when me gall wall recently first first hat which, in people is and adoub his. — 3. Then figures of divine bonour gene usus God, vyooltration or falling downs, and rome and calling their crownes before God, in which the godd, vhough mark kings by Chitt, doe willing yempite the mfelves of all glory, mooved with a religious refeet of the mately of God 10. The fusion of their frach that all glory mult be given units God: the training the training of all things, from whole onely will the training the training of all things, from whole onely will they have their being and are governed; and heally in all respects are that which they are. Chap. 5. 12. 11 That is, that thou houldest challenge the fame to thy selfatore. But as for vs. we are vieworthy, that even by thy goodnes we should be made partake softhis glory. And historio bath bin handled the principall cause vnapprochable, which is God.

the state of the state of

the Sonne of Ged, God and man, the mediator of all, as the eternall word of God the the Sonneof tred God and man, the inclusion of all value terminiverse consider. Father manifelled in the field. This chapter bath two parts, one that prepare the two young to the Revelation, by rehearfall of the occasion, bat did occurrent the first foure vertes. Another, the history of the Revelation of Christ, thence unto the end of thechafter. a Toat is, in the very right hand of God.

heard, was as it were of a trumpet talking with me, faying, Come up hither, and I will fliew thee things which must be done hereafter.

2 And 2 immediatly I was ravified 2 in the fpirit, 3 and beholde, a throne was fet in heaven,

and one fate upon the throne.

3 4 And he that fate, was to looke upon, like unto a lasper stone, and a fardine, and there vvai a rainebow tound about the throne, in fight like to

4 5 And round about the throne vvere foure and twentie feats, and upon the feats I faw foure follow afterwards, and twentie Elders fitting, cloathed in white ray-Inchriverie, heeis ment, and had on their heads crownes of gold.

6 And out of the throne proceeded lightnings, and thundrings and voices, and there were feven lampes of fire burning before the throne, which are the feven foirits of God.

6 2 And before the throne there was a Sea of glatle like unto chrystall; and in the midst of the throne and round about the throne vvere foure beafles, full of eyes before and behinde.

7 And the bift beaft vvas like a lyon, and the fecond beaft like a calfe, and the third beaft had a face as a man, and the fourth beaft voslike a fly-

ing Eagle.

8 And the b foure beafts had each one of them fixe wings about him, and they were full of eyes him in that, as that within, and they ceased not g day not night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beaftes e gave glory, and honour, and thanks to him that fate on the throne.

which liverh for ever and ever.

10 9 The foure and twentie Elders fell downer before him that fate on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, faying,

11 10 Thou art * worthy, O Lord, 11 to receive glory, and honour, and power; for thou haft created all things, and for thy wils fake they are, and

have beene created.

11 That is , that thou ibouldett challenge the CHAP. V.

The booke feeled mith from feeles, 3 which none could spect.

That Lambe of God, 9 sthought worth to open,

a cloudy the confirm of all the company of braben. upon the throne , 3a booke written within , and on 3 Hete are fhewer the backfide fealed with feven feales.

2 And I saw a strong Angel which preached for which this with a loude voyce, Who is worthy to open the Principall cause, booke, and to loofe the feales thereof?

3 4 And no man in heaven not in earth, nei-ceffary': the fame ther under the earth, was able to open the booke, are three, the first neither to looke thereon.

4 Then I wept much, because no man was the booke of the council et God, found worthy to open, and to reade the booke, concerning the goneither to looke thereon.

5 , And one of the Elders faid unto me, Weepe whole worlde, not : behold , that * 6 Lion which is of the tribe of faydto be layd up Inda, that roote of David, hath obtained to open with the Father as the booke, and to open the feven feales thereof.

6 Then I beheld, and loe, 7 in the mids of the band : but thut and throne, and of the foure beafts, and in the mids of creature, in this the Elders flood a Lambe, as though he had been evife. The fecond killed, which had feven hornes, and feves eyes, is a religious dewhich are the feven spirits of God, fent into all the fire of the Angels of God to vader.

7 8 And he came, and tooke the booke out of riesof this booke, the right hand of him that fate upon the throne.

verl. z. wbereoffee 9 And when hee hadtaken the booke, the 1. Pet 1.12. The foure beafts, and the foure and twenty Elders fell the of saint Iohn. done before the Lambe, having every one and all the godly, to harpes and golden vials full of odours, which mooved by the are the a prayers of the Saints, o the a prayers of the Saints,

And they fung a b new at fong, faying to Thou that it was a thing

art worthy to take the booke, and to open the unpoffible for any feales thereof , because thou wast killed , and hast creature to effect ; redeemed us to God by thy blood out of every which is declar, kindred, and tongue, and people, and nation,

10 And half made us unto our God * Kings, 4 Thus neither of and Priefts, and we thall reigne on the earth.

II 13 Then I beheld, & I heard the voice of ma heaven, nor of ny Angels round about the throne, and about the them which are in beafts and the Elders , 14 and there vvas * c ten this I like bertet. thousand times ten thousand, and thousand thou- Now this enumber

nds,
12 Saying with a loude voyce, Worthy is the is sufficient to the denying of the Lambe that was killed, to d receive power, and ri- whole. For of the

a prefent vision of vernment of this ir were in his

fame delire, verle 4.

them that are in sation of partes

creatures one fott is in beaven above the earth : another in the earth : and another under the earth in the fea, as it after declared verse 13. 5 The second parc of this chapter, in which is set downe the Revelation of the Sonne, as before was faid. This part contribeth 5 The fecond part of this chapter , in which is fet downe the Revelation of the some, as before was said. This part contener the first an hillory or the monethous God prepared S. I shutto understand this Revelation in this verse. Secondly, the Revelation of the Some himselfe unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The maner how, is here deferited in two forts, one from without him. by fpeech in this verfe. Another within by opening the eyes of S. Ioba (which before were held) that he might fee, in the 6 Thar is . the most mighty and most verle following. * ven. 49 6. approaved Prince according to the vie of the Hebrew fpeach. approved Prince according to the victoriae neuron years. 7 The tumme of this Revelation. Chrill the mediator taken had prient his book e, verife 6.7. Therefore in bit Revelation additional described, Chrill, in this verife. His field, in the next verif. The perfor is that deferribed, Chrill, the the difficient retween E of a hagest and men, as the terrinal word of God, and our, redeemen gas the Lambe of God than time. as flaine, and making interceffing for us by the vertice and meric of his everlating factifice, is armed with the Si tricof God, in his own perfor, that is, with the power and wildow of God effectivity onto the government of this whole world.

8 The fad of Christ the Mediator , that be commeth unto the throne of the Father , of which chap 4 and takerh the booke out of his hand to upen it For that he opened it it is 9 Now follow in the endethe accidents of the filt extressed , chap 6. 1. &c. fift expressed, chap 6, 1. &c. 9 Now somewin the endethe accidents of the Revelation last spoken uf, hat all the boly Augels, and men did sing unto him; both the chiefe, verf. 9. 10. and common order of Angels, verf. 11. 12. and of all things created, verf. 13. the princes of both forts agreeing therevote, verfe 14. treaten, verily, the princess to make the comment rearry may be the 14. 10 The symbols or light of prairie, facet in favour 1 and acceptable unto God. See chap. 8.3. 3. 4. Louke chap. 9.3. b. No comment of one. 1 That is composed according to the preferr matter: the Lambe having received the book as it were with his feete, and opened it with his hornes, as is faid in the Camicles 12 The long of the Nobles of Princes standing by the throne, confilling of a publication of the praise of Christ, and a confirmation of the same riom his benefit s, both whith we have received of himselfe (as are the faff ring of his deard , our redem, tion upon the croffe by his blood in this (a) are the fair ring with a dear your recent it on upon the croise by his bloom in this verific and our communion with bin in Kingdone and Briefshood, which bloom a good behath granted onto a with bin infelf) and which we hereafter boyers obvaine, at our kingdone to come in Chrit i, in the verific following. * (b. p. 1.6. 1.pr. 1.5.)

13 The confern of the common order of Angels and we do give melody unso their Theory. that flood by the throne. 14 A number finite, but almost infinite for one infinite

* Daniel' 7. 10. c By this is meant a great indeede, as Dan. 7. 10. * Daniel 7. 10. c By this is meant a great number. d To have all gray se given to bim, a steethe might est and wisest. To ches,

The fifth figue is

Challery out for

bation of the mind.

fore them, verf. 1 t.

ber be ful filled .

figue is, that the

sour of the france

ches, and wisdome, and firength, and honour, and them over the fourth part of the earth; to kill with

all the commo multitudeofthe creatures. A confirmation of the praise beforegoing, from the contestation of the Nobles , expref.

fed in word and

fignes, as once or

wife before this.

15 The confert of Blory and praise. 13 15 And all the creatures which are in heaven , and on the earth , and vnder the earth , and in the fea, and all that are in them, heard I faying, Praise, and honour, and glory, and power be unse him, that fitteth vpon the throne, and voto the Lambe for evermore.

14 16 And the foure beafts faid, Amen, and the foure and twenty Elders fell downe and worthippedhim that liveth for evermore.

CHAP. VI.
The Lambt openeth thefirst scales of the booke. 3 The fecend, 5 the third, 7 the south, 9 the fifth, 12 and
the sixth, and then arise numbers, famine, pessiones, outcoice

of Saints, earthquakes, and divers frange fights in beaben. A Fter I beheld when the Lambe had opened one of the feales, and I heard one of the foure

beaftes fay, as it were the noise of thunder, Come and fee. 2 Therefore I beheld, and loe, there was a white horse, and he that sate on him, had a bow,

and a crowne was given voto him, and he went forth conquering that he might overcome. 3 And 3 when he had opened the fecond feale,

I heard the second beast fay, Come and see, the toringuishing, and the 4. And there went out another notice, some vonthe caution, and the execution of all the red, and power was given to him that fate thereon to take peace from the earth, and that they fould kill one another, and there was given vnto him a great fword.

5 4 And when he had opened the third feale, I heard the third beaft fay, Come and fee, Then I beheld, and loe, a blacke horse, and bee that fate

on him had balances in his hand. 6 And I heard a voyce in the mids of the foure beafts fay, A a measure of wheate for a penny, and three measures of barley for a penny, s and oyle,

and wine hart thou not. 7 6 And when he had opened the fourth feale, I heard the voyce of the fourth beaft fay, Come

8 And I looked, and behold, a pale horfe, and his name that fate on him was Death, and Hell followed after him, and power was given vnto

thewed vino him in the opening of the feales : the figure and the word expounding the figne : and albeit the expresse calling of S. John, be vied only in foure of the fignes, yet the same is also to be voderstood in the rest that follow. The authour of the foresignifyings is the Lambe, as that word of the Father made the Mediatour , opening the feales of the booke. The inftruments are the Angels in most of the visions, who expound the figue and the words thereof. Now this fift weefe contained has expressed lings of So lobusto marke also opinion of the first feele. a The first signe i oyned with declaration, is that God for the fins, and horrible rebellion of the world, will invade the same and first of all will as a farre off, with his dar s of pestilence most suddenly, mightily, and glurioully bearedowne the fame is indee and triumph over it as conquerous. 3 De fecond ligne loyned with worder of declaration (after the expedic calling of S. Tob as before) is that God heing provoked vars waraiby the obliticacy and hard hartedors of the world not repeating for the former plager, as the time you the fame hand, will kindle those for debars amonghi mee, and will delet the finalisation of this world, ne by the Tword of another. 4 The third figne with declaration, is that God will define the world with famine, withdrawing all provision; which is by the figure Synecdoche comprehended in wheate barley, wine and oyle a Berely is fignified what great fear ity of come there was, for the word here Ved is a kind of meajure of dry things, which is in quantity inst the tight part of a luftel, which was an ordinary portion to be given to jerbant, for that films of meas for one day. g I had rather dillinguish and reade the weeke's thus, and the wive and the opic tobus fault one deale In this sence likewise the wine and the cyle shall be fold a very little for a Thou shalt not deale viriusly , namely , when thou shalt measure our a very incle for a great price: To is the place twident: otherwise that is nost true, which the wise man faith, that who so with holdesh the come shall beccursed of the people. 6 The fourth figne loyned with wordes of declaration , is, that God will addid the fourth part of the world indifferently , voto death and hell , or the grave will adoly the fouring pair of recovery in indirectively you with a man in or true greater by all those means at once, by which before severally and in "der hee had escalled their mindes with a monodement. Visto these are also added to the wilde and cruell headiles of the earth, our of Lewinium 45.14. "Thus doeth God according to his wisedome difference the treasures of his power, unally toward all, mertifully toward the good; and with parience or long fafferance towards his enemies.

fword, and with hunger, and with death, and with beafts of the earth. that the boly mar

7 And when hee had opened the fifth feale, that the holy marfiled for the word of God, and fo the testimony whereby they are which they maintained.

received into the 10 And they cried with a loud voyce, faying, trust and tuition How long, Lord, which art holy and true ! doeft of Christ (igto not thou judge and avenge our blood on them, whole hards they are committed) that dwell on the earth?

21 And long & white robes were given vn e- the inflice of Goda And long a white roots were given that they in an uoly realer overy one, and it was faid who them, that they in an uoly realer of thould reft for a little feafon whill their fellow advance his king fervants, and their brethren that fhould be killed dome and no of the feafon the feafon that are the same and no of the feafon that the same and the feafon that the same and the feafon that the same are the same and the same are the same and the same are the same and the same are the sam even as they were, were b fulfilled.

12 9 And I beheld when hee had opened the in this and the next fixth feale, and loe, there was a great earth quake, verfe, and that God and the Sunne was as blacke as a fackcloth of haire, will indeed, figure

and the Moone was like blood. 13 And the flartes of heaven fell vnto the earth, 8 As before 3.4. as a figge-tree casteth her greene figges, when it is b Vnill their num.

thaken of a mighty winde. 14 And heaven departed away, as a scroule, the parration

when it is rolled, and every mountaine and yle whereof hath two pares, the figue, and were mooved out of their places.

15 10 And the kings of the earth, and the great the event. The men, and the rich men, and the chiefe captaines, earth, heaven, aed and the mightie men, and every bondman, and ever the hing that are ry free man, hid themselves in dennes, and among in them for horthe rockes of the mountaines,

of the world your 16 And faid to the mountaines and rockes, those most heavie 11 * Fall on vs , and hid vs from the prefence of foretellings of him that fitteth on the throne , and from the God , and complaints wrath of the Lambe.

tath of the Lambe.

17 For the great day of his wrath is come, and be flaked noft vehemently, tremho can fland? who can ftand?

of the Saints, fhall maner and lookow

their light in this verse: falling from on high, verse 13. withdrawing themselves and flying away for the greatoelle of the trouble, verfe 14. So holily doe all creatures depend voon the will of God, and content themfelves in his gloty. c So they called in 10 The event of the figne afore old time those wessen workes that were of haire. going: that there is no man that shall not be associated a that general commotions, slice away for seare and hide bimselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God , and of the Lambe, at which before he was aftonified. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Pfalmit speakets. Pfalz, 14. Northat fortow which is according vato God, which workers repensance vato (aluation, whereof a man shall never repent him, but that worldly forrow that bringeth death. 7. 9. as their willings doe declare; for this history is of the whole world, feuered 7. 9. as their writings doe declare; for this hittory is or the whole would redered from the hittory of the Church, as I have the weld before, chap 4. 1. If Thefe are words of fuch as definite of their estage; of which designed there are two arguments, the presence of God and of the Lambe protocked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to fland to theday of the wrath of God, verse 17. as it is faid, Elai.14. # Efa. a, 19. hof. 10, S. luke 13, 30.

CHAP. VII.
The Angels comming to burt the earth. 3 are flared untill the sleft of the Lord, s of all cribes were fealed.
as suffered persecution for Cheists sake, 16 h 16 haut great

felicirie, 17 and toy. A Nd after that , I faw foure Angels ftand on of this part, is a the a foure corners of the earth, holding the preventing of daufoure windes of the earth, that the windes should ger as wer diffinguifhed the fame

before, Chap. 6,1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Ifraelites of old, Exod, S. 12, the Sighfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloquiton and bringing in for this whole Chap. by occasion of the prediction and argument and pringing in for this whose Chap. By occasion of the speed cition and argument of the fixth feale. For first that evil is prevented in the elect wincine 9-vers. Then thanks are given by the elect for that cause, vers 10012, 11 Lassly, the accomplishment of the thing is set forth vinto the end of the chap. The first vers is a transition speaking of the Angels which keepe these inserious parts from all exist, untill God do command. For (assessments keep a great before the command of their faces and their wings are reached yewards, cominonally waiting upon and beholding the contenance of God for their direction: and every of them goeth into that part that is right before his face, whitherforeer the Spirit shall goe, they goe, they step acot out of the way, that is, they depart not so much 23 a soot breadth from the path command. a On the foure quarters er coafte of the carth. shem of God. Ppp

This is the fecond part of this I faid was common and of the whole world) of the workes of God in

the government of all things. Of this part there are generally 3. members. the forefignifying, powreth out vpon this world which hath moft ba diy deferved of him. The forelignifying is fet downe in this chap, the caution for preferving the Church, is in the nextchap, and the execution is deferibed chap. 8,9.In every part of the forelignifying, there are three branches: the fevegall and expresse calling of S. John, to prepare him-

that were to bee

fe to take knows

ledge of the things

2 That is neither into the ayre, into which the tops of trees are aduanced. 3 Nove God prowideth against the danger of his elect by commaundement. verle a. and, 3. and by figne or figure, both for those of the nation of the lewes, thence alfo of the Gen-

vnto the 8 verfe, and tiles. verfe 9. 4 Not onely another, or differing common Angels of God , bur alfo in effence.office.and operation excelling all Angels: the eternall Angel or word of God and mediatour of the couenant. So herrafter chapter 2.3.and 10.5.5. That is, of the legges a number cerraine in it felfe before God and fuch as may be numbred of vs : for which cause elfo the fame is here fet downe as certaine. But of the elect which are of the Gentiles , the num-

numbred, as God. elfewhere . and Efay figured most excellently, Chap. 10, and 60. This therefore is fpoken with respect, when a certaine number is put for one yn-Arraine Conferre this with verfe 6. b He skipped Dans and reckoneth Loti.

her indeed is in it

felfe certaine with

God but of vs not

poffibly to bee

c Of Ephraim, who direhricht ginen him mbercofhe is salled Joseph.

in the blood of the Lambe. 6 Here the tril e of Leui is teckoned up in common with the reft , because all the Ifraehtes were equally made Prieftes with thems in Chrift by his Priefthood , chap. 1,6 and 5. to. and Rom. 12.1. and 1. Pet. 2.9 The name of Dan is not mentioned because the Danites long before forfaking the worthip of God were fallen away from the fellowthip of Gods people voto the part of the Gentiles which enill many ages before tankob fayo. Gen. 49.13. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 Seebefore vpon the 4. verse. 8 As Prietts, Kings, and glorious conquerers by marryr forme: which things are noted by their peper figure in this werfe. 9 The praife of God celebra ed fifthy the boly mon, in this welf-school by the beauty Angels in the two werfer following. 19 A passage ouer wro the expounding of the vision of which the Angell enquirech of S. John to fitt him vp withall, in this verse and John in the forme of speech, both acknowledgeth his owne ignorance, artributing knowledge vnto the Angel, and a'fo in most modelt manners requelleth the expounding of the vision. sr The exposition of the vision, wherein the Angel telleth first the actes of the Saints, that is their fufferings and worke of faith in Christ Lefus, in this verfe. Secondly their glory, both prefen, which confifteth in two things, that they minifler voto God , and that God protected them verfe 15 and to come in their perfect deliverance from all annotantes verie 16, and in participation of all good things which even the memory of former eails shall never be able to diminish verse 17. The crufe efficient, and which contribeth all thefethings is onely one, even the Lambe of God, the Lord, the Mediator, and the Saujour Christ Leius,

not blow on the earth, neither on the fea, a neither on any tree.

2 3 And I faw 4 another Angel come vp from the East, which had the feale of the living God, and he cryed with a loud voyce to the foure Angels to whom ower was given to hurt the earth, and the fea, faying,

3 Hurt ye not the earth, neither the fea , neither the trees , till we have fealed the fernansof

our God in their foreheads.

4 And I heard the number of them , which wer f. fealed, and there vvere fealed san hundreth and foure and fourtie thousand of all the tribes of the children of Ifrael.

5 Out of the tribe of Iuda were fealed twelue innumber from the thousand. Of the tribe of Reuben were fealed twelve thousand. Of the tribe of Gad were sealed

twelue thousand.

6 Of the tribe of Afer were fealed twelve thoufand. Of the tribe of Nephtali were fealed twelue that is . Christ Jesus thousand, Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were fealed twelve thousand. 6 Of the tribe of b Leui were sealed twelue thousand. Of the tribe of Islacher were fealed twelne thousand. Of the tribe of Zabulon

were fealed twelve thousand. 8 Of the tribe of loseph were sealed twelve thousand. Of the tribe of Beniamin were fealed

twelue thousand.

 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinteds, & people, and tongues & flood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 9 And they cried with a loud voice, faving, Saluation commeth of our God, that fitteth vpon

the throne, and of the Lumbe.

11 And all the Angels flood round about the Gen 17.5 and often throne, and about the Elders, and the foure beafts, and they fell before the throne on their faces; and worthipped God,

12 Saying, Amen, Praise and glory, and wifedome, and thankes, and honour, and power, and might be vnto our God for euermore, Amen.

13 10 And one of the Elders spake, saving voto me, What are these which are arayed in long white robes? and whence came they?

14 And I faid vnto him, Lord, thou knowest. And he faid vinto me, These are they which came out of great tribulation, and have washed their finne, and had the long robes, and have made their long robes white

If Therefore are they in the presence of the

throne of God, and ferue him a day and night in & Be all udeth to the his Temple, and he that fitteth on the throne will Leuites, which ferdwell e among them.

well e among them.

16 * They shall hunger no more, neither thirst night in heaven.

any more, neither shall the suone light on them, e Or. wpon them, peither any heate.

17 For the Lambe, which is in the mids of the throne, shall gouerne them, and shall leade them towards them, who

thall wipe away all teares from their eyes. CHAP. VIII.

I After the opening of the fewenth feale, 3 the Saints pray - Chap. 18,40. foorth with trumpets. 7 The foure first blow, and fire falleth on the earth, 8 the seas turned into blood, 10, 11 the

waters waxe bitter, 12 and the flarres are darkened. A Nd when hee had opened the seuenth seale, there was silence in heaven about halfe an

1 He returnerbto 2 2 And I faw the feuen Angels , which 2 flood feales of the book,

before God, and to them were given feuen trum- which the Lambe

3 3 Then another Angel came and flood be next foreignificafore the Altar, having a golden cenfer, and much tion, and a precife odours was given vnto him, that he should offer commandement with the prayers of all Saints upon the golden Al- of the execution tar, which is before the throne.

4 And the smooke of the odours with the God vpon this wice prayers of the Saints, b went vp before God, out ked world : which

of the Angels hand,

5 And the Angel tooke the cenfer, and filled by the feale, all it with fire of the Altar, and cast it into the earth, things in heaven and there were voyces, and thundrings, and light- arefilent, and in

nings, and earthquake. 6 4 Then the feuen Angels , which had the fe- miration untill uen trumpets , prepared themselves to blow the excurion be seve

dement of God.

are therein in the next verfe.

7 5 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and of his wrath So he they were cast into the earth, and the third part of third member of

trees was burnt, and all greene graffe was burnt. 8 6 And the second Angell blew the trumpet, fore in Chapt.6.

the execution of those euils wherewith God moninally determined to affirt the world.

2 Now followeth the third branch of the common history, as even now I said; which is the execution of the indgement of God upon the world. This is first generally pre-

pared vnto the 6. verfe, then by feuerall parts exponder according to the order of those that administred the same vnto the end of the Caap, following. Vnto the prepa-

ration of this execution are declare ithefethings first, who were the administers and

instruments thereof in this verse. Secondly, what is the work both of the Prince of

Angels giving order for this execution , thence ynto the 5. verfe , and of bis administera

in the 6. verse. The administers of the execution are said to be seuen Angels : their in-

firmments, trumpets whereby they should as it were found the alarme at the commann-

once to powre out his wrath vyon the tebellious world, but at divers times, and by piece meale, and in flow order, and as with an vowilling mindeto exercise his judge-

piece meate, and to towo orders on a wind an wonting induced exercise on longer ments upon his creatures, so long called upon both by word and signs if happily they had learned to tejent. A Which appears before him as his ministers. 3 This is that great Emperour, the Lord Iesus Christ our King and Sautour; who both maketh

intercession to God the Father for the Saints, filling the heavenly Sanctuary with most fweete odour, and offering up their prayers, as the Calues and burnt factifices of their

of Christ, and the efficacy of his facrifice) are held in reconcilement with God and

themselves made most acceptable vnto him , verse 4. And then also out of his treasury,

and from the fame fanctuary powreth forth vpon the world the fire of his wrath, ad-

ding also divine tokens therevoto: and by that meages (as of old the Heraulds of Rome

were wont to doe) he proclaimeth watte against the rebellious world. b Our pray-Were wont to doe ne prosaument water og anne the expension worth. I be not present of the and polation has effected and lefter that send and lefter all things with them that it to (a), voilelle receiving first of all tallified through shift his kinem, be acceptable work him. This is the worker of the administers. The Angels the administers of Christ, onely by founding runners.

and voyce for they are onely as Heraulds) do effectuall call forth the infirquent to the write of the work of the work of the write of

, in this verfe : in fuch fore as every one of them (to powerfull is that fweet favour

They are propounded feuen in number because it pleased God not at

Gods defence and protection, as it were voto the lively fountaines of waters, and * God are as fafe, as men in the Lords tent. # Efai.49.10.

* Efsi.a 5,8.

openeth. The feof the most heavy iudgements of

forelignification being understood horror thorow adcommandement of

rally given of God voto the minifters which I fpake be-

their order fet out in the 19. verfe of the next chap, and it concluded with the declaration of the euent which followed vy on the fethings done in the world, and in the ro-5 The first execution at the found of the first Angel upon the earths and 11. casp.— I the intersection at the control of the state of the comparing of this verfe with the lectured member of the 9, verfe doth mor obfourely declare.

6 The second execution, vyou the sea in this verse, and all thinges that feet whereof is, that many are de-

ftroved with the

bitternelle of wa-

8 This is Spoken

by Mataphor, of

the name of a most

bitter herbe, and

voleffe perhal s

the derivation of

words had rather

which by reafon

or bitternes can-

The fift execution vpon the wic-

ked men inhabi-

ting the earth(as a

gel faid) wrought

powers, is decla-

red in this place

uenth verfe. And

after the fixt exe-

ention thence yn.

to the nineteenth werfe. And laftly

unto the ele-

by the infernall

those that note

expound it ad-.

ters, in the verfe

following.

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the fea became blood.

9 And the third part of the creatures, which were in the fea, and had life, died, and the third

part of ships were destroyed.

10 7 Then the third Angel blew the trumper, 7 The thirdexeand there fell a great flarre from heaven, burning ention vpon the like a torch, and it fell into the third part of the raines, that is, vpon rivers, and into the fountaines of waters. all fresh waters in this verfe: the ef-

11 And the name of the star is called a wormewood: therefore the third part of the waters became wormewood, and many men died of the

waters, because they were made hitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the funne was fmitten, and the third part of the moone, and the third part of the starres, fo that the third part of them was darkened; and the day was smitten, that the commonly knowen, third part of it could not thine, and likewise the

13 to And I beheld, and heard one Angel flying thorow the middes of heaven, faying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumiechinely , forthat per of the three Angels, which were yet to blowe

the trumpets.

not be drunke, or which maketh the liquour into which is powered more bitter then that any man can drinke the same. 9 The fourth execution upon these lightsome bodies of hearen-which minister vnto this inferiour world. 10 A lamentable prediction or foretelling of those parts of the dinine execution which are yet behinde : which also is a passage unto the argument of the next Chapter. Of all thefe things ma manner Chrift kim-felfe express foretold in the 12 Chapter of S. Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

The first Angel blowceh his erumpee, 3 and spoiling locuste come out. 13 The first Angel bloweth, 26 and bringeth foeth borsemen, 20 to destroy mankind.

A Nd the r fift Angel blew the trumpet, and I faw a a starre fall from heaven vnto the earth, 3 and to him was given the key of the a bottomlitle before the An- leffe pit.

2 4 And he opened the bottomlesse pit, and there arose the smoake of the pir, as the smoake of a great fornace, and the funne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoake Locusts vpon the earth, and vnto them was given power, as the scorpions of the earth haue power.

is shewed the common event that followed the former execution in the world, in the two last verfes. two laft verfet.

a That is, the Angel of God gliteriog with glory, as a starre fell downe from besuen. Whether thou take him for Chrift who hathe keyes of hell of himfelfe, and by Princely au bority. Chap. 1. verfe 18 or whether for fome inferiour Angel, who bath the fame key permitted vnto him, and occupieth it ministerially , or by office of his ministery , here , and Chap. 21. So the word fulling , is taken. Gen 14-10 and 14.64. and Heh.6,6. 3 The key was given to this starre. For those powers of wickednesse are thrust down into bell, and bound with chaines of darkenesse; and are there kept vitto daimation, vinlesse God for a time doe let them loofe, a.Pet. a.4. Jude 6 and of this booke, Chap. 20, 20, the hillorie of which chapter bath agreement of time with this prefent chapter. a By the bottomleffe pit , hee meanth the deepell darkendee of hell. 4 Unto this is added, the smooth epit, her hells that different and informal spirits, all darke, and darkening all things in heaven and in earth. The spiritual darkenesses are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verfe the fift) fent thefe darkeneifes into his kingdome, that he might at once and with one impression overthrow all things, and percert if it were possible the elift themselves. By this darkeoesse all spirituall light, oth active as of the Sunne, and poffine, as of the agre which is lightened by the Sunne, both active a of the dumental painter, and the agreewing a light great of the state of the first is it followed by the state of the fights themselves. A description of the maliguant spirits insiding the world, asked from their nature, power, form and order. From their nature, for that they are like vito certaine locuses, in quickenesse, sobilities, burtfuluelle, number, and such like in this verfe. From their power , for that they are as the fcorpions of the earth of a fecret force to doe burt. For our battell is not here with flesh and blood, but with sowers, &c. Epbef. 6.12 This place of the power of the Devils generally noted in this verfe, is particularly declared afterwards in the three next verfes.

4 6 And it was commanded them that they 6 Here that pow fhould not hurt the graffe of the earth, neither any er of the devils is greene thing, neither any tree; but onely those men bed according to which have not the feale of God in their foreheads, their actions and

f And to them was commanded that they effects of the fame.

Should not kill them, but that they flould bee Their actions are faid to be bounded for the fame.

The should not kill them, but that their paine flould did by the comments. be as the paine that commeth of a fcorpion when fell of God; both he hath flung a man.

6 * Therefore in those dayes shall men seeke not all men, but death, and shall not finde it, and shall defire to die, bate (forthe godly

and death shall flie from them.

7 And the forme of the locusts was like vn_ there is any part of to horfes prepared voto the battell, and on their a better life, God heads vvere as it vvere crownes, like vnto gold, and cree) whom Christ their faces vvere like the faces of men.

8 And they had haire as the haire of women,

and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the found of their wings times, no not one vivas like the found of charets when many hories those that are their runne vnto battell.

10 And they had tailes like vnto fcorpions, and in manner and time, by the prescript of there were flings in their tailes , and their power God, verfe 5. So

was to hurt men hive moneths.

It is And they have a king over them, which fill the poly, who fe name is the Angel of the bottomleffe pir, who fe name ked is limited in in Hebrew is Abaddon, and in Greeke hee is na- act and in effect by med Apollyon, that is, defroying.

12 9 One woe is patt, and behold, yet two woes for the maner was

because they burt and eleft, in whom Shall not have fea. led, in this verfe; and also because

they neither had all power not at all owne, but limited

the will of God prescribed ento

come after this. them that they flould not flay, but torment the wretched world. The time is for fine moneths or for an bundred and fiftie dayes, that is, for formany yeeres in which the denils have indeed mightily persected all things in the world: and yet without that publike and vopunished licence of killing, which afterward they vsurped when the fixt Augel had blowen histrumpet, as shalbe faid vpon the 13, verse. Now this space is to be accounted from the end of that thouland yeers mustioned. Chap, a. 5, and that is from the Popedome of that Gregory the feuerth, a most monitors Nectomancer, who before was called Hildernadus Senenis; for this man being made along their officers and wickednesse, as a save of the death, whom he fetured, was the most wicked firebrand of the world: heexcommunicated the Emperor Henry the fourth; went about by all maner of trecherie to fet up and purdowne empires and kingdomes as liked himselfe; and doubted not to fet Rodol ph the Swedon over the Empire in flead of Henry before named , fending vato him a Crowne with this verse annexed vato it, Petra dedit Petro, Perrus diadema Redolpho: that is, The Rocke to Peter gavethe crowne, and Peter Rodolph doth renowne. Finally, he so finely besttred himselse in his affaires, as he miferably fet all Christendome on fire, and conveyed oner varo his fuccessours the burning brand of the same: who enraged with like amoition . pener ceased to nourill that flame , and to enkindle it more and more : whereby Cities , Common-weales, and whole kingdomes fet rogether by the eare, among themselves by most expert cutthroats, came to ruine whiles they miferably wounded one another. This terme of an bundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or Hugelinus Anaguiensis (as he was before called) who caused to be compiled by one Raimond his chapleine and consessor, the body of Decretals, and by sufferance of the Kinga and Princes to be published in the Christian world , and established for a law. For by this fleight at length the Popes arrogated voto themselves licence to kill whom they would , whiles other were vnwares : and without feare established a butchery out of women whites other were vivides. See a whole the transper of the fifth Angel had expressly forbidden, and had hindered vntill this time. The effects of the bloody actiexprelly forbidden, and had bindered until tons time. The effects of the bloody acti-ons are declared upon the fixt verie; that the nuferable world languifling in fo great calamities, should willingly tun together vato drath, and preferre the same before life, by reason of the grienous effect of the miscries that oppyreded them. * Chap.6.16. 7 The forme of thefe bellith (pirits and administers, is shal-Efai. 2. 19. Hofe. 10,8. dowed out by fignes and vifiblefigures in this fort: that they are very expert and fwift: that wherefoeuer they are in the world, the kingdome of theirs : hat they manage all that wherefore they are in the world, the suggestion there; in attricty in manage all their affaires with cunning and skill, in this verie, that making thew of mildinesse and tender affection to draw on men withall, they most impudently tage in all mischiefe; that they are most mighty to doe hurt. Veri. 8, that they are freed from being burt of any man , as armed with the colour of religion , and facred authoritie of printledge , that they fill all things with horror. Verf. 9, that they are fraudulent : that they are venimons and extremely notiome, though their power beelimited, Verfe 10. All which things are properly in the infernall powers, and communicated by them water their ministers and vastals. 8 The order of the powers of maliciousnes: that they are fubied to one infernal! King , whom thou mayet call in English, The Destroyer: who drineth the whole world both Jewes and Gentiles into the destruction that belongeth vnto himfelfe. And I cannot tell whether this name belongerh vnto the Etymologica terpretation of Hildebrand, by a figure often wied in the holy Scripture: which albeit it may otherwise betitted of the Germanes, as the sense of compound words is commonly abiguous yet in very deed it fignifieth as much as if thou fhou dest call him the firebrand , that is, he that fetteth on fire those that he faithfull vnig bim. 9 A palfage vnto the next point, and the historie of the time following.

to The fix: erecution done upon the sworld by the tyrannical powers thereof, working in the foure paris of the earth, that is in most cruell maner executing their e . runnous domioron through the whole world, and killing the mife rab'e people withour punifament. which before was not lawfell for for as I showed

them to doe in that Th snarration bath two pares : a commandement from God in he a4. verf. and execuijon of the commandement, in the verse following. II The commandement given by Corit himfelfe, who is governour overall. b Hee allusterb to

Court which the Priets were inseber against the Make of the Cope- of their force betwist bem.

13 (10 Then the fixt Angel blew the trumpet, and I heard a voyce from the b foure hornes of the golden altar, which is before God,

14 Saying to the fixth 'Angel, which had the trumper, 12 Loofe the foure Angels, which are bound in the great river Euphrates.

15 13 And the foure Angels were loofed, which were prepared at an houre, at a day, at a moneth, and at a yeere to flay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand : for I heard

the rimber of them. 17 And thus I faw the horfes in a vision , and them that fate on them, having fierie habergions, and of licenth, and of brimftone, and the heads of von the fourth verf. the horles were as the heads of lyons, and out of their mouthes went foorth fire, and fmoake, and

brimftone. 18 Of these three was the third pard of men killed, that is, of the fire, and of the fmoke, and of the brimftone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes : 14 for their tailes were like voto ferpents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worthe alear of incense, ship dealls, and * idoles of gold, and of silver, and of braffe, and of flone, and of wood, which neither can fee, neither heare, nor goe.

21 Alfo they repented not of their mutther, and of their forcerie, neither of their fornication, nor

12 As if he should have faid. These his berto have bene so bound by the power of God, that they could and freely run upon all men as themselves lusted; but overe stayed and restrained at that great shoot of Euphraies, that is, in their spiritual! Babylon (for this is a Periphrasis of the spiritual Babyloo, by the limits of the spiritual Babylon long since over throwen)
that they might not committhose horrible slaughters which they long breathed after-Now goe to : let' loofe those foure Angels, that is, administers of the wrath of God, in that number that is convenient to the flaughtering of the focte quarters of the world: fire them up and give them the bridle, that rufning of that Babylon of theirs, which it thefeate of the wicked ones, they may fie upon all the world, therein to rage, and most licentiously to exercise their tyranoie, as God bath ordeined. This was done when Gregorie the ninth by publike authoritie established for law his owne Decretals, by which he might freely lay traines for the life of fimple men. For who is it that feeth not that the lawer Decretall moft of them are as foates to catch foules swithall? Since that time (Ogood God!) how great flaughters have there beene? how great maffacter? All histories are full of them: and this our age abounded with most horrible and monftrous examples of the fame. 13 The execution of the commandement is in two points : one, that those butchers are let loofe, that out of their tower of the spiritual Babylon they might with furie runne abroad through all the world . as well the thiefe of that crew which are most prompt vito all allayes, in this verse: as sheir multitudes, both most copious, of which a number certaine is named for a number iofinite. Yerfe 16. and in themfelves by all meanes fully furnifined to hide and to have yet even grant of the seeing armed with fire, finoske and brinninne, a say parent in the colour of their armour, which dazelet he eyes of all men; and have the fittength of Lyons to bure withall, from which dazeleth the eyes of all men: and have the trength of Lyons to bure withall, from which (arout of their mouth) the first; a fmoakie, and Alaking darstof the Pope are flor out, Verfe 18. The other point is, that thefe butchers have effected the commandement of God by fraud and violence, in the two writes following 14. That is, they are harmefull every way too what part foever thou part following 15. The following 15 they are harmefull every though the hand winto them, or they touch the telepart following 15. Sorpious, Verfe 3. 15. Nover manieth the rend (at Isial you to the fit verfe) 15 Now remaineth the event (at I faid voon the fift verfe) which followed of fo many and fo grieuous indgements in the most wicked world:
namely an impenitor obstruction of the vigodly in their impietie and virighteousoesses a higher contraction of the way of the contraction the kinds words; which because it does not so much wrong to be cause of design is therefore not 6 expectly distinguished by creating of time and other circumfances, but it worm, as they say with a flight band. Also there is none other cause why the historie of the seventh Angel is passed over in this place, then sort that the same more properly apparetineth with other histories of the Church. But this is more diligiously set out according to the time thereof, Chap. 11. and 16.21 fhall appears you those places. Pf. 1. 15.4. and 135,15.

CHAP. X.

a. Another Angel appeareth cloathed with a cloude, a holding aborkeopen. 3 and criethout. 8 Aboyte from branen commandeth Ichn to take the boke. 40 Heartthis.

A Nd t I fawe another mightie Angel come downe from heaven, cloathed with a cloud, I Now Saint down fair the face of the patient vator and the rainebow vpon his head, and his face theother Pro-was as the funne, and his feete as pillars of phetical historie,

2 And hee had in his hand a little booke o- Church of God, 2 And hee had in his hand a slittle booke of as I shewed that pen, and hee put his right seet upon the sea, and this booke should his left on the earth.

3 And cried with a loud voyce, as when a li- Chap.4.1. 3 And cried with a loud voyce, as when a 11 This florierea on roareth; and when hee had cried, feuen thunders vitered their voyces.

4 4 And when the feuen thunders had vttered twentieth Chape their voyces, I was about to writte : but I heard a ter. And this their voyces, I was about to writte; but I heard a whole Chapter voyce from heaven, faying voto mee, a Seale vp is but a transition those things which the seuen thunders have spo- from the comken, and write them not.

5 And the Angel which I fawe fland vpon the world win the fea, and vpon the earth, blift vp his hand to that which is par-

6 And fware by him that liveth for evermore, are in this transit. which created beaven, and the things that therein tion or paffage are, and the earth, and the things that therein are, as it were, and and the fea, and the things that therein are, 5 that this Church flo-

time (hould be no more, rie comprifed in 7 But in the dayes of the 6 voyce of the fe- this whole Chapuenth Angel, when he shall begin to blow the authorities trumpet, even the mysterie of God shall be fini- Christ revealing thed, as he hath declared to his fervants the Pro- his mysteries, and phets.

8 7 And the voyce which I heard from hea- verfe. The other ven , fpake unto mee againe , and faid , Goe, and is Saint John his take the little booke which is open in the hand of calling, proper the Angel, which standerh vpon the sea, and vpon vnto this place, the earth.

9 So I went vato the Angel, and fayd to end of this chap. him, Give mee the little booke. And he faid voto ter. Authoritie me, Take it, and eat it vp, and it shall make thy is given vato this belly bitter, but it shall bee in thy mouth as sweet as hony.

Then I tooke the little booke ont of the from heaven in Angels hand, and are it vp, and it was in my this habite and mouth as sweet as hony: but when I had eaten firong, ready,

it, my belly was bitter. 11 8 And he faid vnto mee, Thou must prophelie againe among the people and nations, and his providence tongues, and to many Kings.

be diftinguished, to the two and

mon historic of Church. There

calling his fervants and prepared from before vnto the Revelationby thele things . Firfte

ing all things by and governing them by his om nipotence, verfe the freft. Second-

ly , that he brought not by chance, but out of a booke , this open Revelation , fet foorth voto the eye , to tignifie the fame vnto the fea, and land , as Lord ouer all , Verfe the fecond. Thirdly, that be offered the fame not whifpering or muttering in a corner (as falfe cond. Therefly that we offered the fame not whit pering or nattering in a correct (as fally prophett doe) but crying our with a loud voyer wone them which sleepes, and with a lyouiful and tertible noyle roughed up the fecure: the very chunders themselvent gring terminony the trunctor, Verset behalf, Latly, for that he econfirmed all by an oast, Yetse 5.6.7. a Christ lefin, see the secure that he conducted all by an oast, Yetse 4.8 feetiles whose of the affaire of Gold. Church. By the book of the that conteins things belonging the whole would, it fail to bee kept with the Creatour, the fifth Caspeter and the first due, has the house of the Charles. and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is raken the rest of the bistorie of this Apocalypse 4 A godlycare is land-4 A godly care is laude back to me retor the culture of the Agodhydre fallow back, but mit fallow in the ciprodivit flow of the ciprodivit flow of the ciprodivit for the culture fallow in the ciprodivit flow of the ciprodivit flow world to come is at hand which is altogether of exeruitie and beyond all rimes. 6 Whereof Chap. 11, 15, and 16,17.

I here shall never bee any more time. 7 The other pare of this Chapter, concerning the particular calling of Saint John to the receiving of the prophecie following which is injuyed him, first by figne in three verfes, then in plaine words in the last verfe. Vnto the ferting for thof the figne belong thefe things: That Saint John is raught from heaven to demaund the booke of the Prophocie in this verfe : for thefe mortions and defires God doeth infpire : that demaunding the booke , bee is charged to take it in a figurative maner, thever whereof alfo is expounded , verfe the ninth , (as in the fecond Chapter of Ezekiel and the ninth verfe) whence this fimilitude is borrowed : laftly , for that Saint John or the commandement of Christ tooke the booke , and found by experience that the same as proceeding from Chrift was moft fweet , but in that it foretelleth the affictions of the Church it was moft bitter vnto bis fpirit. A fimple and plaine declaration of the figne before going, withefling the divine calling of S. John , and laying vyon him the necessities thereof.

hereafter follow-

eth the biftorie

thoufand two hun-

tuall inftruments

my Church, which

This power and

CHAP. XI

The timple is commanded to be measured. 3 The Lord firetd Up two witnesses, 7 whom the beast muribeeth, 9 and no man encieth them 23 God raiseth them to life, 12 and ealleth them up to becoven. 13 The micked wreterpified. furrettion , as and indgement is defiribed.

Hen was given me a reede like vnto a rod. The authoritie and the Angel flood by, faying, Rife and of the inrended revelation being demeete the Temple of God, and the Altar, and elared . togerher them that worthip therein. weigh the necessity of that calling, which was particularly imposed upon Saint Tohn:

2 3 But the 2 Court which is without the Temple 6 cast out, and mete it not : for it is given voto the 4 Gentiles , and the holy citie shall they tread under foote, , two and fourtie Moneths.

3 But 6 I will give power vnto my two wit-

of the effate of Christ his Church both conflicting or warfaring , and ouercomming in Christ. For both she true Church of Chrift is faid to fighe against that which is fa fly fo called , ou rthe which Antichrift ruleth, Chrift Lefus overthrowing Antichritt by the fpirit of his mouth: and Chrift is faid to our come most gloriously votilihe shall say the Antichrist by the appearance of his comming, as the Apostle excellently teacheth. 1. Thest. 2.8 So this historie hath two parts. One of the flare of the Church conflicting with temptations. wate the 16. Chapter. The other of the flare of the fame Courch obtaining victory. ebence vato the 10. Chapter. The first part hath two members most concentiently diffri-buted into their times, whereof the first containeth an historic of the Caristian Church for 1160 veeres, what time the Gofpell of Christ was as it were taken up from amongst men into heaven : the frond containeth an hillorie of the fame Church varo the victorie men into nearest the recommendation of members are briefly shough diffinely, propounded in this Charget, but are both of them move at larged if courfed after in due order. For weeven derfland, the filter of the Charget of further of the difficult of the filter of the Charget of the filter o ing out of afflictions, out of the 14, 17, and 16. Coapter, Neither did Saint Tohn at wnaware loyne together she hyflorie of these two times in this Chapter, because here is spoken of prophecie, which all confesse to bee but one just and im nutable in the Church, and which Christ commanded to becontinuall. The hydory of the former time reacheth wino the 14. verfer the latter is fet downe in the refl of this Chapter. In the former are shewed their things: the calling of the servants of God in 4. verses: the constitute which the faithfull must undergoe in their calling , for Christ and his church , thence unto the to verfe, and their referrection and receiving up into heaven unto the 14 verf. In the calling of the fervants of God are mentioned two bings; the begetting and ferling of the Courch in two verfes, and he education thereof in two verfes. The regetting of the Church is here commended unto S fohn be figne and by fpeech the figne is a aneafuring rod and the speach a commandement to measure the Temple of God, that it, to reduce he fame noto a new forme : because the Geniles are already entred into the Temple of Jerufalem and shall shortly defile and overtirove the fame utterly. a Either that of let ufalem which was a figure of the church of Car. ft, or that beavenly example, awhereof verfering but the fift liketh me better and the hings following doe all agree thereunto. The fenfe therefore is, Thou feet all things in Gods boufe, almost from the paffion of Chefit to be diffordered; and that not only be exite of the recident but also the sourt of the Temple is trapled under foot of the nations , and of prophane men whether I ewes or ftrangers : and that onely the Temple , that is , the body of the Temple with the Altar, and a small company of good men which truely wo ship God, doe now remains whom God doeth sandtife and confirme by his presence. Measurements this case this crue Church omit ing the rest, and so defended the church of the state of the rule cribe all things from me that the true Church of Cor ft may be as it were a very little center, and the Church of Antichrift as the circle of the center, every way in length and breadth compaffing about the fame, that by way of prophecie thou mateft fo declare openly, that the flate of the Temple of God and the fatchfull which worth p him, that is , of the Church , is much more threight then be Church of Amicbroft. he flould fay, it belongs in nothing vnto thee to judge those which are without, i. Cor-15, 12. which bee innumerable: looke ynto those of the houshold onely, or vnto the house of the living God. a Hee speaketh of the curpund court, which was easied the peoples caure, became all men mi ht come into that. b That is counted so be east ou , which in measuring is resusted as prophane.
wicked and vabeleeums, adues are you the Church. 4 To prophane perfors Ora thoufand, toto hundred and threefcore dayes as is fayd in the next verfe; that is a thouland two hundred and threefcore yeeres , a day for a yeere . as often in Reschiel and Daviel , which thing I and therefore yetter, 3 day for a yetter, 4 to them percuise and known you consider you could be fore a 10. The beginning of their blood and two und of and threefore yetters we execoout from the justime of Christian (whereby [the justice wall being braken down en) we ware made of two one pleft, a 1, 4. If sy on the key order one Shephand, John no. 16 and the end of their yetter pecifely (a le h into he Prophodome of Donita in a 1 work of the percuise who a little before them do if the yetter of Christia thoutful wo hund-face the cupy. take the elgat, who describes the Popedome of Rome in the feafl of S. Lucie as Bergaminfs (aith) bauing put in prison his predectiff it is it. w., whom by trans, andercolour of oracle be deceived: for which cause, that was we Vaid of him, Interdit at Integrit at Integrity of the contraction of the regmidit at teo. m-rusi eft or canes. That is , be entred like a foxe , raigned like a lyon , and died like a dogge. Fir if from a thoufand two hundred ninetic four-years thou fhalt take the sge of Christ wouch he lived on the earth, thou shalt finde there remaineth 10ft 1160 years, which are mentioned in this place and many others. rather transit e ivillud then ill im, the Temple then the ci ie : for God farth . I will give that Temple, and commit it voto my two witnesses, that is vo o the Ministets of the word, who are few judecde, weake and contempuble; but yet two, batis, of fuch a pumber as one of them may help eanother, and one confirme the tellimony of another vnto all men , that from the mouth of two of three witnesses every word may bee made good amongft men . 2. Cor. 13, 1.

neffes,& they fhall prophecie athoufand two hun- 7 Theyfhall exdreth and threescore dayes cloathed in sackcloath, errife their office 4 These are two olive trees, and two candle-thespace of those

flickes, flanding before the God of the earth. 5 And if any man will hurt them, fire pro- dred & fixtie yeeres, ceedeth out of their mouthes , and enoureth their in the middeft of

afflictions though enemies : for if any man would hare them , thus never to lamentable must hee be killed. which is figura-6 These have power to shut heaven, that it tively shewed

raine not in the dayes of their prophecying, and by the Mourning have powers over waters to turne them into blood, garment. and to fmite the earth with all maner plagu (), as disary and perpe-

often as they will.

7 18 And when they have e finished their te- of spirituall grace, Aimonie, is the beaft that commeth out of the peace and light in bottomlesse pit , thall make warte against them, God by his onely and shall to overcome them, and kill them,

8 And their corpfes shall lie in the 12 freets of in this Temple. the great cirie, which d spiritually is called Sodom See Zichatie 4.3. and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinteds, and ly ministerie, and tongues, and Gentiles, shall see their corpses which is usely E15 three dayes and an halfe, and shall not suffer unagelically idea

and their care both is theit carkeifes to be put in graves.

10 And they that dwell vpon the earth , 16 shall protecting theadreloyce over them and be glad, and shall fend gifts ministers thereof, one to another, for these two Prophets 17 vexed enemies in this them that dwelt on the earth.

verle, vertue indeed divine mod mightily thewing it felfe forth in heaven . earth and the fea , verf. 6. as it it described .

a. Corint. 10. 4. according to the promife of Christ, Mark. 16, 17. And this is the fecond place (at I faid before) of the combats which the fervants of God must needes undergoe in the executing of their calling, and of the thing that follow the fune conbats. In the combars or conflicts are thefe things : to overcome , in thefe two verfes : to be overcome and killed, verfe 7. After the flughter follow thefethings, that the carkeifes of the godly are layd abroad, verf. 5. being vabuted, are made a matter of forme, together of curfug and bitter executations, verf. 9. and that therefore gratula-tions are publikely and privately made, verfe 10. to That is, when they have fpent those thousand two hundred and fixty yeares, mentioned verfe 2. and 3. in publishing their restimouse according to their office.

or When they have done their office.

or When they have done their office.

That heast is the Roman Empires mide long agoe of civill, Ecclefiafticall : the chiefe heade whereof was then Boniface the eight, an I faid before: who lifted up himfelfe in fo great arrogancy (faith the authout of Faith wise temperam) that he called himfelfe Lord of the whole world, as well in temporal causes at inspitituall : There is an extant of that matter, written by the same temporal causes an injurituant: Interestant extant of that matter, written by the fame Boniface and arragamly, finall 184, or most workely a cet normalisation, extra de maintant and olcateria, and in the fixt of the Decretals (which is from the fame authorn) many brings are found of the fame argument. It Hee final professions for cruelly the body men, and put them to death, and fittil wound and piece whough with curings both their names and writings. And that this was done to very many go ily men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenfes, then also of the Fraticels, was pretended, that good men might with more approbation be maiffacred. 13 That is, openly at Rome: where at that time was a molt great concurre of people, the yeere of Jubile being then first ordained by Boniface with the fame ende , in the yeer of Christ a thousand three hundred, example whereof is read chap. 1. Ertra de panisentijs and remiffionibus. So by one ach be committed double faiure against Christ, both abolishing his trueth by therestoring of the type of Jubile. and triumphing oner his members by most witked superstitions. O religious heart to Now that wee should understand the things of Rome, Saint John himselse is the auchour. both after in the fenenteenth Chapter almost throughout and also in the circumscription Both direction the tree in the tions fignifie fpirituall wockedneffe : the latter fignifieth the flew and pretence of goods that is , of Christian and found religion. Sodome figuifierh most licentious impiety and that is, or Cattiman and tound religion. So do not require the most recent our implety and insuffice: Egypt most cruell perfection of the people of God; and I crufalein fignificht the most confident glorying of that citie, arit write in true religion, being yet full of fallehood and vigodifinists. Now who is ignorant that these things doe rather, and more agree vino Rome, then vinto any other cities ? The commendations of the citie of Rome for many yeeres palt, are publikely notoriout, which are not for me to gather together. This only I will fay that he long fince did very well fee what Rome is, who taking his leave thereof, used these verses.

Roma Dale, Didi fatis eft DidiTe : renertar Row farewell Rome. I baue thee frene: It was innough to fee: . I will returne when at I meane, baud, barlot knaue to be.

A After um fifecret hinde of meaning and underftanding. membert, as also be said outo Saul. Acts 9,5. 15 That is, for three years and a halfe; for so many years Bonisac lived after his lubile, as Bergoments wit order. 16 So much the more shall they by this occasion exercise the folity of their Lucile 17 The Gospell of Christ, is the affiction of the world, and the ministery thereof, the fauout of death vnto death to thofe that perift, a. Cor. 1, 16.

Ppp 3

13 The third place as I noted before. is of the rifing phen from the dead, and their carying vp into heaven For their refurrection is thew ad in chisparfe

their calling and lifting vp into heaven, io the verfe following. o That is the Prophets of God finali in a forerile againe , northe fame in perfon (as they fay) but in fpirit,that is in the power and efficaie of their migi-

is spoken of Elias, as interpreted by the Angel to be understood of John the Baprift, Luke 1.17. For the Same Boniface himfelfe, who fought to kill and deftroy them, was by the fire of Gods mouth (which the holy ministery fheweth & exhibiserb I devoured and died miferably in prifon, by the eudeavour of Sarva

indgements of G d.

the prophecie that

11 18 But after 19 three dayes & an halfe, 20 the spirit of life comming from God, shall enter into them, and they 21 (hall fland vp vpon their feete; and great feare thall come 'vpon them which faw

12 And they shall heare a great voyce from heaven, faying vnto them, 22 Come vp hither: And they shill ascend up to heaven in a cloude, 23 and their enemies shall see them.

13 24 And the fame houre shall there be a great earthquike, and the tenth part of the citie thall roToaris, what rime fall, Itd in the earthquake thall be flaine in num-God shall deltroy ber seven thousand : & the remnant were fore feawicked Boniface. red, 25 and e gave glory to God of heaven.

14 26 The second woe is past, and behold, the third woe will come anon.

15 27 And the feventh Angel blew the trumper, and there were great voyces in heaven, faying, 28 The kingdomes of the world are our Lords, and his Christs, and he shall reigne for evermore,

16 19 Then the foure and twenty Elders, which Rery, which S tohn fate before God on their feates, fell vpon their

werf. , &c 6. And fo faces and worshipped God.

17 Saying, We give thee thanks, Lord God Almighty, Which art, and which wast, and which art to come : for thou half received thy great might, and hast obtained thy kingdome.

18 30 And the Gentiles were angry. 8 thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward vnto thy fervants the Prophets, & to the Saints, and to them that feare thy Name, to fmall and great, and shouldest destroy them , which destroy the earth,

19 Then the Temple of God was 31 opened in heaven, and there was feene in the Temple the Aske of his covenant : and there was lightnings. and voyces, and thundrings, and earthquake, and

Columentis, and Nogaretus a french kinght, whom Philip the faire King of France fent into Italy but with a finall power. Ar That is, the most greenous bear of affictions and perfecution shall stay for a while, for the great amaze that shall arise upon that sudden 22 They overe called by God into heauen and valooked for judgement of God. and taken our of this malignant world, into the heavenly Church, which also lieth hidden here in the earth, to exercise their calling secretly : as of whom this wretched world was vieworthy, Heb. 11, 38. For the Church of the wicked is by comparifou called the earth or the world : and the Church of the godly heaven. So in ancient eime amought the godly Ifraelites: fo amought the Tewes in the dayer of Menaffes and other Kings, when the earth refused the helter of heaven, we read that they lay hidden at heaven in the earth. 23 Yer could they not hinder the secret ones of the Lord (as the Pfalmist called them, Pfal, 83, 4.) but they that went on forward 24 Bergomenfis fairh , in the yeere of our Lord 1301. this yeere a in his ovorke. hand Switze. 43. Bergometina time, in the yearest out float 37 years, which years belong fitter foretelling great calanity to come, appeared in heaten at, which years upon the feat of S. Andrew, fo great an earthug ket artoff, as used a forest and for continuing, by times, for many days, ouerthrew many fately boofs. This faith be of the years next following, be tabile: which S. Iohn for many ages before, expressed word or you would at 1 They were undeed broken with prefent allonillment of mind, but did not earneftly repect as they ought to have done.

Glerified Cod by confesting his name.

A Hee passeth un o the second histories which is the second part of this Chapter. S tho callett hele the second addition. woe, having respect unto Chap. 9. ta. 27 Of whose sounding the trumper Christ ex-terly foretold, Chap. 10. 7. and this the second part of this Chapter, containing a general historie of the Christian Church , from therime of Boulface 3. un o the conammation of the victorie declared by voyce from heaven. In this hillory there are three branches: a preparation by the found of the Angels to unper; a narration by the voyces of heavenly Angels and Elders : and a confirmation by figue. ration bath two paret : an acclamation of the heavenly creatures, in this verse, and both an adoration by all the Elders verf. 16. and alfoa not ample thankefgiuing, ver-17. 18. The fenfe of the acclamation is , Now the Lord is entred on his kingdome, and hash reflered his Church, in which most mightly recoursed from the profession of the Genetics, he may glorific himfile. Namely, that which the Lord ordaned when first he ordained his Church, that the fasth of the Saint doth now behold as 29 As before 7. 11. This giving of thankes is altogether of the as much to fay, as, Gentiles being angrie thine influend weath came vpon them and Ibewed it selfe from heaven, occasioned by their anger and surie.

33 This is the confirmation of the next prophecie before going by signes exhibited in heaven, and that of two forts, whereof fome are vihile, as the paffing away of the heaven; the Offening of the Temple, the Arke of the covenant appearing in the Temple, and tellifying the glotious prefence of God, and the lightnings; others apprehended by extra and feeth du'll fenfly which beare with effect in headen and in earth to the truth of the

CHAP. XII. z A woman z appeareth trabelling with child. A woman z appezetebreabellug weth chita, 4 wong childe the dragon world deboure, 7 kus Michael ober commeth him, 9 and cafteth nim us. 33 and the more hi is cast downet and banquijoed, the more steed be exercifed y Hitherto hath

bie fubeileies. A Nd there appeared a great wonder in heaven: prophecy compre-2 A woman cloathed with the Sun, and the Moone was under her feet, and upon her head a Cha. 11. Now shall crowne of twelve Starres.

2 And 3 the was with childe, and cried travel. first part of this ling in birth, and was pained ready to be delivered, prophecy, in this Sc

3 And there appeared another wonder in hea- latter pattin the ven : 4 for behold, a great red dragon having s fe- 14.15 and 16. chap, ven heads, and ten 6 hornes, and feven crowns upon unto the first part.

4 ? And his taile drewe the third part of the Church belong 2. ftarres of heaven, and cast them to the earth. And things, The beginthe dragon s stood before the woman, which was ning and the proready to be delivered, so devoure her child, when greffe of the fame the had brought it forth.

5 10 So the brought forth a man 11 child, which of which two, the should rule all nations with a rod of yron; and that beginning or vpher child was taken up unto God and to his throne. Church is descri-

6 12 And the woman fled into the wildernes, bed in this Chap. where she hath a place prepared of God, that and the progresse 13 they should feed her there a thousand, two thereof in the Chap-following. The

beene the general! hended in a.parrs, as I shewed opon he declared the

which is of the con-

beginning of the Christian Church, we define to be from the first moment of her conception of Christ , votill that time wherein this Church was asir were weiged and taken away from the breft or milke of her Mother; which is the time when the Church of the leaves with their citie and Temple was ouerthrowne by the judgement of God. So we have in this chapter the ftory of 60 yeeres and upwards. The parts of this chap, are three. The first is, the historic of the conception and bearing in womb, in 4. verses. The second, an history of the hirth from the 5. verse unto the 12. The third is, of the woman that had brought foorth, unto the end of the chap. And thefe fenerall parts have every one their conflicts. Therefore in that first part are two things contained one, the conception and bearing in womb, in two verses : and another of the lying in wait of the Dragon against that should be brought forth, in the next a vertex. In the first point are these though schedelerspin or the mother, vertex and the dolors of child-dirth, vertex a. all fitneed unto loba from beauen, a A type of the true and holy Church which then was in the nation of the lewest. This Church (as is the star of the holy Church Catholishe) did in itself thise about with glory given of God, trod under feet mutability and changeablenette, 3 For this is that barren and possessed the kingdome of heaven as the beire thereof. woman that brought not forth, of which Efa 45,1. and Gal. 4,27. Intectied out for good caufe, and was tormeuted at that time, when in the judgement of all the feemed neere vito death, and in meaner ready to give vp the ghost by reason of her weakenesse and poverty. 4 That is the denial or Sa:an (21 is declared verse 9.) weakenesse and poverty. 4 mighry angry , and full of wrath. mighty angry, and full of wrath. 5 Thereby to withit and those seven Churches fpoken of , that is the Catholike Church and that with kingly furniture and tyrannical magnificace: figorified by the crowner fet vpon his heads, and if the fame with-our controverfie belonged win bim by the proper right: sailo hee boafted win Corifi, Marth 4,9. See after, vpon chap. 13.1. 6 More then are the horner of the Corift, Marth 4.9. See after . vpon chap. 13.1. 6 More then are the hornes of the Lambe , or then the Churches are : fo well fornished doth the tyran brag himselse to be, vnto all maner of mischiefe.

7 After the description of Satan followeth thit action, that is, his battell offered vnto the Church partly to the which is visible wherein the wheat is mingled with the chaffe, and the good fish with that which is will a good part thereof, though in appearance it filmed as the Stares filme in beaven, he is faid to thrust down our of heaven, and to pervett for it were possible he would percent even the feld. Mush, aga, 42, and purty to the feld numbers of the boly Catholike Church in the fecond fart of his serfe. Many therefore of the boly Catholike Church in the fecond fart of his serfe. Many therefore of the boly Catholike Church in the fecond fart of his serfe. Many therefore of the boly Catholike Church in the fecond fart of his serfe. 8 He withflood that elect Church of the lewes which was now ready to bring foorth the Christian Church , and watched for that the flould bring foorth. For the whole Courch, and whole hody is compared unto a woman : and a part of the Church use that which is brought foorth, as wee have noted at large upon Cant. 7, 6. 9 Cariff militial! (as they call him.) that is the whole Church, confilling of the person of Christ as the head, and of the hody writed thereware by the Spirit, fo is the name of Christrates, 1. Cor. 12, 12, 10 The a bistory of the Church deliuered of child; in which first the consideration of the child borne, and of the Mother is deferibed to a verse; 1 secondly the battell of the Dragon against the yong child, and the victory beained against him 3. verses following: last of all it fung a song of victory, unto the 12 verse Now S. Iohn inconsideration of the child borne, noteth two things: for he describeth him, and his station or place in Child before, notes two camp for the destination and such fishedgioning, root and foundation whereof is the fame Christ') endowed with kingly power, and taken up into heaten out of the lawer of Satan (was as a ferpent all bitte him sponthe companies). crosse) that fitting upon the celestial throne he might raigne ouer all. 12 The Church of Christ which was of the seves, after his assumption into heaven, hid it felfe in the world as in a wildernes, trutting in the only defence of God, as witnelleth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, and feruants of God ordained to feed with the word of life, the Church collected both of the leves and Gentiles, vales that any man will take the word alerent imperionally after the vie the Hebrewer tolleed, of aleretur, but I like the first better. For bee hath respect vnto those rove Prophets of whom chap. 11. 3. as for the meaning of the 1260 dayes, looke the fame place. hundreth

Prince of Angels, and head of the Church, who herreth that yron rod verse the fift. See the notes vpon In this verfe a defeription of the battell and of the

Daniel chap, 12-7victory in the two The Pfalmift had refrect voto this battell,Pfal.68,9. and Paul Ephefians 4,8. and Coloffians 2,15.

15 The description of the victory, by denying of the thing in this verfe, and by affirming the contrary in the mext verfe. As that Satan gaine nothing in beaven bur was by the power of God zbrown downe into the world. whereof he is the

prince, Chrift himfelfe and his elected members flanding fill by the throne of God. a They were caft out, fo that they mere never feene any mere in heads. The fong of vi torvortri.

ning hoontaioing fish, a proposition of the glory of God and of Christ thewed in that victory : freendly. inconteineth a year for of the same proposition taken from the effects. as that the enemie

24 Christis the hundrethand threescore dayes. 7 And there was a battell in heaven, 14 Michael and his Angels, fought against the dragon, and the dragon fought and his angels.

8 15 But they prevailed not , neither was their

a place found any more in heaven.

And the great dragon that olde ferpent, called the devill and Satan, was cast out, which deceiveth all the world; hee was even caft into the earth, and his appels were cast out with

10 Then I heard a loude voyce in heaven, faying, 16 Now is falvation, and ftrength, and the kingdome of our God, and the power of his Chrift : for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testi-monie, and they bloved not their lives vnto the

death.

12 Therefore reioyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the fea: for the devill is come downe vnto you, which hath great wrath, knowing that he hath but a thort time.

13 And when 17 the dragon faw that he was cast vnto the erath, hee perfecuted the woman which had brought foorth the man child,

14 18 But to the woman were given two wings of a great Eagle, that thee might flie into the wildernes, into her place where the is nonri-thed for a 19 time, and times, and halfe a time, from the presence of the serpent.

15 20 And the ferpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the

16 21 But the earth holpe the woman, and the earth opened her mouth, and fwallowed vp the flood, which the dragon had call out of his mouth.

is overcome in battell in this verse, and that the godly are madecunquerours (and as overcome in outers in this were; and that the goody are make conquerous Rom. 3,7) verfet | 1. Thirdly, a conclinion whetein is an exhoration with the Angels, and the Saiors, and wno the world, a prophecie of great miferie, and of deflution produced by the devill against mankind; leaft himselfe should shortly be miferable alone, verse 1. be the state to the thebries. congue, so lope his life that esteemeth nothing more precious then his life; and on the other side, he is said not so love his life, who deshorts not so has and it, where, so core not exquireth. It is thirtly sait in history of the woman delivered, confifting of two members, the fecond battell of Satan against the Christian Church of the lewish nation, in source verses; and the hattell intended against the feed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Golpel of Christ in the two last verses. 18 That is, being, fireagthened with divine power : and taught by oracle, she fled fwiftly from the affault of the devill, and from the common defauction of Ierufalem , and went into a folitary Citie beyond Jorden called Pella , as Eufebins tellethin the firit Chapter of the third booke of his Ecclefiasticall historie, which place God had commanded her by Revelation. a late that place where Godhad appointed her. a balfe : fo the same speech is taken, Dan. 7,25. 19 That is, for three yeeres and This space of time is reckoned in maner from that laft and must grievous rebellion of the lewes, vnto the destruction of the citie and Temple, for their destruction of falling away, began in the twelft yeere of Nero , before the beginning whereof, many forefignes and predictions were flaewed from heaven, as Infephus writeth, lib.7. chap. 12. and Hegefippus lib. 5. cap 44. amongst which this is very memorable, that in the feast of Pentecost, not only a great found and noise was heard in the Temple, but also a great voyce was heard of many our of the Sanctuary which cried our vnto all , Let vs depart bence. Now three yeares and a halfe after this defection was begun of the lewes, and those Splace forfaken of God; and this compatie of time to be remple overhousen, and the art Tanis, be enflamed the Romanes and patients that the second in this place. goonders happened , the Citie was taken by force , the Temple overbrowen, and the

ao Than is, he enflamed the Romanes and nations, that they perfecuting the Iewish people with cruell armes might by the same occasion inuade the Church of Christ, now departed from ferusalem and out of Iudea. For it is an visual thing in Scripture, that the raging tunults of the nations, should be compared vary walls. That is, there was offered in their place other lewes, voto the Romanes and nations raging against that people; and it came to passe thereby that the Courch of God was saved whole from that violence, that most raging flood of perfecution which the Dragon vomited out being altogether frent in the destruction of those other leves.

17 23 Then the dragon was wroth with the woman, and went and made werre with the remnant of her feede, which keepe the commande- he began to be ments of God, and have the testimonie of lesus more madde, Chrift.

18 23 And I flood on the fea fand.

and becanfe bee perceived that his purpole against the Christian

Church of the lewish remnant was come to nought, hee resolved to fall upon her feed, that is, the Church gathered also by God of the Geotiles, and the boly mem-bers of the same. And this is that other branch, as I said you the 13 verse in which the purpose of Satan 15 shewed, verse 17. and his attempt verse 18. a most mighty tempest, that he rushed vpon the who toworld (whose prince bee is) to raise the sloods and provoke the nations, that they might with their futious might with their furious bellower tofte up and downe, drive here and there, and finally deftroy the Church of Christ with the boly members of the fame. But the providence of God tefifted his attempt, that he might favour the Church of the Gentiles, yet tender and as it were greene. The reft of the flory of the Dragon is excellently profecuted by the Apollle S. Iohn hereafter in the twentieth chapter. For here the Dragon codevous ring to doe mischiese, was by God cast into prison .-

CHAP. XIII.

The beaft with many heads is described, 22 which draw-eth the most part of the world to idelatric. 13 The other beaft rifing out of the earth, 15 gibeth power bato him.

A Nd I 1 faw a beaft rife 2 out of the fea , having feven heads, and 3 ten hornes, and vp- 1 The Apostle has on his hornes vvere ten crownes, and 4 vpon his fpringing vpof head 5 the name of blasphemie. the Christian

2 And the beaft which I faw was Church and the

ftate of the Church from which ours

taketh her beginning, doeth now paffe vnto the story of the progresse thereof, as I shewed in the entrance of the former Caapter. And this historic of the progresse of the Church and the battels thereof, is fet downe in this Chapter , but ditioctly in two parts, one is of the civill Roman Empire, ento the temh verle. Another ct the body Ecclefisficaller prophericall; thence who the ends of the chapter. In the former part are flowed thefe things: Fifth the flare of that Empire, in four verfers: then the Ades thereof in three verfes: after the effect, which it exceeding great glory, verfe 8. And lairfof allis commended the vert and the influrition of the godly against the evils that shall come from the same, verse 9,10. The historie of the flate containeth a most ample description of the beast, first entire , verse 1.3. and then reflored after burt, verte [4, 4]. A On the fand, where of Bood the devil prediging over tempers again; the Church, in the verte next before going; what time the Empire of Rome was endangered by dometicall diffentions, and was mightily rolled, having ever and an one new head, and new Emperours. See fin the and then testored after burt, verse 3 4. feventeenth chapter and the eight verfe. 3 Having the same infirmments of powers, providence, and most expert gouvernement which the Dragon is said to have had in the 12 chapter and in the verse 3.4. We read in the twelfth chapter & third verse, that the D agon had seven crownes set upon seven heads; because the theese avouthat the D sou has even crownes see your teven seen. Seems we want to fail to the himselfs to be proper Lord and Prince of the world; but this beaft is fail to have seen crowns fet you feerall, not heads, but bongs: because the heatt is beholden for all your to the Progo, verfee, and doth not otherwise fraging they law of subjection given by him, namely thathe employ his hornes against the Church of God. The speech is taken from the ancient custome and forme of dealing io fuch cafe : by which they that were absolute kings did weare the diademe v rou to their charges and their valled, and fuel as raigned by grace from them, wore the fame vpon their books; for fo they might commodically lay doone their diadents when they cameinto the prefence of their Soveraignes; as also their Elders are faid, when they adored God which face vpon the throne, to have call downer heir faid, when they adored God which fare vpon the throne, to have call downer heir crownes before him, chap-4. verse 10. 4 Contrary to that which God of old commanded should be writen in the head peece of the hie Priest, that is, S. inflicts Iehoba, Holinesse vnto the Lord. The name of blasphamie imposed by the Dragon, is (as I thinke) that which S. Paul sayeth in the 2, chapter of his 2. Epistle to the Theffalonians, the 4 verse. He sitteth as God and boasteth himselse to be God. For this name of blasshemie both the Romane Emperour did then challengevinto themselves, as Succonius and Dion doe report of Caligula and Domitian; and after them the Popes of Rome did with full mouth | rof: fe the fame of themselves , when they chalenged onto themselves soveraignitie in holie things: of which kind of sayings the fixt booke of the Decretals, the Clementines, and the Extravagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria (the beginning whereof is, Papa flupor mundi.) The Pope is the wonder of the world. Nec Deus es, nec homo, sed neuter es inter perungue. Thousarenot God , ne art thou mau, but neuter mixt of both ; as the gloffe witneffeth vpon the fixt booke : but they were bold to take vuto themselves the very name of God, and to accept it given of other : according as almost an hundred and swensie yeere to accept it given or other: according an atmost an hundred and twente years fince, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and countingly fixed upon the gate of the citie he should enter at, having written upon it this blass, he mous verse,

Oraclo vocis mundi moderaris habenas, Et merito in terris crederis elle deus.

By oracle of thine owne voice the world thou gouernft all, And worthily a god on earth, men thinke, and doe thee call.

These and fixe hundred the like who can impute unto that modelie whereby good meo of old would have themselves called the servants of the servants of God, verille either this is a name of blafphemie , or there ie none at all.

Ppp 4

6 like

6 Swift as the Leonard ,easily claffing all things, as the Beare doth with his foote, and rearing and dewouring allahings with the month as doth the Lion. 7 That is, bee lent the fame vnto the beaft to vie when be perceiued that himfelfe could not escape, hut muft needes be taken by the hand of the Ana gel, and caft into the bottomieffe Dit, Chapter 20. yet did not he abandon the fame vrter!y from himfelfe,but that bee

ther place that percainerh to she defeription of the beaft of Rome : that befides that natorall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verfet. there was added shis alfo as miraculous, that one bead was

6 like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon : 7 and the dragon gave him his power and his throne, and great authoritie.

3 8 And I faw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beaft.

4 And they worthipped the dragon which gave power vnto the beaft, and they worshipped the beaft, faying, Who is like vinto the beaft! who is able to warte with him!

5 9 And there was given vnto him a mouth, that spake great things and blasphemies, and power was given vnto him, to doe two and fourtie moneths.

6 And hee opened his mouth vnto blafphemie against God, to blaspheme his Name, and his tabernacle, 12 and them that dwell in

7 And it was given vnto him to make watre with the Saints, and to overcome them , and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him , 13 whose names are not written in the booke of life of that Lambe. which was flaine from the beginning of the

9 14 If any man haue an eare , let him heare.

Io If any leade into captivity, he shall goe into captinity : * if any kill with a fword , hee must be killed by a fword; heere is the patience and the faith of the Saints.

The beginning

11 That is, the boly Church the

wounded as it were vato death, and was healed againe , as from heaven, in the fight of

all men. This head was Neto the Empetour, in whome the race of the Celars fell from-the imperiall dignitie, and the government of the Common weale translated vinto

others in whose handes the Empire was so cured & recovered vno health, as he feemed

wato all fo much the more deepely rooted and grounded fait , then ever before. And

vano all to much the more deeply vooted and grounder tait, then ever before. And thence followed those effects which are next spoken of; Fir2 on administion of certaine power, as it were facted and divine, fulfaining the Empire and governing it: Secondly the obedience and submission of the whole earth trains werse: Thirdly, the

adoration of the Drange o, and most wicked worthipping of Devils, confirmed by the Roman Emperours : Laftly , the adoration of the beaft himfelfe , which grew into fo great estimation , as that both the name and worship of a God was given vnto

him, verfe the fourth. Now there were two causes which brought, in the mindes of men this religion : the fnew of excellencie, which bringerh with it reverence: and the thew of power invincible, which bringerh feare. Who is like (fay they) vino the beatt ? Who shalibe able to fight with him? 9 The second member con-taining an historie of the actes of the beatt, as I said verse z. The historie of them

is the gift of the Dragen, who put and inspired into the healt both his impiety against God, and his immanite and insuffice against all men, especially against the

godly and those that were of the houshold of faith, verse the first. The maner of the aftes or actions done, is of two forces, both impious in minde, and blafphemious in freech against God, his Church and the godly verse fixt; and also most crnell and inturious to deedes, even fuch as were done of most raging enemies, and of most inforest and groud conquerours, verfethe feventh. 10 Namely his ctions and name of dealing. As concerning those two and fourtie moneths, I have spoken of them

stue house of the living God. 12 That is, the godly in severall who hid themselves from his trueltie. For this bloodie heaft surcharged those holy soules most falsely

with innumerable acculations for the Name of Christ, as wer reade in Inttine Marryr , Tertullian , Arnobius , Minutius , Eufebins, Angustine , and others : which

example the latter times followed most deligently in destroying the flocke of Christ,

and wee in our owne memorie have found by experience, to our incredible griefe.

Such as are not from everlatting elect in Christ lefus. For this is that Lambe faine,

of which Chapter the fift, verfe the fixt. Thefe wordes I due with Aretas diffine with

a white Chapter the netwerte due into these wordes I due were netted a distinguish on this man; "Whefe man; are not critical when from the laying of the fundation of the world, in this back of life of the Lambe flatne. And this delivation is confirm and by alike place therefore, John 17,8. I The concludes of this spreech of the fifth brash, considing of two parts. An exhortation to attentive andience, in this yeste:

out local, commang or two parts, — no exportation to accentive autorace among verse; and a foretelling, which partly containent threatnings against the wicked, and partly comfort for thage which to patience and faith shall waite for that solvious comming of our Lord and Savious Chilis, verse the tenth. #Genc.9,9 mar.16.52.

is concluded in two points, the beginning and the maner of them.

of, dealing. At concerning thate two and four before in the twelfth Chapter and fecond verfe.

11 if And I behelde; another beaft comming out of the earth, 15 which had two hornes like the 15 The frond Lambe, but hee fp k like the dragon.

12 17 And he did all that the first beaft could do before him, and he caused the earth, and them the reclefiation! which dwell therein, 18 to worthin the first beaft. whose deadly wound was healed.

13 19 And hee did great wonders , fo that hee politicke and is made fire to come downe from heaven on the in the power of earthain the fight of men.

ribin the fight of men. of falle Prophets.

14 And deceived them that dwell on the earth and of the forgets by the fignes, which were permitted to him to do of falle doctrine. in the fight of the beaft, faying to them that dwell Wherefore he on the earth, that they should make the 20 image fame body or corof the 2r beaft, which had the wound of a fword, poration is called and did live.

15 22 And it was permitted to him to give a name of falle proa spirit vnto the image of the beast, so that the 13 and 19 yer. 20.

member of the vition concerning dominica.which in Rome forceeded. that which was

the corporation fame beaft, and the of S. John by the

heaft is first described in this verfe, then bipactes, in the verfes following and the whole speech is concluded in the last verse. This beaft isby his breed a sonne of the earth (as they fay) obscurely borne, and by little and little cresping up out of his abied estates
16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the feruant of the feruants of God) but in deede bee played the part of the Dragon, and of the Wolfe, Matth. 7-1 5. For euen Satan changeth himfelfe into an Anget of light, a. Corint 11.14. and what should his boned disciples and fervants doe; 17 The historic of the after of this healt, containeth in summer three things, hypocrific, the witnesse of miracles, and syrannie; of which the first is noted in this vecle, the second in the 3.verfes following : the third in the fixteenth and feventeenth verfes, His hypocrific is most full of leasing , whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cuaning as it were by time, made of the former healt a most miferable grants or anatomie, vsurped all his authoritie vano himselse and most impudently exerciseth the same in the fight and viewe of him ; yet bee carieth bimselse fo, as if hee honoured him with most high honour, and did in very trueth cause him to bre honouted of all men. 13 For vnto this beaft of Rome , which of a civill Empire is made an Eccletafficall hierarchie, are given divine honoure, and divine authoritie: for farre as he is beleeved to bee about the Scriptures, which the gloße upon the Decretals

declarech by this dinilift verfe, Articulos soluit Sinodumque facit generalem. That is.

He changeth the Articles of faith, and giveth autho-

ritie to generall Councels. Which is fooken of the Paral power. Soo the beaft is by birth, foundation, feates and finally fubflance, one; onely the Pope bath altered the forme and maner therea of being himfelfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath be taken vnto himfelfe, and thereunto hath added this cunning depife. Now these words, whose deadly mound was cured, are put here for diffinations fake , as also sometimes afterwards ; that even at that time the godly readers of this prophecie might by this figuebee brought to fee the things as prefers as if it were fayd, that they might adore this very Empire that now its, whose head were haut feene in our owner memorie to haut hene cut off, and to bee 19 The fecond point of the things done by the beaft, is the credite of great wonders or mitacles, apperaining to the flrength of this impletie; of which figure from were gluen from aboue, as it is faid, that fire was frendowner from beauen by falle forcetie, in this verte. Oheat were flewed here below in the fight of the beaft to establish idolarie, and deceine foules, which part S. John for the deal of the designing (as they say) arthat which is last, in this maner: Fifth the effect is declared in these words. He deceives the inhabitants of the earth. Secondly the common moment of working in two sorts, one of miracles. For the some that were the common manner of you king in two forts, one of miracles, Feethe fients that meet pines have deet in the perfect explicit beautiful to other of the words added to the figness and tracking the idolatic conformed by those fines, staying was the industriant of the cards, that this floward manner are made to the deether and the first fine and the cards, that this floward is a staying when the deether and the first fine and a that first kind of quick thing, that the fame both fresher by unfected more those that first kind of quick thing, that the fame both fresher by unfected more those and ecounful of it, and also pronounce the death against all those that does not obey nor worthip it: all which things of centimes by falle miradles through the procurement and infritation of the Devil, have bin effeded and wrought in images. The histories of the Papifts are full of examples of fuch miracles , the most of them fained, many also done by the devil in images; as of old in the fergent, Gen. 3, 1. By which examples is confirme ed, not the authoritie of the beaft, but the trueth of God, and of the prophecies. ao That is, images by enallage or change of the number : for the worthip of them

ever fluce the fecond Councill of Nice, hathrhene ordained in the Church by publike credite, and authoritie con rary unto the Law of God. 21 Jo the Greeke the word is of the Dative cafe, as much to fay, as unto the worlltip-honour and obeying of the beaft : for by this maintenance of images , this Pfeudopropheticall beaft doth mightily profite the heaft of Rome , of whom long agoe hee received them. Wherefore the fame is bereafter very fit yealled the image of the heaft , for that images have their boy ginning from the beaft, and have their forme or maner from the will of the beaft, and have their end and ufe fixed in the profit and commoditie of the beaft. this miracle of the images of the bealt (that is , which the beatt hath ordained to effablifft to idolarry) which miraculously speake and give indgement, or rather marvels loufly, by the fraud of the falle prophets, the Parills books are full fenughted & To give life as I annes and I ambres imit ated the wonders that Mofes wrought.

image

23 The third

place is a most

wicked and moft

infolent tyranny

as was fayd be-

fore, ufurped o-

men in this

ver the persons of

verfe : and over

their goods and

actions in the

is faid, both to

next verfe. For he

image of the beaft should focake, and should cause that as many as would not worthin the image of the beaft, thould be killed.

16 23 And he made all, both fmall and great, rich and poore . free and bond , to receive 4 a b marke in their right hande or in their foreheads.

17 And that no man might as buy or fell, fave he that had the 26 marke or the name of the beaft or the number of his name.

18 27 Here is wifedome. Let him that hath wit, count the number of the beaft : for it is the 25 number of a man, and his number is fixe hundreth threefcore and fixe,

bring upon all perfons a tyrannous fervitude, that as bondflaves they might ferve the beaft; and also to exercise over all their goods and actions , a pedictike abuse of indulgences and disperlations (as they terms them) amongst their friends, and against other to use most violent interdictions, Bod to shoot out cursings , even in naturall and civill , private and jublike contracts, 24 - That is , their Chrisme, wherein all good faith ought to have place. by which in the Sacrament (as they call it) of Confirmation , they make fervile unto themfelves , the perfors and doings of men ligning them in their forebead and hands : and as for the figue left by Christ (Of which Chapter 7,3.) and the holy Sacrament of Biprifine they make as voyd. For whom Christ hath loyned unto hinselfe by Biprifme , this beaft maketh challenge unto them by her greafie Chrifme , which bee doubteth not to preferre before Baptisme , both in authoritie and in efficacie. That is , have any traffique or entermarke of the name of the beagt. 25 course with men , but they onely which have this annointing and consecration of Clearkely toulure, asthey call it. Read Graian de Conficeatione, diffinet. 5. c. wmnes. eap. Spiritus, Ce. of thefe matters. require three things, which are fet downe in the order of their greatnesse, a character, require inter things, which are retained in the cover of their greathetic, a character, a name and the number of the name. The areaming is, that man that hath not first their amonytting and clericall tonsure or shawing: secondly holy order, by referring where of its communicated the name of the beath; or shally hath not attained that high degree of Pontificall knowledge, and of the Law , (23 they call it ! Canonicall , and bath nor as it were made up in account and caft the number of the myfteries thereof : for in thefe things confifteth the number of that name of the beaft. And this is excellently That is in this number of the beaft confer forth in benext verle. 27 fiftech that Popili wifedome, which unto them feemeth the greatest of all others, thefe words S. John expoundeth that faying which went before of the number of the beall, what it hach above his marke or accognifance and his name. These things, sayth 5. John , the marke and name of the beast, doe easily happen onto any man : but to have the number of the beaft, is wifedome: that is, onely the wife and fuch as have under-flanding, can some by that number for they must be most illuminate dectours that attaine thereunto, as the wordes following doe declare. -9 How great and of what denomination this number of the beaft is , by the which the beaft accounterh his, wifedome, S. John declareth thefe wordes, Doeft thou demand how great it is? it is fo great , that it occupieshabe whole man ; he is alway learning , and nevercommeth to the knowledge thereof : he must be a man indeed that doeth attaine unto it. Askeftthou of what denomination it is ? verily it flaude h of fixe throughout , and perfectly arifeth of all the parts thereof in their feverall denominations (as they terme them) it flandeth of fixe by unities, tennes , hundreds , &c , fo as there is no one part in the learning, and order Pontifical, which is not either referred unto the head, and as it were the top the reof , or conteined in the fame : fo fitly doe all things in this bierarchie agree one with another, and with their bead. Therefore that cruell beaft Boniface the eight doe:h commend by the number of fixe those Decretals which hee perfeeted, in the procure of the fixt booke. Which booke (layeth bee) being to be added unto fixth that the same volume by addition thereof containing a senarie, or the number of fixth bookes. (which is a number perfect) may yeeld a perfect forme of managing all things. and perfeit discipline of behaviour. Here therefore is the number of the heaft, who powwith from bimfelfe all his parts, and bringerh them all backe againe unto bimfelfe by his discipline in most wife and conning maner. If any man debre more of this , let him reade the gloffe upon that place. I am not ignorant that other interpretations are brought upon this place : but I thought itmy duetie, with the good favour of all , and without the offence of any, to propound mine of inion in this point. And for this cause affectally, for that it feemed unto mee neither profitable, nor like to be true, that the number of the beaft, or of the name of the beaft should be taken as the common fort of interpreters doerake it. For this number of the beaft reacheth, giveth out, imprimeth, as a publishe marke of fuch as be his, and effectieth that marke above all others as the marke of those whom bee loverh best. Now those others xpositions feeme rather to be farse remooyed from his propertie and condition of that number: whether you respect the name Latinus, or Tuan, or another. For thefethe beaft doeth not teach, nor give foorth, nor imprint, but most diligently forbiddeth to be taught, and audaciously demieth : hee apt rooveth not thefe , but reprooveth them : and hateth them that thinke fo of this number, with an hatted, greater then that of Vatinius.

CHAP. XIIII.

The Lambe flandeth on mount Sion: 4 with his chafte wor-fhippers; 6 One Angel preacheth the Gospel: 8 another Juppers, 6 One sunget prediction the Colpet: 2 amones forecellets the July of Babylin.; 9 the third varantel to 1 the ball be anyded. 13 of supper from heaten promuneed them hopp in the die in the Lord. 16 The Level fieldenthal into the hardeft, 18 and into the vintage. T Hen I locked and loca Lambe t flood on mount , Thehistory of Sion , and with him 2 an hundreth , fourcie and the Church of foure thousand, having his Fathers , Name written Christ being finifired for more in their foreheads.

2. And I heard a volce from heaven as the found then a thouland of many waters, and as the found of a great thunder! dreth verets, at and I heard the voyce of harpers, and ping with their which time B mineral the control of the process. face the eight li-

And they fung as it vverea new long before bene fa dithers rethe throne, and before the foure beaftes, and the mainet the reft Elders ; and no man could learne that fong , but the of the bifforie of hundreth, fourtie and foure thousand, which were the conflicting or

bought from the earth. These are they which are not defiled with wo- the time of the last men : for they are virgins : these follow the Lambe victorie in three whither foever he goeth: thefe are bought fromen, chapter. For fifth a being the first fruits unto God, and unto the Lamb, of all as the foundation of the whole.

5 And in their mouthes was found no guile : history, is descrifor they are without fpor before the throne of God, bed the flanding 6 1 4 Then I faw s another Angel fly in the mids of the lambe with of heaven, having an everlatting Golpel to preach this amie and retirement the third than the control of the control of

unto them that dwell on the earth, and to every na- after his worthing tion and kinred, and tongue, and people, 7 6 * Saying with a loude voyce, Feare God, and done, and yet doth

give glory to him: for the houre of his judgement in most mightie is come : and worthip him that made * heaven and overthroweth Anearth, and the fea and the fountaines of waters. tichrift with the fpi-

8 And there followed another Angel, faying, it of his month, *Babylon that great citie is failen, it is fallen; for chapter, and in the made all nations to drinke of the wine of the two following. a wrath of her fornication.

9 5 And the third Angel followed them , fay- of the Lambe, are ing with a loud voyce, 7 If any man worthing the propounded three

militant Church. from thence unro acts which he hath .

Vnto the description

for the reft are expounded in the former visions especially upon the fifth chapter. 2 As for the rell are expounded in the former whom selectany upon the new camper. 20-ready girt to do shi suche, a 28 £7,56. In the middle of the Church Which a fore times mount Sun did prefigure. 3 As before 7,2. This retune of the Lambe is definited firthey do time make, a abefore 7,3. In this werelf. Touch by divino comparion, the all all and every one in his retinue most whemenally and diversity (verfe a) does glorishe the Lambe with a freciall fong before God and his elect Angels ; which fong flesh and blood cannor heare, norwaderstand, verse 3. Lastly by their deeds done before, and their fan dification in that they were virgins, pure from spiritual and bodily fornication that sanction and the trey were virgins, pute from the plantage and bodily fornice too, that is, from implicitle and untighteoufner, that they followed the Lambe as a guide unto all goodnes, and cleaved unto him that they are holy unto him, as of grace rack-ented by him; that in tru b and to simplicity of Christ, they have exercised all these things, san-Etimony of life, the direction of the Lambe, a thankefull remembrance of the redemptendory of the rate energetion of the gambos, a financian renementant of the reaemly tion by him: finally (to conclude in a word) that they are blander before the Lordy welfe 45. 4. The other part (as I faid on the full welfe is of the arts of the Lambe, the marer whether of is delivered in two forts, of his freeth, and of his facts. His feaches are fee foor; h unto the 13 welfe of this chapter, and his facts unto the 16, chapter. In the fpeach of the Lambe, which is the word of the Goffel, are taught in this place, thefe things; The fervice of the godly confifting inwardly of teverence towards God, and outwordly of the glority goftim: the viible figne of which is advantion, were 2. The overthrowing of wicked Babylon, verfe 2. and the fall of every one of the ungody overtitioning of written happion, yetter e. and the most every one or the anguary which worfilly be beaft, yether [6,10,11, Enally, the flate of the holy fervants of God both prefent verfer1, and to come most bleffed, according to the promise of God, wefer 1, 5 This Angel is a type or figure of the good and faithfull fervants of God, whom God especially from that time of Boniface the eight, hath raild up the publishing of the Gofpel of Christ both by preaching and by writing. So God first, ocere unto the time of the fame Boniface, used Peter Cashidours an Italianaster, Arnold de wills now a French man, then Ockan Dane, Petrarch afterthat Johannes de rupe coffe, a Franciscane: after againe, John Wicklifean Englishman, and so continually one or another unto the refloring of the truth, and enlarging of his Church; & That is Bobylon is de-froyed by the cornece and judgement of God: the execution whereof S. John deferibeth chap.18. And this voyce of the ministers of C-rift hath continued fince the time that Babilon (which is Rome) hash by deliberate counfell and manifest malice oppugthat Bouton (which is known) have yearsocrate comment and manner maintenance of pro-ned the light of the Gospel offered from God. ** Fight, 4, 5,6. ** Acts, 14, 15, ** fight, 21, 9. iete, 51, 3. chap. 18/2. ** Of her from action, where fire for the unsproved to wrath. 7 That is, shall not worthly God alone, but shall transferre his divine homour unto this bealt, whether be doth it with his bearror counterfeiting in flew. For bet faith Christ) that denieth mebefore men, him will I deale before my Father, and his Angels Matth. 10.32. And this is that voyce of the holy ministery, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found our the publique obttinacy of Babylou, they labour not any longer to thunder out against the fame : but to fave fome particular prembers by terror , as S. Inde freaketh and to plucke them out of the publique flame, or els by a vehement commiferation of their eftate to lead themaway, they fet before them eternal! death, into which they rull unwares , un'elle in good time they returne unto God , but the godly which are of their owne flocke , they exhore un o patiences , obedience and faith in the Lord Islus , and charge them to give light by their good example, of good life un o others,

8 The patience,

Sanctification and

iuitification by

faith the confe-

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9 The fecond

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Chrift doeth, there

are two kindes: ouecommon or

generall in the well of this chapter, another par-

ceafeth not to

his most certaine

sine mouth : fee-

beere called back

hrowing of Aa-

partof this Chap-

acts and doings of

Angels.

venly follow thip

are, reft, felicitie,

beaft and his image, and receive his marke in his forchead, or on his hand.

to The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be rormented in fig and brimftone before the holy Angels, and before the Lambe.

II And the smoke of their torment shall afcend euermore; and they shall have no rest day nor night, which worthip the beaft and his image, and whofoeuer receiveth the print of his

name.

12 Here is the patience of Saints : here are they that keepe the commandements of God, and

the faith of Iefus.

13 Then I heard a voice from heatten, faying vnto mee, Write, The dead which die b in the Lord, are fully bleffed. Euen fo faith the Spirite: for they reft from their labours, and their works follow them.

14 5 9 And I looked, and behold, so a white cloud, and vpon the cloud one fitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe fickle.

15 13 And another Angel came out of the Temple, crying with a loud voyce to him that fate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape : for the * harvest of the earth is ripe.

16 And hee that fate on the cloude, thrust in his fickle on the earth, and the earth was rea-

17 14 Then another Angel came out of the Temple, which is in heaven, having also a sharpe

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe fickle, and fayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great

winepresse of the wrath of God.

20 And the winepresse was troden without the citie, 15 and blood came out of the winepresse wato the horse bridles, by the space of a thousand and fixe hundreth furlongs.

ricular against that faunge and rebellious beast and his worshippers in the 10 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through 16. (fallyett. Inst common kinde, it the cassing of warres) pread across among a the whole earth and filing all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harmest and visinge. Since the time that the light of the Gossell began to thine out, and since prophecie or preaching by the grace of God was raifed up againe, how horrible warres haue beene kindled in the world; how much humane fieth hath beene throwen to the arch by his diuine resping? how much blood (alas for woe) bath overflower for rhefe hundred yeeres almost? all hytteries doe cry out, and this our age (if even before) is now to horrour, by reason of the rage of that fickle which Antichrist calleth for. In this place is the first tyje, that is, of the haruell. 10 Declaring his fiercerefle by his colour, like vnto that which is in the white or milke cirkle of heaven. b That is for the Lead. By worker, it means the removal which follows the year worker. At contact final region from God, and cocupie place of Drill in this mile rable execution.

13 That it a most frank commondous influence of feed common deliveryed all by bevoing and thrulling through, for who may fland against God 9 100 13, 34 March, 13, 39. 13 Chill glueth a commandement in bits verse. And the Angel executeth it in the next verse. 14 The other type (as I finde verse 14) is the vintage : the maner whereof is one with that which went before if thou except this that the grate gathering is more exact in feeking out enery thing then is the harnest labour. This is therefore a more grienous indgement, both because it succeedeth the other and because it is understood to be exten ented with great diligence. 15 That is, it must flowed very deepe, and very farre and wide : the fleach is hyperbolicall or exceffine, to lignific the greatoelle of the Caughter. And these be those pleasant fruites forsooil, of the contempt of Christ, and defiring of Antichrift rather then him , which the mif-rable , mad , and blinde world doesh at this time reape.

CHAP. XV. The fouen Angels having the fewen last plagues. 3 They that conquered the beast praise God. 6 To the fewen 7 Senen Diais full of Gods weath are delinered.

A Nd I fawe another figue in heaven, great I This is that or and marveilous, seven I Angels having the acts of their lease of the feven last plagues : for by them is fulfilled the wrath of God.

2 3 And I faw 4 as it vvere a glaffie fea, mingled with fire, and 5 them that had gotten victoric of the beaft, and of his image, and of his marke, and of the number of his name, 6 ftand at the glaffie

fea. having harpes of God,

3 And they fung 7 the fong of Moses the a sercet, of which di
vant of God, and the song of the Lambe, saying, vine workethe 8 Great and marveilous are thy works, Lord God Almightie : iuft and true are thy *b wayes, King

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee : for thy judgements are made manifest.

5 9 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open foorth in therest in heaven.

6 And the feven Angels came out of the Temple, which had the 10 leven plagues, cloathed in ir pure and bright linen, and having their breafts 12 girded with golden girdles.

7 And one of the 13 foure beafts gave vnto the feven Angels feven golden vials full of the wrath

of God which liveth for evermore.

8 And the temple was full of the Imoke of the glory of God and of his power, and 14 no man was able to enter into the Temple, till the feven plagues of the feven Angels were fulfilled.

acts of Chrift. as I noted before 140 14. Now therefingular worke of the judgement of God belonging to the overbrow of Antichrist and his fore ces, of which die preparation is described in this Chapter : and the execution in the next. The prepage raitonis first fet downe generally and in type in this verse : and is after particularly fet of the Chapter. 2 Of which Chapa

8,9 in powring forth in the plaguesofthe world : for even thefe plagues doe for the moil pare agree with those There are two parts of the partatie on : one the confes-

fion of the Saints glorifying God, when they favy that preparation of the indgements of

4. verfe : another the vocation, infruction, and confirmation of those infiruments which God bath ordained for the execution of his judgements in 4. other verses, This part of the vision alludeth vnto the sea or large vessel of brasse in which the This part of the vilion anguete who the Temple; for in the enterance of the Temple; for in the enterance of the Temple; Prietter wained infemented in the enterance of the temple; for in the enterance, the heatened Primple (as it is called verfe s.) is faid to have brea a fea of glafe, most lightform and cleare, who the commoditie of choise mixt with fire, that is, as containing the treasure of the judgements of God, which he bringest foorth and dispenseth according to his owne pleasure; for out of the former, the Priests were cleanfed of old ; and out of this the vogodly are destroyed now chap. 4, 6. is the Godly martyrs of Chrift , who shall not give place even in miracles vnto that beast : of these see before Chap. 13, 17, and 14, 9, 10. 6 Glorified God, from the particular observation of the weapons and instruments of Gods wrath, flooring in patricular concentration of the Weapous and intermediate Gods wrate, noting in the feed of platfe. 7 That long of rimph which it Exo.1, 2. 4 So it M. fee called, for honours fake, as it is fee forth. Dens. 34, 10. 8. This long hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verfe; another, a narration of causes belonging to the confession, whereof one kind is eternall in it felfe, and most present unto the godly in that God is both holy, and all one God, another kind is future and to come in that theelect taken out of the Gentiles (that is, out of the wicked ones and unbeleeuing : as Chap. 11, 2.) were Gentlies to the Window of God, in the next verfe. * If Al. 14,17. b Thy a dong. * Ict. 10.7. 9 The fectod part of the harration (as was not verfe.) wherein this the authorities of the whole argument & matter thereof is figured by a foretunning type of a temple the winde argument commerce instead to angured by a foretimining type of a tempte opposed in heaven a Schap-11-19. rainely that all those things are divine and of God, that proceeds from thence, in this verse. Secondly, the administer or executers, come forth out of the Temple 1, verse. Tairdly, they are furnished with infituments of the independents of God and weapons fix for the manner of the fame inftruments of the thougeness of the same very like to the manner of the same under the same und of God, in the latt vite. A tike terminone whereving was exhibited of old in the law, Ecod, 49,44. 10 Tast in commandement to infinite those fiven plagues. Here is the figure called Metazymia. 11 Which was in old time a figure of the kingly or principled digative. 12 Tast is, girding was a fage of full grace, and the girdle of gold was a figure of fine-rity, and routines in taking in charge the commandements of God. 13 Of these before. Capa-4-7. 49 New Angels might returne, will be had performed fully the charge committed wow him. according to the decree of God.

CHAP. XVI.

a And 17 the Angels power east the feven viale of Gods weath given runto them, and so divers playues arise in the world, 18 to treeise the wicked, 19 and the inhalisants of the great ditie,

Potentates of the

28 A parenthefis fo"

admonitio in which

In the former Chapter was fet downe the prepa-Tation voto the work of God: here is delivered the execution thereof. And in this difcourfe of the execommandement, in this verfe, then a particular recitall in order of the ex-

ecution done by ewerv of the feven Angels, in the rest of the chapter. This speciall execution against Anzichrist and his crew,doeth in maner agree vnto that which was generally done vpon the whole world, chap, 8 and o & belongerh (ifmy coniecture faile me not) vnto the fame zime . Yet berein they doe differ one from another, that zhis was particu-Iarly effected vpon the Princes and ringleaders of the wickednesse of the evor!d.the other generally against

audgements are figured more grie- 6 vous then those. The history of the first Angel. whose plague vp on the earth is de-Scribedalmoft in the fame words with that fixt plogue

being wicked.

A Nd 1 I heard a great voyce out of the Temple, faying to the feven Angels, Goe your wayes, and powre out the fever vials of the wrath of God vpon the earth.

2 2 And the first went and powred out his viall vpon the earth; and there fell a noy some & a grievous fore youn & men which had the 3 matk of the cution, is a general beaft, and vpon them which worshipped his image.

3 4 And the second Angel powred out his viall vpon the fea, and it a became as the blood of a dead man : and every living thing died in the fea.

4 5 And the third Angel powred out his viall vpon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters fay, Lord . Thou are just , which art , and Which wast : and Holy, because thou hast judged these things.

6 For they thed the blood of the Saints, and Prophets, and therfore haft thou given them blood to drinke : for they are worthy.

76 And I heard another out of the Sanctuary fay, Even fo, Lord God almighty, true and righteous are thy ludgements.

8 7 And the fourth Angel powred out his viall on the funne, and it was given to him to torment men with heate of fire.

9 And men boyled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him

glory, 10 8 And the fifth Angel powred out his viall vpon & throne of the beatt, and the kingdom waxed darke, and they gnawed their tongues for forow.

11 And blasphemed the God of heaven for And therefore thefe their paines, and for their fores, and repented not of their workes.

129 And the fixt Angel powred out his viall vpon the great river 10 Euphrates, and the 11 water thereof dried vp, 12 that the way of the Kings of the East should be prepared.

of the Egyptians. Exod 9.9. But it doeth fignifie a spirituall vicer , and that torture

orbutcherie of conscience seared with an hote yron, which accuse the vingodly within and both bytruth of the word (the light whereof God hath now fo long shewed forth) & by bitternes stirrerhypand forceth our the fword of Gods wrath.

3 See chap. 13,16. 4 The history of the second Angel who troubleth and molesteth the least, that he may first up the conficience of men fleeping in their wickednes. See Chap S. S. a It was the not into rotten Or filthy blood, fach air in dead botten. The horizon of the third of the rotten of the property of the third Angel Irisking the river, in this veries, who proclaiming

the inflice of God, commended the same by a most grave comparison of the finners

of men with the punishment of God : which is common to this place, & that which

went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second and third Angel according as both of them are said

to be fent against the waters , all be it , the one of the fea the other of the rivers , in

to be the against the Waters, allowers, the one of the leather other futers, in two verifes 6 A confirmation of the praife before going, out of the lanctaury of God, whether immediatly by Christ, or by some of his angels, for Christallo is called another Angel, Coap 7.2,3,8 & 12.7. 7 The historie of the fourth Angel,

who throwe h the plague upon the heaven and upon the Sun, of which Luk. 11, 26, the effects whereof are noted two. The one peculiar, that it shall footch men with

heat in this verse. The other proceeding accedentally from the former, that their

hear, in this verte. The other proceeding acceleratily from the sormer, some new-furieffull for much the more be enraged againft Godin thenever verte, when yet (O wonderfull mercy & patience of God Jal other creatures are first firsten often & gre-coully by the hand of God before mankind by whom he is provoked: atthether before going do declare. 8 The flory of the first Angel, who litizeth the kingdom of the bealt with two plagues abroad with darkness, within worth bytes and dolours.

most grievous, throughout his whole kingdome, that thereby he might wound the and grevous, into guess and wante anguone, that thereby a single would be conscience of the wicked, and punish that most perverse oblitacie of the idolatest, whereof arose perturbation, and thence a furious indignation and despetate madnes, raging against God and hurtfull vinoit selfe.

9 The flory of the fixt Angel,

nes, raging against God and hurtfull vinoit selfe. 9 The story of the fixt Angel, divided into his act, and the event thereof The act is, that the Angel did cast out of

his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell & overslow (as Euphrates) were dried up by the counsell of God in this verse. The event is, that the meere madoes wherewith the

wicked are enraged, that they may fcome the judgements of God, and abuse them furiously to serve their owne turne & to the executing of their owne wiked outrage. 20 The bound of the fpiri wall Babylon , and to the fortrelles of the fame Chap. 9, 14 20 The bound of the light want bauging and to recentrate of the value of a X So the Chirch of the vagodly and kingdom of the beaft is fail to be left naked, all the defences whereof, in which they pur their traft, being taken away from it.
12 That is, that even they which dwell for belt of , may with more commodity

make hafte voto that facrifice which the Lord bath appointed.

the mouth of that 17 false prophet.

14 For they are the spirits of devils, working worker they might miracles, to goe vnto the king of the earth, and deltrational of the whole world, to gather them to the battell Kings, Princes and of that great day of God almightie.

15 13 (* Behold , I come as a timete. Described or town he that watcheth , and keepeth his garments, leaft by their fifting, and teachers of the watchers of t

16 19 And they gathered them together into a nity and impurity of place called in Hebrew, 10 Armagedon. the beaft that com

ace called in Hebrew, 10 Armagedon.

17 11 And the feventh Angel powred out his with the kings of viall into the 12 aire ; and there came a loud voyce the earth. And this out of the Temple of heaven from 23 the throne, is a right deferipfaying, 14 It is done.

18 25 And there was voyces, and thundrings, all importunity, and and lightnings, and there was a great earthquake, continually day and fuch as was not fince men were vpon the earth, night provoking even so mightie an earthquake.

and calling foorth 19 16 And the great citie was divided into trumpets, and futhree parts; and the cities of the nations 27 fell : ries of warres; as and that great 28 Babylon came in remembrance is declared in the before God, * to give vnto her the cuppe of the next verfe. wine of the fiercenesse of his wrath.

vil,aschap.11.3 20 And every yle fied away, and the moun-18, Whereof chaptaines 19 were not b found.

21 3º And there fell a great haile, like c talents 17 That is, of that

out of heaven ypon the men, and men blasphemed which, chap, 13.1. God, because of the plague of the haile; for the for so he is called alfo chap. 19,20. and plague thereof was exceeding great, 30,10.

God warneth his holy servants who reft in the expectation of Christ, alwayes to

addresse their minds vato his comming, and to looke vato themselves, that they be nor thamefully made naked and circumvented of thefe vocleane (pirits, and fo they be miserable unprepared at the comming of their Lord, Mat. 24, 26. & 25,13. Chap. 3.3. mat. 14, 44. Luk 12, 39. 19 Namely the Angel, who holdly according to the comdo the fame wickedly as fervants not vnto God, but vnto that beaft that hath feven 20 That is (to fay nothing of other expositions) the mountaines it felfe , or mountaine places of Megiddon Now it is certaine by the holy Scripture that Megiddon is a ci y and territory in the tribe of Manades, bordering upon Islacar & Affer , and was made famous by that lamentable overthrow of king Iofias , whereof 2. Reg. 12.30. and 1 Chron. 35,22. and Zach. 12,11. In this mountaine countrey God faith by figure and type, that the kings of the peoples which ferve the beaft shal meet together : because the Gentiles did alwayes call that lamentable over brow in the teeth of the Church of the lewes vnro their great reproach : and therefore were perfwaded that that place should be most fortunate voto them (as they speake) and vnformulate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of they ngodly; shall by himselfe be taken away, in the selfe fame places where the nations perfewaded themfelver, they fhould mightly exfule & triumph against God and his Church. at The story of the feventh, Angel vato the end of the Chapter, in which first is shewed by figure and speach, the argument of this plague, in this verse: and then is declared the execution herrof in the verses 22 From whence he might moove the heaven above and the earth following. 23 That is , from him that fitteth on the throne , by the figure called beneath. 14 That is, Babylon is vadone, as is thewed ver. 16. & in the Chapters following. For the first onfer (as I might fay) of this denunciation, is described in this Chapter: and the last containing a perfect victory is distribed in those that follow.

25 Now is declared the execution (as is faid in ver. 27) and the things

ftanding place of Antichrift. 28 That harlot, of whom in the Chaptet next following. Now fpeech, but botowed from men, attributed voto God. * Iere. 23.15. 29 That is , were feene no more , or were no more extant. A borowed Hebrailine. h offpeared not, which the Hebrows Ditter after this firt , were not, Repe. 5-24. maner of the particular execution, most evidently tellifying the wrath of God by the originall & greameste thereof: the event whereof is the same with that which is Chap.9.12. and that which bath bene mentioned in this Chapter , from the execution of the fourth Angel hitherto, that is to fay, an incorrigible persinacie of the world in their rebellion, and so heart that cannot repent, verfe 9. and 11. it were about the weight of a tainet was therefore penal, it at it fare landered greates, where he weight of a tainet was therefore penal, it at it fare landered greates, where his fightful amarbeilus, and heaps kind of waight.

CHAPXVII.

That great where he definited, a with whom the Kings of the second control of the second c

that shall last come to passe in heaven and in earth, before the overbrow of the

that finit fait come to page in measure and in earth, before the observed of the beaft of Babylon; both generally, verf. 18. and particularly in the curfed civie, and fuch as bave any familiarine aberewith, in the 3 laliveries. 26. Thatfeat of flanding place of Antichrift. 27. Of all fuch ascleave with Antichrift, and fight

of the earth committed farnication. 6 She is drucken with the blood of Saints. 7 The mysterie of the woman, and the be, fi that cared her, expess ded. 11 Their deftruillion. 14 The Lambe Distory. Then

being declared.

Gvercemming and getting victorie, as I ligged before in the beginning of the 10 chapter. The fine is fer

forth in 4 chapters. As in the clace refore going I nored, that in that Liflorie the order waves exactly obi: is diffinguifhed according to the werfons of which it treateth and that in the feverall flor ries of the persons is feverally obferved in the time chereof For firft is delivered the fin-

of times was not alferved, fo the fame is to be understood in this hif oryabat ry of Babylon de. fittoyed , in this & all doubt fitall Fevilli beforeibe 2 beafts & the Dragon.) Secondly is delivered the deftruction of both the two beafts c. 19 And laftly of the Dragon, c. 20. in the flory of the sprittual Babylon are diffinely fet forth the state therof in this chap, and the our throw done from God, chap. 18. In this werfe and that which followeth is a transition or pattage vnto the helt argument , confi-

Ring of a particular calling of the Prophet (asoften heretofore) and a generall propofution. That is the dampoide barlot by a figure called by padinge. For \$10 hin as yet had not feene ber Although another interpretation may be home, yet I like chis there as The finatement that is presented quality his harlet. 3 Henceforth is 150 pounded the type of B. bylon, and the flux ethereof in 4 yet et al. After a declaration of the type, in che rest of this chap. in the type are described two things, the beast (of whom chap 13.) in the 3. verfe, and, the woman that fitteth your the beaft, verfe 4, 5, 6. The beaft in procede of time hath gotten formewath more then was expressed in the former vision. First in that it is not read beforethat he was appearelled in Corlet, a robe imperial and of arium; h. Secondly, in that this is full of names of blafphemy: the other carried the name of blafphemy only in his head, So God did teach that his beaff is much increased in impiety and iniuffice, and doeth in this last age, triumph in both these more infolently and proudly then our before.

b. A flatte clour, that is, with a red and purple garment; and firely it was not without case that the millionistic breefe more actified to the his close.

This taken, the firstual Baylon, which is formed glorious. She is described by her attire, profession and deed.

5 In a trive most glorious. She in deferibed by her attire, profettion and deed. In rotation month ground retiremphate, month tich, and month ground and the limit profettion and the third retiremphate, month tich and month growth and the third retiremphate, month and magnificiently, but indeed month permitions before its micro month at the cup, and bringing veno them a deedly gidding. 7 beets in time part is the company of the contraction of the contracti

fore is coloured with the blood of the Saints, as on the contenty parts Christ is fet forth imbrued with the blood of his entimies, Efa. 3. 1. 19 A patiage varothe fecund part of this chapter, by occasion ginen of S. John, as the words of the Angel do Diew, in the next verfe.

11 The fecond part or place, as I faid verf. 1. The enarration of the vision, promifed in this verfe, and deligered in the verfe following. Now there is deligered first an enarration of the beast, and his story, who the 14 verse. fliew, in the next verfe. After, of the barlot, onto the end of the chap. 12 The flory of the beatt bath a triple defeription of him. The first is a diffication of this beast from all that ever bath bene at any time : which diftinction is contained in this verle. The fecond is a delineation or painting out of the beaft by things prefent, by which he might euro at that time be knowen of he godly, and this deliren on is according in his heads, verf, 9.10.15. The third is an historical foretelling of things to come . and obedone by him : and these are afcribed vato his horges , verf 12. 13. 14. This beatt is tour Empire of Rome. o which I frakechap. 13.11. according to the mutations and changes whereof which then had already happened , the holy Ghoft bath diftinguilled and fer out the fame. The Apofile diffioguifheih this bealt from all o ber in thefe words. The beaft which then famed mas and is not. For fo I expound the words of the Apollic for enidency take, as I will further declare in the notes following. 3. The meaning is that beaft which thus faweft before (chap. 13. 1.) and which yet thou half now frome, was, (1/ay was) even from Julius Cafar in refyed of beginning, riling vp. Ration, glosy, dominion, maner and lock, from the boufe of Julius, and yet is not now the fame, if thou looke vato the horfe and flocke for the dominion of this family was translated vato another, after the death of Nero , frem the other sento a third , frem a third vot a fourth and fo forth, was varied and altered by innumerable changes. Finally the Empire is one, as it were one beaft; but exceedingly varied by kinreds families and perfons. It was therefore (faith S tohn) in the kineed or boufe of Lilius : and now it is not in that kinted , but erankated vato another.

a Theflateofthe T Hen : there came one of the feven Angels, which had the feven vials, and talked with now followeth the me, faying vnto me Come : I will thew a thee the flare of the Church a dampnation of the great whore that fitteth vpon many waters,

2 With who have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 3 So he caried me away into the wildernes in the Spirit, and I faw a woman fit yoon ab lostlet coloured beaft, full of names of blasphemie, which and feven heads, and ten hornes.

4 And 4 the woman was arrayed, s in purple and scarler , and gilded with gold, and precious ftones, and pearles, 6 and had a cup of gold in her hand full of abemination, and fithinesse of her

5 7 And in her forehead woar aname written. A myffery, 8 that great Babylon that mother of whoredomes, and abominations of the earth.

6 9 And I faw the woman drinken with the blood of Saints, and with the blood of the Martyrs of TESVS; and when I faw her. 10 I wondered with great marvell.

7 12 . Then the Angel fayd vnto me, Wherefore marveilest thou; I will shew thee the mystery of the next chap. (for that women , and of that beaft that beareth her. this Babylon out of which hath feven heads and ten hornes.

8 12 The beaft that thou haft feene, 13 was, and

is not, and 14 fhall afcend out of the bottomleffe 14 Asifhee pit, and shall go into perdition, and they that dwell should fay, Alfo on the earth shall wonder (whose names are not the same that is, written in the booke of life from the foundation he : burthall afof the world) is when they behold the beaft that cend out of the was, and is not, and yet is.

9 16 Here is the minde that hath wifedome, fea(as was faid, The c feven heads 17 are feven mountaines, flialibea new fock whereon the woman fitteth: 18 they are also feven from amongst the

10 19 Five are fallen, 20 and one is, 21 and ano-in the lame face ther is not yet come ; and when he commeth, he goewnto destruction must continue a short force.

II 22. And the beaft that was, and is not, is e. peith: and fo thall ven 32 the eight, and is 34 one of the feven, as and foceffively new shall goe into destruction.

12 16 And the ten hornes which thou fawelly rate and fall, the

cha.13.1.) that is, on or ruine - and

body of the beaft

remaining field, but toffed with fo many and oftenalterations, as no man can but may evile that this heaft was able to stand and hold out, in formany mutations. Verily on Empire that ever was tossed with formany changes, and as it were with so many temperfis of the fea, ever continued folong. 15 That is as many as have not learned the stowidence of God, according to the faith of the Saints, shall marrel at these grievous and often changes when they shall confider , the felfe fame beast, which is the Romane Empite, to have bin a not to be , and to be and fill mo'efted with perpetual mutation, Empite, to anyone no cotto be a majoro and itili mocitica with perpetual antesions and yet in the latter to fland and continue. This in mine opin in is the most fimple exposition of this place confirmed by the event of the things themselver. Although the last change also, by which the Empire, that before was civill become Ecclefialitical, is not obscurely figured in these words of which two, the fit exercised crudely you the bodies of the Saints: the other alfo vpon their foules; the first by humane order and policie, the other under the colour of the law of God and of Religion raged & imbrued je Celfe with the blood of the godly. 16 An exhortation preparing voto audience, by the fame argument, with that of Christ: He that hath ares to he rester him hears. Wherefore . for mine owne partel had rather read in this place . Let there be here a mindea So the Augel; affeth fully vnto the fecond place of this description. e Very children know what that even hilled cricis; whi his fo much forken of and whereof Vingil thus reporteth. And compate h feven toweres in one wall - that citie it is, which whon lebon we rethefe things had rule eper the kings often earth 21 was and it nor, and yet it remainseth this day, but it is declining to defive liten. 17 This is the painting our of the beathy things prefect (as I fail before) whereby S. John endevoured to describe the faine , that be might both be knowed of the godly in that age, and be further observed and marked of polleritie afterwards. This delineation hat houe type, that is, his heads, but a double description or application of the type; one permanent from the nature of it felfe . the other changeable . by the working of men. The description sermanent, is by the feven hils, in this verse , the other that fleeteth, is from the feven kings, verfe 10,11. And here it is worthy to be observed, that one type bath fometimes two or more applications, as feemeth good vato the holy Ghoft to expresse either one thing by divers types, or divers things by one type. So I noted before, of the feven Spirits C. t. 4. Now this woman that fireth woon feven hils, is the citie of Rome, called in times past of the Crecians Em Tu A62 (Du, i. of feven tops or creats, and of Vatto fepriceps, i. of her feven heads (as here) of feven heads . and of orhers fepricollis. i. flanding you fever hils. 18 The beginning of the fe Kings or Emperours is almoft the Jame with the heginning of the Church of Chrift, which I shewed before chap. rr.z. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the lewes was overthrowen. In which yeers it came to palle by the providence of God that that faying, The beaft was and u not, was fulfilled before that the destruction the Jewes immediatly following came to paste. That was the yeare from the building of the city of Rome 809. from which yeere S. John both numbred the Emperours which hitherto had bene, when he wrote thefethings, and foretelleth of other next to come and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the trueth of all other predictions in the Church, might be the more confirmed. Which figne God of old mentioned in the Law, Deut. 13, and I remie confirmeth chap 28 8. 19 Whofe name are thefe : the first Servius Sulphius Galba, who was the feventh Emperor of the people of Rome, the fecond Marine Salvine Ocho, the third Aules Firellies, the fourth , Tieus Flavine Vef-COOM MACHE SAIDIN (1908). Iteratives the country before considering the paper services the paper services and the paper services are the foure moneths, and nine dayes, as the hillory writers do rell. 22 This is poken by the figure fynechichesas much to (ay, as that head of the beaft which was and is not because ng the type of the control to tay as that read of the control which was an unconstant it is ent of and Nicua in follow time extinguished. How many heads there were, so many head there feemed to be in one. See the like specific in the 3, verse of the 13 chap, as Nerua Trainus, who himself in divers respect to called here the seems and eight. 24 Though in number and order of succession be be better eighting yet be is teckoped together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Netua, and was Gonfo with him, when Netua left is life.

3. Namely to model with per causions the Churchet of Christia, when hillories do accord, and I have briefly noted chapt. The "Christia, as the fillories do accord, and I have briefly noted chapt. The "Christia, as the fillories do accord, and I have briefly noted chapt. The "Christia" as the fillories do accord, and I have briefly noted chapt. The "Christia" as the state of the christian and place of this delipion at I fail verfe. is a problem I prediction of things to come which the beat floudd doe, as in the words following S Iohn does now obfurnely lignific. I spring, which kare not extrected the kingdoms. Cr. Fas three is an Antibelia or opposition, between the kingdoms. Cr. Fas three is an Antibelia or opposition, between the kingdoms.

And first the persons are described , in this verle , then their deeds in the two verses

following.

with their king domes our of the Romane beaft : at fuch time as that politicall Empire began by the crafe

of the Poyes greatly to fall. whom we called before a falle prophet, which beaft, the earth got into

authoritie and poyyer of thefirft beaft. and exerciseth the fame before his face, as was fayd Chapter 4. 11. 12 For when the politicall Empire of the Well began to bowe downewards, these both arofe those ten

kings , and the fecond heaft tooke the opportunitie offered to vsurpe vmo himselfe all the power of the former beaft. These kings long ago, many haue numbred and described to be ten and a great part of the curat plaintly tellifieth the fame to this our age. 29 That is, by consent and agreement, that they may conspire with the beaft, and depend you his becke. Their ftone is divided into three parts , counsels, actes, and euents counfellers fome of them confift in communicating of judgements and affections; and some in communicating of power which they are said to have given voto this beast in this verse.

30 With Christ and his Chorch, as the reason following doeth declare, and here are mentioned the factes and the euents which followed for Christ his fake, and for the grace of God the Father towards those that are called, elected, and are his faishfull ones in Chritt. * Chap. 19. 16. This is the other member of the enarration , as I faid verfe 7. belonging voto the 31 This is the other member of the marration, an individual recompanion barlot, flewed in the vilion verfe 3. In this bifortie of the harlot, thefe 3. things are diffinedly propounded, what is her magnificence in this verfe, what is her fall, and by whom it shall happen who her, in the two verfes following: and lattly, who that barlot is , in the latt verse. This place which by order of nature should base bene the first, is therefore made the last, because it was more fit to bee loyned with the next Chap. 32 That is, as vinconftant and variable as are the waters. Vpon this soundation fitteth this barlot as Queene, a vaine person vpon that which is vaine.

The ten Kings as verfe 12. The accomplishment of this fact and eucot, is dayly 33 The ten Kings as verte 12. The accomplimated and most mighty government of increased in this our age by the singular providence and most mighty government of the cause of them in the God. Wherefore the facts are propounded in this verle , and the cause of them in the verfer following. 34 A rea on rendred from the chiefe efficient caufe, which is the providence of God; by which alone S. Iohn by overlion of order affirmed to have come to page , both that the Kings should execute you the barlot , that which pleafed God, and which hee declared in the verse next before going and also that by one confent and counsell they should give their kingdome voto the bealt &c. verfe 13 14 Fur as these being blinded have before depended you the books of the beaft that lifteth up the harlot, so it is said that afterward it shall come to palle, that they shall turne backe, and fhall fall away from her, when their hearts shall bee turned into better state by the grate and mercy of God. 35 That is, Rome that greate Citie, or onely Citie (as Iustinian callethir) the King and head whereof was then the Emperour, but now the Pope, fince that the condition of the beaft was changed.

CHAP. XVIII.

The horrible destruction of Bubylon setous, 11, 16, 18. The merchants of the earth, who were enriched with the pumpe

and luxurioufneffe of it, weepe and rougle: el ff reinge for thus inst bengeance of God.

B The fecond place (as I fayd be-fore 17. 1.) of the history of Baby-A Nd after these things, I saw another a Angel-come down from heauen, haning great power, fo that the earth was lightened with his glory, lon , is of the wefollfall and ruine 2. And hee cryed out mightily with a loude of that whore of voyce, 3 faying, * It is fallen, it as fallen, Babylon

Babylon. Thishi-Soricall prediction concerning her, is three fold. The first a plaine and fample foresortean prediction concerning ner; it large told. I entre a plante and maple rove-telling of her ruine in three verfet, the fector of a figurative prediction by the cir-cumflances, thence who the ao, wele. The third, a confirmation of the fame by figure or wonder, voto the end of the Capter. 2 Either Christ the eternall word of God the Father (as often ellewhere) or acreased largel, and one dequated who this feruice: but throughly furnished with greatnesse of power, and with light of glory. as the enfigue of power.

3 The prediction of foreflewing of her raine conteining both the fall of Babylon in the verfe, and the canfer the review of the large of the rained by way of allegory concerning her spirituall and carnall wickedoeffe, that is, her most great impierie and vaiutice in the next verse : bor fail is first simply declared of the Angel: impiete and vaidlite in the next verte: betail that many greates of the charge and then the greateste thereof is flewed hereby the county, when hee fayth it in I bee the feate and habitation of deutle, of widebeaftes and of curfed foules, as of old Mily, 13, 21, and often eliwhere.

**Chap. 14, 8, 9/4, 21, 9, 1811, 3, 5.

are 17 ten kings, which yet have not received a kingdome, but shall receive power, as Kings as at one houre with the beaft.

13 29 These have one minde, and shall give their power and authoritie vnto the beaft.

14 Thefe shall fight with the 30 Lambe, and the Lambe shall overcome them : * for he is Lord of 23 Namely, with Lords, and King of Kings; and they that are on

his fide, called, and chosen, and faithfull. 15 31 And he fayd unto me, The waters which thou fawest, where the whore sitteth, 32 are peo-

ple, and multitudes, and nations, and tongues. 16 And the ten 33 hornes which thou faweft vpon the beaft, are they that shall hate the whore, and shall make her defolate, and paked, and shall

eate her flesh, and burne her with fire. 17 34 For God hath put in their hearts to fulfili his will, and to doe with one confent for to give their kingdome vnto the beaft, vntill the

words of God be fulfilled. 18 And that woman which thou fawest, is

that 35 great citie which reigned ouer the kings of the earth.

that great city, and is become the habitation of denils, and the hold of all foule spirits, and a cage 4 The second preof every vncleane and hatefull bird.

3 For all nations Haue drunken of the wine the circumftances of the weath for her fornication, and the kings of byton of the carth have committed fornication with her, there are two and the merchants of the earth are waxed rich of kindes: one going the abundance of her pleasures,

4 4 And I heard an other voice from heaven fay, godly are delivef Go out of her, my people, that ye be not partakers red vnto the ninth of her finnes, & that ye receive not of her plagues: verle : the o:ber

finnes, & that ye receive not of her piegges.

For her finnes are a come vp into heaten, following aponter rules, namely the and God hath remembred her iniquities,

6 7 Reward her, even as thee hath rewarded the wicked and you, and give her double according to her rejoycing of the works: and in the cup that the hath filled to you, godly who the fill her the double.

7 In as much as the glorified her felf, and lived in frances going bepleasure, so much gine ye to her torment & forow; foretheruine, are for the faith b in her heart, I fit being a queen, and commanded in this place: one is, am c no widow, and shall d fee no mourning.

8 Therefore shall her plagues come at cone partour of Baby-day, death, and forow, and famine, and she shall be lon: as I mention burnt with fire : for that God which condemneth ned, chapter 12.10 have beet done in her, is a strong Lord,

9 And the 8 kings of the earth shall bewaile the destruction of her, and lament for ber, which have committed lerufalem : this fornication, and lived in pleasure with her, when charge is given here, and in the they thell fee that fmoke of that her burning,

10 And shall stand af are off for feare of her other is, that every torment, faying, Alas, alas, that great citie Baby- one of them occulon, that mightie citie: for in one houre is thy py themfelves in their owne place, indgement come.

11 9 And the merchants of the earth shall judgement of God, weepe and wayle oner her; for no man buyeth their as it was commanded the Levites of ware any more.

12 The ware of gold, and filter, and of preci- and that they fanous stone, and of pearles, and of fine linnen; and stiffe their bands of purple, and of filke, and of skarlet, and of all varothe Lord, maner of Thynewood, and of all veffels of yuo. verfe 6.7.82 rie, and of all veffels of most precious wood, and 6 of his commander, and of all veffels of most precious wood, and dement there are of braffe, and of yron, and of marble,

13. And of cinamon and odours , and ownt- void the contagiments, and frankincenfe, and wine, and oyle, and on of fione, and to fine floure, and wheate, and beafts, and fleepe, tion of those pu and horfes, and charets, and fervants, and foules niffments that be-

14 (10 And the f apples that thy foule lusted a Herofith a word after, are departed from thee, and all things which fighther were far and excellent, are departed from the were fat and excellent, are departed from thee, after another, and and thou (halt finde them no more.)

15 The merchants of thefe things which were in fisch fort that waxed rich, shall stand a farre off from her, for to fun an heap feare of her torment, weeping and wayling.

diction , which is of before it : as that

lamentation of

that the godly depext verfe. The

in executing the old Exod. 32 27.

two caufes to 2loog therevuto.

rifing one another that sher came up

7. The prouvcation of the godly, and the commandement of executing the ludgement of God, fland upon three causes which are here experted; the variant workedness of the whore of Babyloon, in this weef her cursely price oppoint it feller gains God, which is the fountation of all all editions, yetf. 2, and her most trail damagnous by the fentence of God, verf. 5; b [will adding yetf. 2], and her most trail price damagnous by the fentence of God, verf. 5; b [will be feller]the. 6 at 7 pc. 4 at after the price of the price of the price of the god of the price of none. e Short y and at one inftant. \$ The circumstances following the fall of Ba-bylon-or the confequents thereof (as I diffinguished them, yes (4.) are two. Namely the l'amentation of the wicked voto the 19. verfe : and the reloycing of the godly, verfe 20: This most forrowfull lamentation, according to the persons of them that lament, hash three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verfes. The fecond is, the lamentation of the merchants that traffike by land thence vitto the 16.verf. The third is the wailing of those that merchandise by sea verf. 16,17.19. In every of thefe the caufe and maner of their mourning is deferibed in order, according to yeon dition of those y morror with observation of hat which belt agreeth vata them, Toe lamentation of those y morror with observation of his which belt agreeth vata them, Toe lamentation of those that trade by land, at I distinguished immedially before.

10 Au apostropheos turning of the speach by unitation, when for more websmencie, as ifrhofemerchans, afte the manner of mourners thould in paffiona effecth Speake vato Babylon, though now veterly fallen and querthrowen. So Efai. 12.9. and in many other places. f By shi, is meane shue feafin which is nexe before the fall of the leafents what feafon fruits ripen, and the word fignifieth fuch frui. e as are longed for. 16-And.

ar The manner of mourning yfed by them that trade by

Is The other confequent sato the other ruine of Babylon, is the exalgation or reloycing of the godly in heaven and in earth, at was nored verfe 9.

1 3 The third prediction , as I faid verse 1. standing of a figne, and the in rereretation thereof : the interpretation thereof is in z fores, firit by a timple propouoding of the thing it felfe in this verfe. and then by declaration of the enemis in the verfes fol-

lowing. # Jert. \$1,63. 24 The suents are two, theone of them opposite vato the other for amplification fake. There fhallbe ,faith he, in Babylon no mirch nor iov at all, in this and the next verse, but all heavy and lamenrable things from the bloody

staughters of the gighteous and the

z Thischapter hath in fumme two parts , one transitory or of passage vnrothe things that follow vnto the 10. verse , another biflorical of the vi-Acrie of Christ gotten against unto the end of the chapter, which I fayd was the fe-

cond biftorie of this argument,

was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious itones, and pearles.

17 11 For in one houre fo great riches are come to desolation. And euery thipmaster, and all the people that occupie ships and thipman, and whofoeuer traffike on the fea, shall stand a farre off.

18 And cry, when they fee that smoke of that her burning , faying , What city was like vnto this

gree city!
And they shall cast dust on their heads, and cry, weeping, and wayling, and fay, Alas, alas that great citie, wherein were made rich all that had thips on the feaby her coftlines : for in one houre

the is made defolate. 20 12 O heaven, reioyce of her, and ye holy Apostles and Prophers : for God hath punished her,

to be reuenged on her for your fakes. 21 13 Then a mighty Angel tooke vp a stone, like a great milftone, * and caft it into the fea, faying, With such violence thall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and mulicians and of pipers, and trumpetters thall bee he ard no more in thee, and no craftiman, of wholoener craft he bee shallbe found any more in thee : and the found of a milftone shallbe heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridegrome and of the bride stallbe heard no more in thee : for thy merchants were the great men of the earth : and with thine inchantment were deceived all nations.

24 And in her was found the x5 blood of the Prophets 16 and of the Saints, and of all that were flaine voon the earth.

wengeance of God comming upon it for the fame. 15 That is, fied by bloody maffacres and calling for veogance. 16 That is, prooued and found out, as if God had appoinand a just enquirie , concerning the impletie, vnusturalnesse and vniustice of those men-

CHAP. XIX.

The heavenly company praise God for auanging the blood of his servants on the whore. 9 They are written bleffed, of his fermants on the whose. 9 I net are written outled, that are called to the Lambes supper. 10 The Angell will not be worshipped. 11 That mighty Aing of Aings appeareth from headen. 19 The battell, 20 wherein the appeareth from heaven. 19 The battell, 20 w beaft is taken, 22 and cast into the burning lake.

A Nd : after these things I heard a great voyce of a great multitude in heauen, saying, a 2 Hallelu-iah, falvation, and gloty, and honour, and power be to the Lord our God.

2 For true and righteous are his judgements : for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his fervants fied by her hand,

3 And againe they faid , 3 Halleluish : and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the transition bath two places, one of praising God for the onerthrow done vinto Babylonin 4.verfes, and another likewise of peaise, and Propheticall, for the comming of Christ varo his kingdome, and his most royall marriage with his Church, thence unto the tenth verfe. The former praife bath three branches , diftinguished after the ancient maner of those that ling : @egopainCis, that is , an inuitation or pronokement in two verses, aireporta, a response or answere in the third verse, and outself a, a close or ioyning together in harmonie; all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs , obie to Saint John of the heavenly Church , a childish and idle repetition of Speech. a Praise the Lord. The proposition of praise ith exhortation in this verle, and the caufe thereof, in the next verle. fong of the Antiphonie or response, containing an amplification of the graife of God, from the perpetuall and most certaine restimony of his divine judgement as wasdone At Sodome and Gomorrah, Gen. 19.

16 And faying, Alas, alas that great citie, that foure beaft fell downe, and worshipped God that fate on the throne, faying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the 5 throne, place of praise as I faying, Praise our God, all ye his lergants, and yee said verie 1. which that feare him, both small and great.

6 And I heard 6 like a voyce of a great mul-this verse; and titude, and as the voyce of many waters, and as then it in most the voyce of firong thundrings , laying , Hallelu- ample maner proiah : for the Lord that God that Almighty one nounced of the creahath reigned.

Let vs bee glad and reioyce, and give glory Kingdom of Christ to him : for the marriage of the Lambe is come, to come, which and his wife hath made 7 her felfe ready.

8 And to her was granted, that thee should they see that the be arayed with a pure hie linnen and thining, for Church is called the fine 9 linnen is the b righteoufnesse of Saints.

they which are called vnto the Lambs supper. And boly mariage vnto he faid vnto me, These words of God are true.

10 11 And I fell before his feet , * to worship his kingdom, ver fe him, but he faid vnto me, See thou do it not : I am 7.8. Wherefore S. thy fellow feruant, and one of thy brethren, which ded to write in a have the testimony of lesus. Worship God : for backe the Rpiphothe testimony of d Iesus is the Spirit of prophesie. nema, or acclama-

11 12 And I (aw 13 heaven open, and behold tion ioyned with a white horse, and he that sate vpon him was calverse. led faithfull and true, and he judgeth and fighteth; Out of the Tent-

12 And his eyes vvere as a flame of fire, and 6 without the on his head vvere many crownes : and hee had a remple in heaven. name written, that no man knew but himselfe.

13 And hee was cloathed with a garment dipt that boly marriage in blood, and his name was called, THE WORD

14 14 And the hoaftes which were in heaven, of her spoule with followed him vpon white horses, cloathed with marriage gifts fine linnen white and pure.

15 And out of his mouth went out a sharpe pared in the next fword, that with it he should smite the heathen; verse. for he (ball * rule them with a rod of yron, for he 8 As an entigne it is that treadeth the wine presse of the siercenes by dignitie; which and wrath of Almighty God.

16 16 And he hath vpon his garment, and vp- flowerh vpon vs. on his thigh, a name written, * THE KING Chap. 1,6

flowerh vpon vs. as vpon his fpoule.

person, companie, effects, and names.

Matth. 42.2.

OF KINGS AND LORD OF LORDS. F KINGS AND LORD OF LORDS. given by the hufwho cryed with a loud voyce, faying to all the fake and a most

first is commantures , both because they feethat most they defire, forth to be brought 9 10 Then he faid vnto me, Write, * Bleffed are home:into the house the fellowillip of

ple from God, as 7 Namely unto both bei felfein

person in this verse princely and diuine is adorned and pre-

dignitie Christ be-

foules that did flie by 19 the mids of heaue, Come, choice ornament, which Chilf beb Good worker which are liucly restimonies 10 Namely the Angel, as appeareth by the The particular biftorie of this verse is brought in by occasion, and as it were besides the purpose, that Saint John might make a publike example of his owne infirmitie, and of the modest sanctimonic of the Angel, who hath renounced for hemselfe the divine honours , an recalled all the servants of God , vnto the worship 12 The feond place of this Chapter (as I faide verfe 1.) is of the victory gotten by Christ against both the beastes : in which first Christ is described as one ready to fight, unto the 16. verfe then is shewed the battell to bee begun, thence unto the 18. verfe laftly is fet foorth the victorie unto the end of the Chapter. In this place doe fhine moft excellent properties of Christ as our heavenly tudge and revenger, according to his perfon, companie, effedt, and names. 3 Properties belonging to his perfon table her is beauting to the performance of the perfo Christ prepared vnto battell , that with his mouth hee striketh the Gentiles, ruleth and destroyeth.

* Pfalme 2, 9. 16 The name agreeing vnto Christ

and destroyeth.

Pfalme 2, 9. 16 The name agreeing vnto Christ accoording to the former properties, expressed after the manner of the Hebrewes. * Chap. 17, 14. 1.tim.6.15. 17 The ferond member as I fayde verfe 17. A seprochfull calling forth of his enemies wnto battell; in which not themselves (for why finuld they be called foorth of the king of the world , or prousked being fubierts for that were not comely) but in their hearing the birds of the ayee are called to eate their carkaffer.

18 That is openly, and in fight of all, 28 Numb. 25, 4, and 8. Sam. 12, 11.

19 That is, through this inferious heaven, and which is neerer yuro vs : an Hebrew phrase.

20 The 3. mem-

verfe 11) of the

victory obserned

by Christ. Vnto

this appertenech

beaft and his for-

ces in this verfe:

magnificent, de-

maner of men . in

theverfes fellow-

feribed after the

ing All thefe

things are plaine.

Now followeth

the 3 place of the prophe icall hifto-

victory whereby

dragon, as I noted

place most necef-

with the ende of

the 11. chapter and

farily bee loyned

be applied vato

the juft ynderftan-

ding thereof. This

chapter bath two

parts, one of the

dragon overcome.

the other of the re-

end of the chapter.

Chap. 7, 1. This

and gather your felues together vnto the supper of the great God.

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that fit on them, and the flesh of all free men, and bond men, and of small and great.

19 20 And I faw the beaft, and the kings of the earth, and their hoafts gathered together to make ber (as was fayde battell against him that fate on the horse, and a-

gaioft his armie. 20 But the beaft 21 was taken, and with him 12 that false Propher that wrought miracles be-

fore him, whereby he deceived them that received buckling with the the beafts marke, and them that worthipped his image. These both were aliue cast into a lake of and the enent most fire burning with brimftone.

2 I And the remnant were flaine with the fword of him that fitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

23 Namely , that beaft with feuen heads , of which before, Chapter 13, 1. and 17, 3. 32 That is , that beaft with two heads , of which 13,11. Looke mure , Chap, 16, 14.

The Angel 1 lineth Satan for a thousand yearet. 8 Being looked, he inheith Satan for a thousand yearet. 8 Being looked, he inheith satar against the Saints, 12 lust the warm geance of the Lord outsing off their infelence. 12 The booker are opened, by which he dand are indiged.

A Nd I I faw an Angel come downe from hea-uen, hauing the key 2 of the bottomlesse pit, and a great chaine in his hand... rie, which is of the

2 And he tooke the dragon that old fernent, Christ onercame the which is the deuill and Satan, and he bound him 3 a thousand yeeres :

3 And caft him into the bottomles pit, and he thut him vp , and fealed the doore vpon him . that hee should deceive the people 4 no more till the thousand yeeres were fulfilled; for after that he

must bee loofed for s a little feafon. 4 6 And I faw 27 feates : and they fate vpon them, and judgement was given voto them, and I favo the foules of them that were 8 beheaded for the witnesse of Iesus, and for the word of God. unto the 10. verfe, and which 9 did not worship the beast, neither his furrection and laft image, neither had taken his marke vpon their indgement voto the foreheads, or on their hands ; and they lived, and

The history of the dragon is double : First of the first victory after which he was bound by Christ, ento the 6.verfe, The second is of the last victory, whereby he was throwen downe into enerlasting punishment, thence vnto the 10, verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe from heaven by Christ, went about to molest the new birth of the Church in the earth Chapheaded by Curiti, Wettabourt to mojer tree new onto or the Control made earth, Coop-13.12/18. For which cause I gate warning, that this flory of the Dragon must bee anexed votorbat place. 2 That is of hell, whither God threw downs the Angels which had finned, and bound them in chaines of darkenesse to bee kept wito damnation, 2. Pet 2, 4. Inde 6. 3 The fift wheterof (continuing this blinky with the end of the 2. chapter) is the 36, yeter from the paffion of Carift, when the Church of the leves being ones throwen, Satum slighted to insude the Chriftian Church gathered of the Gentiles, and to defitoy part of her feed, Chap. 12, 17. The thoulandth yeer falleth precifely vpon the times of that wicked Hildebrand, who was called Gregorie the fenenth a most damnable Necromancer and forcerer, whome Satan vied as an instrament when he was loofed out of bonds, thenceforth to annoy the Saints of God with most cruell perfecutions, and the whole world with differtions, and most bloody warres; all Beno the Graffinal reportech at large. And this is the first victory gotten ouer the dragon in the earth. 4 Namely, with that publisk and violent deceit which he attempted before. Chap. 12. and which after a thousand yeeres (a lacke for woe) he attempted better. Chapter 12 and two ten after a moustain yetter to make the moft mightly recourted into Carifftian worlde. 5 Which being once expired, the fecond battell and wiktory shall be, of which verse, 5.8 6 A description of the common state of the Church of Christ in earth in that space of a thousand yetters, for which mon late of the Chairo of Certif the erio in the fipsecot a bouland years for water the dirall was in boules; in which fifth the authoritie, life, and common bonour of the gody, is declared year (4. Secondly, network of life is preached vitto to her by the Godpel, after that face, verf.; Finally, becombadeth with promifest year (6. a. For lady contain year committed to them, at rathe member styped to the baddow? Clothic office and preached the contained to the second to the contained to the contained to the contained to the second to the contained to the contai thobeasts were now refen vp , Chap. 13. forthefe three things are expounded.

reigned with Christ a thousand yeere.

5 10 But the rest of the dead men 11 shall not 10 Whosoever line againe, vntill the thousand yeeres be finished; fall lie dead in this is the first resurrection.

6 Bleffed and holy is he, that hath part in the ruer of God. first resurrection : for on such the econd death berenewed with hath no power: but they than be the rrienes of the lifeby theen-God and of Chrift, 13 and shall reigne with him lightning of the a thousand yeere.

7 14 And when the 15 thousand yeeres are ex- glory of Christ. pired, Satan shall be loosed out of his prison,

8 16 And shall goe out to deceive the people, which are in the foure quarters of the earth : the godly doe rife euen * Gog and Magog, to gather them toge- from their death. ther to battell, whole number is as the fand of the In the fecond refuse

9 And they went vp into the b plaine of the 12 That whereby earth, and they compassed the tents of the Saints both body and about, and the beloued citie: but 17 fire came down foule, that is, the from God out of heaven, and devoured them.

10. 18. And the deuill that deceived them , was red vato eremall cast into a lake of fire and brimstone, where that death so chapter beast and that false prophet are, and shall be tor-2.11. mented even day and night for evermore.

11 49 And I faw a great 20 white throne, and biftory, by refu one that fate on it, at from whose face fled away ming the words both the earth and heaven, and their place was which are in the no more found.

12 And I faw the dead, both great and small 14 The second stand before 22 God : and the 23 bockes were ope- history , of the latned, and * another booke was Opened, which is rer victorie of the booke at of life, and the dead were judged of Christ, as was faid those which was a way to be the control of the control those things, which were written in the bookes, arefummarily deaccording to their workes.

13 25 And the fea gaue vp her dead, which overthrow and everwere in her , and death and Hell deliuered vp the of Seran dead, which were in them : and they were judged 15 Of which I every man according to their workes ..

14 26 And death, and hell were cast into the Thentherefore lake of fire; this is the fecond death.

15 And whofoeuer was not found written in rage against the the booke of life, was cast into the lake of fire.

fin , and not know

Gofpell of the refurrection , by rection their bodies shall rife againe.

whole man is ad-

firibed the worke,

fpake verfe 2. to him liberty to left the Saints for

the finnes of men ! voto whom the faithfull shall have affociated themselves more then was meete , rafting with them of their impuritie of doctrine and life. worke or afte of Saran (which is the first member as I distinguished in the verse before going to deceive the whole world, even voto the vetermost nations thereof; to arme going to deceive whose wint; seed without extension saturations treated to the them again it be people of God, in this wefe, and to beliege and opprelie the Church with his whole fitned to, in the wefe following.

• Excel, 39 2. b 4: fit following the following.

• Excel, 39 2. b 4: The wrath of God, confuming the adverfaries, and outerthrowing all their enterprifes , Heb. 10, 27. And this is the fecond member mentioned ve fe 7. the ouerthrows 18 The third member, eternall deftruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the judge, in this verse, and the last judgement in the verse following. 20 That is, a tribunal feate most Princelike and glorious: for so doeth the Greeke word also fignifie.
21 That is, Christ, before whom when becomment vito indgement , heaven and earth shall perish for the greatnesse of his matestie , a. Peler 13,7,10. Sc. 22 That is, Christ the judge, 2. Cor. 5, 10. 22 As 11 were, our books of reckoning or accompts; that is, the rettimo le of our confeience, and of our works, which by no meanes can be anoyded This is froken after the manner of men. * Chap. 3, 5. and 21, 17, phil 4, 3. 24 The booke of the eternal decree of God, in which God the Father hath'elected in Christ according to the good pleafure of his will, those that shallbe heires of life. This also is spoken according to 25. This is a pregention or an answere to an objection happly some man will fay , but they are dead, whom the fea , death and the grave hath confumed, how shall they appeare before the judge? S John answereth by refurrection from death, wherevnto all things (bowfoeuer repugnan:) thall minister and ferue at the commandement of God, as Dan. 12. 26 The last enemie which is death shallbe abolithed by Christ, that he may no more make any arrempt against vs) 1. Cor. 15, 16, and death shall feede upon the reprobate in hell for evenuore, according to the righteous judgement of God; in the next verle-

CHAP. XXI.

2 He definite the new Hierafaltum defending from heauten.
6 The bride the Lunker wife, 12 and the gleriese intoing of the ciris, 20 gase field with previous fines, 22 while Temple the Lunie is.

Now followerb the fecond part of the hiftery prophefuture effate of the Church in heaven after the laft judg. ment, voro the fitch verfe of the next chapter, in this are ervo things briefly declareth. The ftation , feate or place chereof , verfe r. Then her ftate and condition in the verferfollowing. Before the ftateuf the Church deferibed . is fer dayvae

the state of the whole world, that heaven, and a new earth, as Efay.65.7. and 66,12. and 2. Pet. 3,13. and this is the feat or place of the Church, in swhich grot reoul. nes shall dwell. * 1647.65,17.3nd

66,41. # 1. Pet.3.23. 2 The flate of this glorious Church.is merally, vuto the 8. verfe, and then feecially and by paris ing. The generall description confi-Heth in a vifion thewed a farreoff, verf.a. and in fpeach spoken from beaven- in the generall thefe things are common that the

Church is holy, new , the workmanflip of God, heavenly , most glorious , the spoule of Chrift , and partaker of this glorie 3 The Church is deferibed by fpeach firft of an Angel, in two verfes, in this verte.

litture good things of the fame in 3 verfes following. In the exordium God challengeth so hamfelfe the reltoring of all the creatures of which verfer, and witnesseth the calling of S.Ichn vinto the writing of thefe things , in this verfe. # Bf4-43 19. 2. Cor. 5,17. * Chap. 1,8. and 21,13. ; The description of the Church is of three forts, by abolifting of olde things: by the being of prefent things in God , that is of things eternall and by the communication of all good things with the godly , verse 6. If so bee they shall strive manfully , verse 7. But the reprobate are excluded from thence , verse 3. a Their let, and inheritance as it were. 6 A tractition vnto the per icular defer ibing of the heavenly Church by the expressecalling of Saint John in this verse, and bis rapting vp by the Spirit, in confirmation of the trueth of God in the verse following. 7 Hee meaneth the place and stately feate of the Church, shadowed out in a mountaine. A type of that Church which it one , ample , or Catholike, holy, celeftiall , built of God, in this verferand glorious to the verfe following. This type propounded generally, is afeer particularly declared , verfe ta &c. 9 A particular defeription , as I noted, verfe 2.) of the celeftiall Church. Firft , by the ellentiall parts of the fame vader the fimilitude of a citie to verfe 12. Secondly , by forreine accidents, voto the end uf the chapter. Thirdly, by the effects, in the beginning of the next chapter, the effectiall parts are noted the matter and the forme in the whole worke: of thefe the superficies and foundation of the wall are entire parts (as they vieto bee called) which parts are fift defectibed in figure, who the 14 yerfe and afterward more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed who the old Testament, and the foundation of he new Testament.

meaneth the Prophets, who are the medicagers of God, and watchmen of the Church.

then of God himfelle, in 4. verfes. The Angels fpeach discribeth the glory of the Church by the most familier cohabitation of God therewith, by communication of all maner

good things according to the couenant, in this verfe : and by removing or putting far

away of all entill things in the verse fellowing. * Chap 7,17. efs. 15.3. 4 In the speach of God himselfe describing the Church, is first a certaine exording, or enrance. yerfe 5. Then followeth a magnificent description of the Church , by the prefent and

A Nd 1 faw * a new heaven , and a new earth : for the * first heaven , and the first earth were paffed away, and there was no more fea.

2 2 And I John faw the holy citie new Hieru-1. 20d 11.1.) of the falem come downe from God out of heaven, prepared as a britterimmed for her husband.

3 3 And I heard a great voyce out of heaven, faying Beholde, the Tabernacle of God is with men, and hee will dwell with them; and they shall be his people, and God himfelfe shallbe their God with them.

* And God fha!! wipe away all teares from their eyes, and there shall be no more death, neither fortow, neither crying, neither shall there be any more paine : for the first things are passed.

4 And he that fate upon the throne, faid, * Behold. I make all things new, and he faid voto me, Write : for these things are faithfull and true.

6 And he fayd vnto mee , * 5 It is done , I am three shallbe a new Alpha and Omega, the beginning and the end: I will give to him that is athirft, of the well of the water of life freely.

7 He that overcommeth, fleall inherit all things. and I will be his God, and he shallbe my Sonne.

8 But the fearefull and vnbeleening, and the abominable, and murtherers, and whoremongers, and forcerers, and idolaters, and all hars shall have their a part in the lake which butneth with fire and brimftone, which is the fecond death.

9 6 And there came vnto me one of the feuen Angels, which had the feuen vials full of the feuen last plagues, and talked with me, faying, Come : I will shew the bride the Lambs wife.

10 And hee caried mee away in the fairit to a great and 7 an high mountaine, and he shewed me that great city, that holy Ierusalem, descending out of heaven from God,

11 Having the glory of God, and her thining was like vnto a ftone most precious, as a jas per stone cleare as chrystall,

12 9 And had a great wall and high, and had 10 twelue gates, and at the gates 11 twelue Angels, and the names written which are the twelve tribes of the children of Ifrael:

13 On the Eaft part there were three gates, and on the North fide three gates, on the South fide

three gates, and on the Well fide three gates. ree gates, and on the Welt fide three gates.

14 And the wall of the citie had 12 twelve darion floars, 20.

foundations, and in them the names of the Lambes cording to the twelue Apostles.

15 13 And he that walked with me , had a gol- gates , as is shewed den reed, to measure the citie withall, and the 13 A trausition

gates thereof, and the wall thereof. 16 14 And the citie lay b fouresquare, and the quisite description length is as large as the bredth of it, and he mean of the parts of fured the citie with the reed, twelve thousand fur- out the measure longs; and the length, and the bredth, and the of the fame by the

height of it are equall. 17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure of and forme most men, that is of thee Angel.

18 15 And the building of the wall of it was of b Afurelquared iasper: and the citie was pure golde, like vnto figure hath equall cleare glasse.

19 And the foundations of the wall of the ci- ferethe Creciana tie were garnished with all maner of precious call by this name Rones : the first foundation vvas iasper: the second those things that of Saphire: the third of a Chalcedonie : the fourth continuance, and of an Emeraud.

20 The fifth of a Sardenix : the fixt of a Sardirs : the feuenth of a Chrysolite : the eight of a Be- had theshape of ril : the ninth of a Topez : the tenth of a Chrylo- aman. phrasus : the eleventh of a lacynth : the twelfth an is The matter Amethyft.

and every gate ss of one pearle, and the d ftreet of God maketh most the citie is pure gold, as thining glaffe. 22 And I faw no Temple therein : for the Lord d By freete, he

God Almighty and the Lambe are the Temple of it. eft place of the cities 23 * 16 And their citie hath no neede of the * Efs. 10.19. Sunne, neither of the Moone to fhine in it : for the 16 The fecond glory of God didlight it : and the Lambe is the forme of particut-

light of it. 24. * And the people which are faued, shall forraine and outwalke in the light of it , and the kings of the ward accidents: earth thall bring their glory and honour unro it.

25 * And the gates of it shall not be shut by himselfe, in this day : for there shall be no night there.

26 And the glory and honour of the Gentiles men, verfe 24. pershall be brought unto it.

27 And there shall enter into it none vncleane Finally such trueth thing, neither whatfoeuer workerh abomination and incorruption or lies : but they which are written in the Lambs of glory (verfe 26.) * booke of life.

verfe 19.

VIVO 2 more ex-Angel that meafured them. The meafure

equall in 2. verles. corners, and shere are Ready and or erfett. He addesh this. because the Annel

most precious and 2.1 And the twelve gates vvere twelve pearles, the prefence of glitteriog which

glorious. meantth the broad-

lar description (as I faid verfe 12) from which are thefe, Light from God verfe , glory from all barme , verfe as.

as can beare and abide with it . no. thing that is inglorious, verle the laft. * Efs.60.3. * Efs.60.31. * Chap 2.3. C 20.11.phil.4.3.

The river of water of life is from et. 1 and the tree of line:

6,7 Then filler eets the conclusion of this prophofer, 8 when the limit of the street of the tree 13 And now the third time repeateth thefe wordes , All things come from him, who is the beginning and the end. A Nd hee shewed me a pure river of water of life, cleare as chrystal, proceeding out of the Here it absoluted

throne of God, and of the Lambe. 2 In the middes of the ffreete of it , and of ei- description of the

ther fide of the river was the tree of life , which celefiall Church bare twelve maner of fruits, and gave fruit every forechap. 1,12 month; and the leaves of the tree ferved to heale by the effects in 5. the nations with.

3 And there shall be no more curfe, but the this booke is conthrone of God and of the Lambe shallbe in it, and of the chapter The his fervants shall ferve him.

veiles , and then efiects proceeding from God, who

dwelleth in the Church are these : the everlasting grace of God in this verse, the eternal! living of the godly, as chap. 2.7. the eternal fruits which the godly bring foorth vnto God, themselves and others, verse z. freedome and immunity from all evil. God himselfe taking pleasure in his fernants , and they likewise in their God , verse 3. The beholding and fight of God : and lealing of the faithfull from all eternity, verle 4. the light of God, and an euerlasting kingdome and glory, verfe 5.

♣ Efa. 60,19. 2 This whole booke is concluded and made up by a confirmation, hath three places : Angelvarothers.

and a falutation. The confirmation The words of the 17. and the obteflation made by S. John from digine authority , thence wato the 20. verfe. By the speech of the Angel this prophecie is confirmed, vnto the 8. perferand then he freaketh of the vie of this booke in the verses following. The prophemed by the Angel from the nature thereof, that it is faithful' and true. Second y from the nature of t cefficient caufe. both

rincipal! which

.. God and inftru-

.ientall . which is

shallbe in their foreheads, they need no candle, neither light of the Sunne; for the Lord God giveth them light, and they shall reigne for enermore.

2 And hee fayd vnto mee, Thefe words are faithfull and true; and the Lord God of the holy verfe, the words of Prophets fent his Angel to shew vnto his servants the things which must thortly be fulfilled. 7 Behold, I come fhortly, Bleffed is hee that keepeth the wordes of the prophecie of this 8 And I am John, which faw and heard thefe things : and when I had heard and feene , & I fell

And they shall see his face, and his Name

5 4 And there shall be no night there, and

downe to worthip before the feete of the Angel which shewed me these things. 9 But he faid vnto me, See thou de it not : for I am thy fellow feruant, and of thy brethren the

Prophets, and of them which keepe the words of this booke : worship God. 10 3 And hee fayd vnto mee, 4 Seale not the

wordes of the prophecie of this booke: for the time is at hand.

II , He that is vniuft, let him be vniuft fill: and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and

he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my re-

e. Angel in this verfe. Third'y from the promifer of God concerning his comming to ... Wet all thefe thin, s, and concerning our falvation, verte 7. Fourthly from the tellification of S. John himfelfe, verfe 8. The reft of the lyeech of the Angel tending to the same and S Ion interrupted or brake off by his vnaduised act of worthipping him, in the fame ver. which the Angel forbidding , teacheth him that adoration must be given not to him, but onely to G d, a) for himfelfe, that he is of fuch nature and office, 2: he may not be adored: which thing also was in like maner done, chap.16,10.

Chap. 19 10. 3 The Angel remroeth voto his former speech : in which the teacheth the vie of this booke, both rowards our selues, in this and the next werf. and in respect of God for declaration of his trueth , thence vnto the 15 verse 4 That it, propound this prophecieopenly vnto all, and conceale no part of it. The jection presented . But there will be some that will abuse this occasion vuto evill , and

will wrett this Scripture vnto their owne destruction , as Peterfaith. fayth the Angel , the mysteries of God must not therefore be concealed , which it hath sayan the Anget the implicated God mult not therefore be concolled. Which it hash be proposed to the proposed that the proposed of the proposed to the proposed to the proposed that the propose

nto my glory, who will come shortly to give and execute inft indgement, in this verse; who have taught that all these things have their being in mee, in the 13 verse, and have enounced bleffednesse vato my feruants in the Church, verse 14. and reprobation vato

ie vagodly, verie 15.

ward is with mee , \$ to give to every man accor- \$ Rem. 2,6. ding as his worke thallbe.

13 I am & Alpha and Omega , the beginning & Chap. 1, 1. and the end, the first and the last.

14 Bleffed are they, that doe his Commande- Efit. 41.44. ments, 7 that their right may be the tree of and 34.6. Life, and may enter in through the gates into the nes of the god!

15 For without shallbe dogs and inchanters, and idola-their fruitable and whotemongers, and murtherers, and idola-their fruitable 15 For without shallbe dogs and inchanters, title and interest ters, and whofoeuer loueth or maketh lies.

16 8 I Iefus haue fent mine Angel , to testif & The fecond vnto you these things in the Churches : I am the place of confirmaroot and the generation of Dauid, and the bright tion, as I faide, morning starre.

17 And the Spirit and the bride fay, Come. And the vocation of let him that heareth fay , Come : and let him that S. John , and the let him that heareth lay, Come; and the him that of authority of his athirft, come; and * let who foever will, take of calling and teftithe water of life freely,

18 9 For 1 pretest vnto enery man that hea- the condition of reth the words of the prophecie of this booke, If his owne perfon any man shall adde vnto theteting.

adde vnto him the plagues that are written in the promise of God are Yea and

19 And if any man fluil diminish of the words Amen. 2.Cot. 1, 20, of the booke of this prophecie, God shall take and also from away his part out of the booke of life, and out of order person, of other person. the holy Citie, and from those things which are by the acclaina. written in this booke.

20 10 Hee which testineth these things, sayth, is at it were as Surely I come quickly, Amen. Euen fo, come Lord honourable af-

21 IT The grace of our Lord Iefus Christ be mairiage of the with you all, A ME N.

THE END.

Chrift, ratifying monie, both from man, in whom all

ion of the boly Ghoft, who here fillagt of the Church as the fyoule : and of enery of the godly as members : and finally from the thing prefent, that of their

pwneknovyledge

and accord they

are called forth unto the participation of the goodthings of God , verfe 17. 9 The obtefation of Saint John (which is the third place of the confirmation, as was noted verfe 6.) ioyaed with a curfe of execution, to prefetue the truth of this booke entire and vaccorupted, in two verfes. booke entite and vincor upted ; in two verfes.

10 A ditine confirmation or fealing of the obtefation : first from Christ auouching the fame, and denouncing his comming against all those that shall put their factlegious hands between: then from Sairy to be bindless. from Saint John himfelfe, who by a most holy prayet called Christotake van-geance of them.

11 The falturation Apollolicall, which is the other place of the conclution, as I faid verife 6. and is the end alment of every Epriller which we will vato the Church and to all the holy and electmenthen thereof in Christ Iefus our Lord , vntill his comming to judgement, Come Lord Jefus, and doe it, Amen, againe, Amen,



C still the

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number fignisieth the Chapter, the fecond the verfe.

W Hereas the weickednesse of time, and the blindnesse of the former age had beene such, that all things together have beene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures , kave beene forgotten , and nove feeme france unto vs , and the names of infants, that should ever have fome godly advertifements in them , and should be memorials and markes of the children of God received into his houshould, have bene hereby also changed, and made the figner and badges of idolatry and heatenilo impictic: we have now let foorth this Table of the Names that be most vied in the Old Testament, with their interpretations, as the Hebrev v importeth, partly to call backe the godly from that abuse. when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them , may have restimonies by their very names , that they are wvithin that faithfull familie, that in all their doings had over God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his ovorkes worought in them, and their fathers, but chiefly to restore the names to their integritie, wo herby many places of the Scriptures and secret mysteries of the holy Ghoft shall better be understood. We have medled rarely with the Greeke names because their interpretation is uncertaine, and many of them are corrupted from their originall, as une may also see these Hebrevo names fer in the margent of this Table , wo hich have bene corrupted by the Grecians. Novo for the other Hebrevo names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annerations; at least so many as may seems to make for any edification, and understanding of the Scriptures.

Abdia

Abdiel

Abdai Abdi and Abdias

Abdenago

Abagatha Abagiha Abiiam Abifaph Ebiasaph

Abigal

Abiu Abind

Aminadab

Abincom Abirom

Abshalon Abihalom Abialom

verle 6. Abdeel, a servant of God, Ierem. 36,26

Abdi, my fervant, I chron. 6,7 Abdiah, a fervant of the Lord, 1 kings 18,3 and Obadiah, one of the twelfe Prophets. Abdiel, the same, I Chron. 5, 15 Abednego, fervant of flining, Dan. 1.7 Abel, mourning, the name of a citie. Iud. 1 1,33

I Sam, 6,18 but Habel, the name of man, doth fignific vanitie, Ge. 4.2 Abiah the will of the Lord, 2 chron. 29.1 Abiam father of the Sea, 1. Kings 14.31 Abiafaph, a gathering father, 1. chro. 6,23. Exo.

6,24. Abiathar, father of the remnant, or excellent Adonibezek, the Lords thunder, Judg. 1,5 father, 1: Sam. 22,21. Abida, father of knowledge, Gen. 25,4 Abidan, father of judgement, Num.1, 1 1 Abiel, my father is God, 1. Sam. 9, 1 Abiezer, the fathers helpe, Ioih. 17,2 Abigail, the fathers ioy, 1. Kings 25,3. Abihail, the father of ftrength, Num. 3,35 Abihu,he is a father, Exo. 6,23 Abihud, the father of praise, 1.chrcn. 8,3

Abilene,iamentable,Luke 3, 1 Abimael, a father from God, Gen. 10, 28 · Abimelech, the Kings father, or a father of Ahiman, brother of the right hand, Num. 13,23 counsel, or the chiefe king, Gen. 20.3 Abinadab, a father of a vow or of aftee mind,

or prince, 1.Sam. 16,8 Abinoam, father of beautie, Iudg. 4,6. Abiram, an high father, 1. Kings 16.34 Abishag, the fathers ignorance, I. Kings 1.3 Abithai, the fathers reward, I. Sam. 26.6 Abishalom, the father of peace, or the peace of the father, 2. Sam. 15,2

Abishua, the father of salvation, I. Chron. 6,4 Abisu Aron, or Aharon, a teacher, Exc. Abishur, the father of a song, or of a wall, or of

righteousnesse, 1.chron, 2,29 Abda, a fervant, 1 kings chap. 4 Abital, the father of the dew, 2. Sam. 3,4 Abitob, the father of goodnesse, r.chron, 8, 11 Ahitub Abner, the fathers candle, r. Sam. 1 3,50 Abitub Abram.an high father. Gen. 11,31

Abraham, a father of a great multitude, as the name was changed, Gen. 17.5 Abshalom, a father of peace, or the fathers Abefalon,

peace, or reward, 2.Sam. 3,3 Abeffalom; Achan troubling, Ioshua 7,1, who is called Abelalom Achar, I chron.2,7

Adadezer, reade Adarezer, beautifull helpe, Hadadezer 2. Sam. 8,3. and 1. Chron. 18.3 Abgatha, father of the winepresse. Ester 1, 10 Adaish, the wirnesse of the Lord, 1. Chron. 6,41 Adaias Adaliah, povertie, Efter 9,8 Adalia Adam, man, earthly, reade Gen. 5.2 Adiel, the witnesse of God, 1 . Chron. 4,36 Adonias Adonish the Lord is the ruler, 2. Sam. 3.4 Adoniiah Adonikam, the Lord is rifen, Ezra 2,13.8 8.13 Adonisam, the high Lord, 1 . Kings 4.6 Adonizedek the Lords inflice. Ioth, 10,1

Agabus, a grashopper, Acts 11.28 Agar, a ftranger, Gen. 16,1. Gal. 4,24 Ahaz, taking or polleffing , 2. Kings 16, 1 Ahafueros, a prince, or head. Dan. 9,1 Ahban, a brother of understanding, I Chron,

2,20

Ahijah , brother of the Lord, I.chron. 2, 25 Ahimaez, brother of counfell, 1, Sam. 14,50 Ahimelech, akings brother, I Sam. 21, I Ahimoth, a brother of death, 1.chron. 6,25 Ahinoam, the brothers beautie, 1 Sam.14,15 Shior, the brothers light, Indeth 5,5 Ahilab, an hearty brother, Iudeth 1, 31 Ahiab, a sweet favouring medow, 1. Chton 8,1

Ahiezer, brothers helpe, Num. 1,12; Q992

Achior Ahalab Ahlab

Hagar

Achas

Ahalhueroft

Ahikam, a brother ailfing, or avenging, 2, kings Achiam

Aholah.

	, ine	THE LADIC.	
	Aholah, a mansion, or dwelling in herselfe.	Bamah, in affliction, 2 Sam. 4,2	
	Aholibah, my mansion in her. Ezek. 23,4		Babylox
4 - 3	Abud and Good on confession Vide 2 15	Bacchides, one that holdeth of Bacchus, or a	Dubytok
Aod	Ahud, praising, or confessing, Judg. 3,15	drunkard, 1 Mac. 7,8	
Alusa	Alian, high, 1 chron. 1,40	Bachenor, and Bacenor, the fame, 2 Mac, 12, 35	
	Amalek, a licking people, Gen. 36.12		D-11.*
	Amariah , the Lord faid , or the lambe of the		Baddaias
	kerd, Zeph. r, i		Bediah
	Amasa, sparing the people, 2 Sam. 17,25	Baldad, old love, or without love, Iob 8,1	Bildad
	Amashai, the gift of the people, 1 chron. 6.35	Barachel, bleffing God, Iob 3.2,2	
	Amathfi. the treading of the people, Ne. 11, 12	Barachiah, blefsing the Lord, Zech. 1, 1 Barionah, sonne of a doue, Mat. 16, 17	Berechiah
	Amafi h, he burden of the Lord. 2 chro. 17,16	Person a the forme of confetence A de - 26	
-	Amithistrue or fearing, 2 Kings 14,25	Barnabas, the foune of confolation, Acts 4,36	
	Ammiel, a people of God, or God with mee,	Barabbas, the fonne of confusion, Mat. 27, 16	
	1 chron 3.5	Baruch, bleffed, Ierem. 3 2,12	Dach Cat -
	Ammishaddai, the people of the Almightie,	Bathseba, the seventh daughter, or the daughter	DOUITADS.
	Num.1,21	of an Oathe, 2 Sam, 11,3	
Amnon	Ammon, a people, Gen. 19.38	Bathshua, the daughter of salvation, 1 chro.3,5	D
Aminon	Amon, faithfull, 2 Kings 21, 18	Belshatsar, wirhout treasure, or searcher of	Baltalar
31001010	Amos, a burden, one of the twelue Prophets,		Beltefhazza
	Amoz, strong, the father of Ishai, Isai, I, I		Belefhatfar
	Amzi, ftrong, 1 chron.6 46	Beniamin, sonne of the right hand, who was first	Belefhazzag
Annas	\$Anah, ifflicting, answering, or finging, ge. 36,2	called Benoni, the fonne of forow, Gen. 35, 18	
Villian	and Hanna, gracious or mercifull, 1 Sam. 1,2	Baraiah, the Lords creature, 1 chron. 8,21	
	Ananiah, the cloud of the Lord, Acts 5,1	Berak, lightning, Iudges 4.6	Barak
	Andreas, manly, mat. 4,18	Bered, haile, 1 chron. 7,20	
	Anub, a grape, I chron. 4,8	Bethiah, the Lords daughter, 1 chron.4,18	Phathouial
	Antipas, for all, or against all, Revel. 2, 13	Bezaleel, in the shadow of God, Exod. 31,2	Bezeleel
4.1.1	Apadno, the wrath of his judgement, or the ta-	F Bileam, the ancient of the people, Num. 22.5	
Aphdeno	bernacles of his palace, Daniel 11,46	Bilhah,old,or fading, Gen. 29,29	
	Apollo, deftroyer, Acts 18,24 the name also of	Boas, in power, or firength, Ruth 2,2	Boos, Boaz
Apollos	an idole.	1 Does in power of thength, Ruth 1	DOO3,DOGG
	Apphia, bringing foorth, or increasing, Phile. 2	C	
		O limber of amakon Man of an	
Ram	Aram, height, or their curle, Gen. 10,23	C Aisphas, a fearcher, Mat. 26,57	Chalcol
Aran, Oren	Arbel, Bel, or God hath avenged, Hol. 10, 14	Calcol, nourifhing, I Kings 4,31.	CHILLEON
	Archelaus, a prince of the people, Mat, 2,22	Calculate all lically (vall) 13.7	
	Areli, the altar of God, Gene. 46, 16	Canaan, a merchant, Gene. 9,18	
	Aretas, vertuous, 2 Mac.5. 8	Carmi, my vine, Gen. 46,9	Chafelon
	Artashashte, fervent to spoile, Ezra 7,21	Canfeluhim, as pardoned, Gen. 10,14	
	9 Afra physician, 1 Kings 15.8	Cephas, a stone, Iohn 1,42	Chafloniin
	Afael, God hath wrought, 2 Sam. 2,18	Cepirah, a lionesse, Ezra 2,25	Chastuhim
Afhriel	Alaph, gathering, 1 chron. 639	Cherub, as a childe, Ezra 2,59	Chephirah
23 Hilles	Afharelah, the bleffednesse of God, I chro. 25,2	Chileab, the restraint of the father, 2 Sam. 3,3	
Afzel	Ashbel, an old fire, Gen. 46,21	Chilion, perfit, or all like a doue, Ruth 1,2	
441404	Asher, bleffednesse, Gen. 30,13	Ciflon, hope, or confidence, Num, 34,21	Chiflon
	Ashiel, the worke of God, 1 chron. 5,35	9 Clemens, meeke, Phil. 4,3	
	Ashur, blessed, or travailing, Gen. 10,22	Cleopatra, the glory of the countrey, I Macca-	
	Asmodeus, a destroyer, Tobit 3,8	10,57	
	Aftyages, governour of the citie, Dan. 13,65	Col-hozeh feeing all, Neh 3.15	
Atarias	9 Atarah, a crowne, 1 chron. 2,26	Coneniah, the Rabilirie of the Lord, 2 chr. 31.13	Col-hazeh
	Athaiah, the time of the Lord, Neh. 1 1,4	Cosbi, a lyar, Num. 25, 1X	Collabilati
(W)	Athaliah, time for the Lord, 2 Kings 8,26	Cufan, Cufi, blacke, or an Ethiopian, 2 Samuel	Cozbi
Vzza	S Aza, ftrength. Ezra 2,49	18, 21	Cushi.
Azania s	Azaniah, hearkening the Lord, Nehe. 10,9	D	
	Azareel, the helpe of God, 1 chron, 12,6	Alaiah, the poore of the Lord, I chro. 3,24	Dilaias
Alarias	Azariah helpe of the Lord, 2 kings 14,21	Dalilah, a bucket, or consumer. Iudg. 16.4	Delaias
	Azarikam, helpe rifing up, Neh. 11,15	Damaris, a little wife, Acts 17,34	Delaiah
Azmeth	Azmaveth, thrength of death, 2 Sam. 23,31	Dan, a judgement, Genef. 14. 14.	Delilah
	Azubah, forlaken, 1 Kings 22,43	Daniel, judgement of God, Dan.1,6	
	Azur, holpen, or helper, Ie. 28,1	Dathan, flature or law, Num. 16.1	
		David, beloved, 1 Sam, 17.12	
	В	Deborah, a word or a Bee, Gen. 35,8	
Beel	R Aal, Bealim; lord, lords; the name of the idole	Delphon, a dropping downe, Efter 9,7	Dalphor
	of the Sidonians, or a generall name to all	Demas, favouring the people, Col. 4.14	Darbino
	idoles, because they were as the lords and	Demorbon flaving the people, Col. 4.14	
	owners of all that murthinged them I Camp	Demophon, flaying the people, 2 Mac. 1 2.2	Dool .
	owners of all that worshipped them, I Samu.	Devel know God. Num. 1.14	Duel
Beeliada	7,4 Judges 2,13 and 3,7	9 Diblam, a cluster of figges. Hol. 1,3	Debelaira
Beelmeon	Baalida, a mafter of knowledge, 1 chron. 14.7	Dydimus, a twinne, Iohn 11,16	Diblaim
Beelmon	Baal-meon, the lord or mafter of the mantion of	Dinah, indgement, Gene. 30, 21	Dina
Decimon.	the houle, as also Baalzibul, fignified the	Diotrephes nourished of Iupiter, 3 Iohn 9	D:4
	fame, Luke 11,15 Num.32,38	Dalhan, a trefhing, Geo. 36, 21	Difhon
	Baal-zebub, the mafter of flies, 2 kings 1,2	9 Dodanah, love, 2 chron, 20,37	Dodouah
		Dodanin	3,

Rodanim	Dodanim, beloved, Gen. 10.4 Doeg, carefull, 1 Sam. 21,7	Gad, a band or garison, Gen. 30, II Galal, a rolle, I chron. 9, 15	
	Dorcas, a Doe. Act. 9.39	Gamaliel, Gods reward, Acts. 5.34	
Darda	Dorda, generation of knowledge, 1 kings 4, 31	Gamaria, a confuming of the Lord, Ier, 19,3	Gamariah
	Dofitheus, given to God, 2 Mac. 12,19	Gazabar, a treasurer, Ezra 1,8	Gemariah Godoliah
	E	Gedaliah, the greatnesse of the Lord, Ier).	Gideon
	E Ber, passing or passage, Gen. 10,24	Gedeon, a breaker, or deftroyer, Judg. 6.13	Giezi
	Eden, pleature, 2 Kings 19.12	Gehazi, valley of vision, 2 Kings 4,12	
	Eder, a flocke, 1 chron. 23, 23	Gera, a pilgrime, or ftranger, Gen. 46,21 Ginath, a garden, I Kings 16,21	
Elhanan	Edom, reddy or earthy, Gen. 25,30 Elchannan, the mercy of God. 2 Sam. 23,24	Gog, a roof of an house, Ezek, 38, 2	
Eluquan	Eldash, the love of God, Gen.25 4	Goliath, a captivitie, 1 Sam. 17,4	3
	Eldad, the love of God, Num. 11,26	Gomer, a confumer, Gene. 10,2	•
Elead	Eleadah, witnesse of God, I chron. 7, 2 I	Gorgias, terrible, I Mac. 3,38	
	Eleafah, the worke of God, I chron. 32,39		
Eleazarus	Eleazar, the helpe of God. Exod. 6,23	Н	
Eliazar	Eliab, My God the father, Num. 26,8	H Abakkuk,a wreftler, Hab. I, I	Abakuk
Eli	Elish, Gol the Lord, 1 chron. 8,27	Habazaniah, the hiding of the Lords shield	Habazziniah 3
Elias	Eliakim, God arifeth, Ifa. 22,20 Eliam, the people of God. 2 Sam. 23.34	1ere. 35.3 ×	
	Eliaseph, the Lord increaseth. Num. 1, 14	Habiah, the hiding of the Lord, Nehe. 7,63	Habaiah
	Eliaship, the Lord returneth, 1 chron. 3,24	Hacaliah, waiting of the Lord, Nehe. 10,1	Achaliah
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Maala	Mahlah, weakenefle, or a dance, Num, 26.33	Naariah, a childe of the Lord, I chro. 3,22	Nebo Naboth
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